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**MEDIATING LANGUAGE AND CULTURE:
AN INVESTIGATIVE ANALYSIS OF THE CULTURAL DIMENSION IN
THE ALGERIAN NEWLY-DESIGNED ELT TEXTBOOKS**

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Key to Abbreviations

Key to Abbreviations

| | |
|-------------|---|
| AS | Année Secondaire (Secondary year) |
| B.A. | Bachelor of Arts |
| BEF | Brevet d'Enseignement Fondamental |
| CAPES | Certificat d'Aptitude Professionnelle de l'Enseignement Secondaire |
| Cert. Ed. | Certificate of Education |
| CILT | Center for Information on Language Teaching |
| CLT | Communicative Language Teaching |
| CNP | Commission Nationale des Programmes |
| COMET | Communicative English Teaching |
| COMET | Curriculum, Objective, Method and Material, Evaluation and Teachers |
| DES | Department of Education for England and Scotland |
| EFL | English as a Foreign Language |
| EFFL | English as a First Foreign Language |
| ELT | English Language Teaching |
| ELTM | English Language Teaching Methodology |
| FLN | Front de Libération Nationale |
| FT | Full-time (teacher) |
| FY | Foundation Year |
| GNP | Gross National Product |
| GSD | Groupes Spécialisés par Discipline |
| INRE | Institut National de la Recherche en Education |
| JET | Jet Electronique Tizi-Ouzou (football team) |
| L1 | First Language |
| L2 | Second Language |
| MATE | Moroccan Association of the Teachers of English |
| MPA | Mouloudia des Pétroliers d'Alger |
| n.d. | No publication date (mentioned) |
| OCE | Oral Comprehension and Expression |
| PT | Part-time (teacher) |
| Sc. & Tech. | Scientific and Technological |
| SY | Secondary Year |
| TEFL | Teaching English as a Foreign Language |
| TENOR | Teaching of English for no Obvious Reason |
| TLLC | Teaching-and-Learning Language-and-Culture |
| UK | United Kingdom |
| UNESCO | United Nations Educational, Scientific, Cultural Organization |
| USA | United States of America |
| WBDI | World Bank Development Indicator |
| WCE | Written Comprehension and Expression |

ABSTRACT

Abstract

The present research work is an attempt to replace the teaching and learning of English as a foreign language in the Algerian education system in its broader cultural and cross-cultural context. Arguably, the relationship between language and culture has been a topic of absorbing interest to many writers in the United States, Britain and many other corners of the world. At the moment, it is regarded as one of the most exciting areas of research in foreign language education. It is widely recognized that language is not an autonomous discipline and a self-sufficient system. It is to this end that language learning should not be limited simply to linguistic performance, but should include some understanding of the culture of its native speakers. On the other hand, one of the goals of developing cultural knowledge is to overcome false ideas and prejudice against the people who speak the language, and consequently to promote international and cross-cultural understanding.

The present thesis has been divided into four broad chapters. The first explores the dialectical relationship between language and culture, and the pedagogical implications resulting from such dialectic. It also provides a preliminary schematic analysis of what is to be involved in culture teaching. In this regard, the following issues have been dealt with: the vastness of the concept of culture and the difficulty to provide a valid definition to the concept; the demarcation of goals of culture teaching from linguistic goals; the importance of the cultural dimension in the curriculum and material development and the current lack of resources.

In the second, we have presented an analysis of ELT in Algeria, specifically with reference to the Algerian-newly designed textbooks. A number of points have been made. The first deals with an ethnography of English language education. It also provides a description of the context in which the research is carried out identifying the differences in emphasis between the goals of the traditional concept and philosophy of the Algerian School focusing on the notion of nation-building and the goals of culture teaching worldwide. The second concerns the mismatch between the planned curriculum and current practices with reference to the communicative language teaching approach. Finally, attention has been drawn to the *de-Anglicization* process that has strongly marked out the home-made ELT textbooks.

The third chapter touches on some methodological aspects of ELT from an intercultural perspective (content and techniques) in the light of the new world order. It attempts to define the areas to be covered by culture in foreign language education with specific reference to the English language. The second part of the chapter offers a varied array of techniques that proved useful in dealing with aspects of culture in vivid, insightful and practical ways.

The fourth chapter, looks beyond the current context, and attempts to highlight and discuss ways in which teachers, novice and experienced, can develop a reflection model (teacher education development), according to which teachers learn by reflecting on their experience and applying what they have learned in order to develop their professional abilities further. The second part, is, in fact, an attempt to provide some different ways to accommodate the cultural component at university level (first-year), hence to compensate for

the lack of culture teaching in Middle and Secondary schools. Our compensatory endeavour advocates the introduction of an academic modular course entitled "Culture Studies". The second part of the chapter touches on the contents of the proposed modular course and provides a sample teaching material.

GENERAL INTRODUCTION

General Introduction

By way of introduction, it would be wiser to make a point about the different views and interpretations the concept of culture has had. The precise definition of the term culture has been, for a long time, the subject of much discussion and heated debates among social scientists. What is more, any attempt to give a valid definition to culture would distort its nature, and therefore, would be too vague, or at least, oversimplistic. To confirm this state of affairs, it is widely recognized that **'the concept of culture is ... notoriously difficult to define'** (Stern 1992:207). Why is it so notoriously difficult to define? The answer to this question mostly lies in the vastness of the concept. In other terms, culture is undeniably a loaded and inclusive term covering a wide range of dimensions - anthropological, sociological, and to a lesser extent, psychological.

Anthropologists and sociologists use the term culture as a collective noun to refer to the symbolic and learnt aspects of shared life in a community, including language, customs and conventions. This 'in-bulk' definition has led some writers to abandon the attempt to define culture. For example, Seelye, a principal authority on culture teaching, refusing to offer a definition, simply describes it as **'a broad concept that embraces all aspects of the man of life'** (Seelye 1988:26).

In 1964 the American anthropologist Brooks made a seminal distinction between formal culture or Culture (with a capital C) and deep culture or culture (with a small c). The former refers to great achievement, refinement and artistic endeavour, whereas the latter denotes the everyday patterns of living, or what Lado (1957) calls '*ways of people*'.

The relationship between language and culture has aroused widespread interest and led to many controversies on the different ways to accommodate the cultural component in language pedagogy. Looked at historically, language teaching theorists have long agreed that the total process of learning a language, be it second or foreign, involves more than simply knowledge of the language system (phonology, grammar and semantics) of the target language. Moreover, it is paradoxical to assign an asocial and asemantic function to language divorcing it, therefore, from its social and cultural context. In effect, no language is ever studied in a vacuum. The pioneers in the field of language study Ferdinand de Saussure, Leonard Bloomfield and later Noam Chomsky succeeded in giving their endeavour a linguistic orientation.

Yet, for the language teacher, a linguistic study *per se* is necessary but does not constitute a sufficient body of knowledge for effective use. Thus, the cultural component is indeed an integral part of a language course, and in no way should it be neglected or "back seated". This is obviously another way of saying that the language learner must come to know the fundamental cultural patterns of those who speak the language he is learning, what Nostrand (1989:51) calls the *central code* of a culture. In other words, the system of major values, habitual patterns of thought, and

certain prevalent assumptions about human nature and society which the foreigner should be prepared to encounter. This cultural inventory has to be acknowledged in the design and implementation of appropriate methodologies. In sum, culture in language learning is not an expendable fifth skill or simply an added frill; it is part of the fundamental what-to-teach question, not to mention the how-to-teach .

The academic insights of the boundless relations between language and culture, on the one hand, and the pedagogical implications resulting from such relations, on the other, is the core of our attempt to provide, hopefully, satisfactory answers to the following questions:

- 1- How is language related to culture?
- 2- What prompted educationalists to incorporate the cultural component in the language teaching process?
- 3- What is the usefulness of culture teaching in foreign language classrooms?

These three questions can be combined into a single broad question: what is involved in culture teaching and how is it to be implemented, and therefore used effectively in language teaching? The answer to this question governs the general lay-out of this research work.

Our aim in dealing with the dialectical relationship between language and culture is to search for what language teachers, as researchers and practitioners, need to know about the cultural context underlying foreign language teaching in order to achieve appropriate classroom methodologies, i.e. the model on which teachers can base their attempt to introduce new forms of classroom behaviour (linguistic and non-

linguistic). We will be concerned here with the teaching material and the various techniques, and how adequately they should be designed or selected, and implemented to reflect the cultural assumptions and values of the target speech community. We are not suggesting, however, that language teachers should see themselves as ambassadors or members of a cultural mission disparaging the cultural background of their learners in favour of the target culture. On the other hand, we are trying to demonstrate that teaching a language is not a value-free activity.

Though the concept of culture has not yet been defined precisely, the cultural goals (cognitive, behavioural and affective) could be expressed in clear terms. The writings of Allan and Valette (1977), Hammerly (1982), Seelye (1988), Stern (1992), Kramsch (1996; 1998), Byram and Fleming (1998), Risager (1998) and Cortazzi and Jin (1999) offer a wealth of suggestions on the different ways to accommodate the cultural component in language pedagogy. This endeavour can be completed with the provision of materials that introduce learners to the different ways of approaching British culture in the most constructive way, and ultimately incite them to develop an ethnographic stance towards the target culture. In the present context, our argument is, by virtue of necessity, in favour of bringing to light such cultural considerations in the classroom.

By exploring these issues, we strive to show, in a rather practical fashion, that there is no clear-cut line between language teaching and culture teaching. We need not, eventually, try to draw a line of demarcation between the linguistic aspects and the cultural component. On the contrary, in many instances, this line is so thin that it is practically indistinguishable.

This research work is also an attempt to redraw the framework of the teaching of English at the university level with reference to the first-year programme in Algeria. Our advocacy of the introduction of a modular course entitled "Culture Studies" would be an attempt to compensate for the lack of culture teaching resulting from the process of *de-Anglicization* of the Algerian-newly designed textbooks in Middle and Secondary Schools, consequently, reducing, to a considerable extent, the cultural load -the amount of cultural information presented in a text- both in content and characters. To gain an insight into the problem, we will deal with the effect of the political decisions on the content of English teaching programmes.

To limit the scope of this research work, two remarks are worth noting. First, the concept of culture will be used throughout this work in its inclusive sense, and it is hoped that, it occurs sufficiently in accordance with the different views to be ambivalent and cover all aspects of the life of man to use Seelye's terms. Secondly, some aspects of EFL which are not directly relevant to the present work will not be given too much emphasis, though they are of value to English language teachers. It is clear, one might say, that an exhaustive survey of the different aspects of British culture would be well beyond the scope of this research work; it would require a lot more work than has so far been done. This would lead us to assert that no textbook, however well designed, could cover the whole of culture teaching. In other terms, some aspects of culture which could be of interest to the language learner have been omitted.

In conclusion, it is evident that the overall goals of learning a language are to increase cultural

awareness and cross-cultural understanding, which in turn help to promote international understanding and ultimately develop the sense of tolerance vis-à-vis others' differences; this being one of the most idealistic aims of language learning/teaching. Yet, this idealistic philosophy cannot be attained and maintained without, first and foremost, a transformation of the cultural barriers into cultural bridges. It is to end that we strongly recommend the provision of British settings. Admittedly, this is a challenging and daunting task which needs careful consideration and skilled teaching.

CHAPTER ONE

LANGUAGE TEACHING AND CULTURE

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LANGUAGE TEACHING AND CULTURE

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- 1.8.1.3. Communicative Competence: Revisited
Version
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CHAPTER ONE**LANGUAGE TEACHING AND CULTURE****1.1. Introduction**

The crux of the problem in foreign language teaching has always been the general principles and guidelines underlying the methodologies relating to the learning/teaching process. A brief survey of the history of language teaching shows that language teachers have been much more concerned with the various approaches and methods than content. With this ebb and flow of educational philosophies and methodologies, the language teacher has tended to swing between opposite extremes: grammatical versus functional syllabuses, teacher-centred versus student-centred classrooms, deductive versus inductive learning styles, and so on, to settle finally for the so-called eclectic approach. Admittedly, the how-to-teach question and the what-to-teach question are both of equal importance; they undeniably constitute the cornerstone of any language course.

However, an important element which is not overtly expressed in language teaching, and is actually an integral part of the what-to-teach question, is culture. The cultural component deserves its fair share of specific attention in foreign language classrooms; language learning does not consist of the four skills "plus" culture. This, obviously, dispels the view that culture is an added frill or, to lesser extent, an expendable fifth skill.

The dichotomy between language as social practice and culture as a reflection of a social behaviour is

inscribed in the very way we view them: two sides of the same coin. What needs to be taught is not the one or the other, nor the one and the other, but the interaction between the linguistic and cultural aspects. A study of the formal properties of language is obviously necessary, yet it does not constitute a sufficient body of knowledge for effective use.

It is now widely recognized that a high level of language proficiency must be coupled with knowledge, on the part of the learner, of the cultural aspects prevailing in the target community. For the experienced language teacher, the concept of language teaching is systematically viewed in a symbiotic relationship to the concept of culture teaching. To teach a language without conveying impressions of another culture is obviously far from being possible; language teaching, in essence, involves, in one way or another, culture teaching.

Yet, it is worth mentioning the existence of culture-free teaching materials, in which the learners are made to identify themselves through the learning context employed, i.e. familiar patterns of their own culture. The Algerian newly-designed ELT textbooks, in general, and the *SPRING* series, in particular, have intentionally been tailored to meet the Algerian needs, profiles and socio-linguistic environment (see 2.4.5.2. page 153). Indeed, what we are concerned with in this chapter is the connection between language teaching and culture. What is more, the use of two different headings reflects undeniably the importance of the cultural dimension in the language learning process. However, language teaching and culture teaching can be dealt with disparately only in terms of goals.

1.2. Goals of Language Teaching

The term *goal*, which has to be defined before one can attempt to determine its importance in language teaching, '**refers to the general purposes for which a language programme is being taught or learned**' (Nunan 1988:25). On the other hand, Dubin and Olshtain define goals in relation to general, societal, community, or institutional concerns. They state that '**goals are determined by carefully examining information about the patterns of language use within the various domains of the society**' (Dubin and Olshtain 1986:3). On the face of it, though generally accepted, both definitions seem too broad to embrace the very specific educational goals underlying the multi-faceted task of language teaching. They, somehow, tend to dispel the oft-held view that the language teacher regards his teaching goals in a binary opposition, involving both aims and objectives.

1.2.1. Aims and Objectives

Although the terms *aims* and *objectives* are apt to be used without regard for the subtle nuance between them, the language teacher should set them apart. In some instances, the shade of meaning is so insignificant that they are used interchangeably. This is the case where they are used to describe the broadest contexts of language teaching. Pratt (1980) draws a cogent distinction between two different types of objectives: general objectives, or aims and specific objectives, or simply objectives.

General objectives or aims refer to the underlying reasons for, or purposes of, a course of instruction. The aims of the teaching of a language, be it second or foreign, are determined at the governmental level on politico-economic grounds. This is the case of Algeria

where ELT textbooks and curriculum guidelines are government-prescribed (see diagram 2.1. page 123). Conversely, in the Western conception, though different issues are involved in the teaching and learning of languages, the major aim has always been **'to convert the linguistic and cultural diversity from a barrier to communication into a source of mutual enrichment and understanding'**¹.

Put simply, aims are long-term goals, usually described in more general terms. Specific objectives, however, are detailed descriptions of what is to be achieved in a particular course of study or programme of instruction. In other words, they describe exactly what a language learner is to be able to do at the end of a period of instruction. Hence, objectives are short, or mid-term goals, described in precise operational terms.

So far, the distinction drawn between aims and objectives seems plausible and unambiguous. Yet, some leading applied linguists such as Rivers (1981) and Stern (1983)² use them in a slightly different manner. Although devoting a whole part entitled AIMS and OBJECTIVES, Rivers does not seem to assign a differential treatment to this dichotomy, the terms aims and objectives are very frequently ascribed a synonymous meaning, On the other hand, Stern makes use of the term "purposes" to refer to aims in a rather inclusive sense, i.e. to cover goals or objectives. More recently, Vale et al. (1996) have also distinguished goals which are generally stated from the language teacher's perspective and provide direction for the teaching and learning, and objectives which spell out what learners will actually be able to do.

The specification of the language teaching goals can be traced back to the mid-fifties. The pioneer in the

field of educational theory is the American B. S. Bloom whose book *Taxonomy of Educational Objectives: The Classification of Educational Goals* (1956) is arguably the most important book in that field. Bloom's taxonomies of objectives gave a new impetus to language teaching in general and to syllabus design in particular. Subsequently, the educational theorists of the sixties strongly influenced by Bloom's work made a successful attempt in elaborating a concrete vision of objectives. These were defined in functional terms. The teacher's practical task was, then, specified in strict accordance with these objectives.

As a result, a new terminology emerged enriching, in a considerable measure, the new field of educational theory, yet further clouding the issue; the language teacher, as a practitioner, was somehow at a loss when confronted to technical terms such as *behavioural*, *performance*, or *instructional objectives*. Nevertheless, the novel aspect of this endeavour was that objectives were no more viewed as abstract vague notions, but '**expressed as concrete acts or items of knowledge**' (Stern 1983:438).

1.2.1.1. The Threshold Level

During the seventies the pendulum swung markedly the other way. Language teaching was no more conducted faithfully in accordance with the principles and guidelines of a specific method, but in terms of objectives. In Britain a successful venture was initiated by the Committee of the Council for Cultural Co-operation of the Council of Europe regrouping a number of authorities on applied linguists such as Allen, Candlin, Corder, Widdowson, Wilkins and others. Strongly influenced by the work of Austin and Searle (philosophy of language), Hymes, Gumperz

and Labov (sociolinguistics), as well as Firth and Halliday (functional linguistics), they advocated a reformed approach to language teaching. Their impressive work culminated in the elaboration of the *Threshold Level Syllabuses in English*. This level is used as a standard reference to delimit:

the minimal level of language proficiency which is needed to achieve functional ability in a foreign language. It serves as an objective for foreign language teaching.

(Richards et al. 1985:293)

In the same vein, van Ek (1975) defines the Council of Europe's Threshold Level Project as an attempt to specify language learning objectives in precise operational terms.

1.2.1.2. Communicative Language Teaching

The Threshold Level continued into the eighties giving a new impetus to further research and refinement in language teaching. Its impact can still be felt today. Admittedly, Chomsky's theory of linguistic competence had, in part, run its course with the advent of sociolinguistics³. This hybrid discipline, part linguistics and part sociology, which has markedly influenced the field of language teaching methodology, concerns itself particularly with language as it is used for communication within a speech community. As Rivers points out:

It[sociolinguistics] brings to light interesting information about language in organized communicative interaction within a community about domains of language use, speech varieties, within a community..

(Rivers 1981:83-84)

However, the novel and important aspect of sociolinguistics has been the elaboration of the concept of *communicative competence*⁴, i.e. the individual's

achievement of appropriateness and effectiveness in his choice of language. In a rather practical way, communicative competence is what a person '**needs to know in order to communicate effectively in culturally significant situations**' (Hymes 1974:75).

Communicative competence has undeniably had a significant effect on the promotion and development of language teaching, thereby giving birth to Communicative Language Teaching⁵. According to Wilkins:

The argument in support of this idea [communicative competence] that we should consider the communicative purposes of language learning from the beginning, stems principally from the particular idea of the conventions of use of the language⁶.

Needless to say, the term communicative competence has always been used with a purely positive ring to it. Yet ideally, language teaching should be viewed as a double-fold objective process: (1) to develop in the learner grammatical competence in the Chomskyan sense, in other terms, the mastery of the formation rules of the language, and (2) to inculcate in him what is socially appropriate and accepted, i.e. what Hymes (1972) has labelled "the speaking rules".

1.2.1.3. Grammar: The Skeleton of Language

It is, of course, of no avail to dismiss the teaching of grammar. This is to state that grammar deserves its fair share of specific attention in language teaching. Cunningsworth contends that:

Few, if any, writers on language learning would disagree that the internalisation of grammar rules is central to language learning and that any teaching programme which omits grammar is not really teaching language in the full sense of the word.

(Cunningsworth 1987:18)

In the same line of thought, Crystal (1990) regards grammar as the skeleton, and Rivers (1991:3) the framework within which language operates. Drawing an analogy between the grammar of a language and a "boneless chicken", ironically she responds to an interviewer's question on the importance of grammar in the language learning process, as well as to those who de-emphasize it by **'...saying that we don't need to teach grammar ...is like saying that you can have a chicken walking around without bones'**. An instance in which a knowledge of grammar becomes a *sine qua non* is in the use of contextualization cues. The following examples illustrate how grammar (use of auxiliary verbs to express additions to remarks, agreements and disagreements with affirmative and negative remarks) provides intellectual stimulation as well as language practice, and ultimately facilitates the learning of the various practice-specific, pragmatic uses of language:

X: John may know.

Y: *Do you think John knows?/Is John likely to know?*

X: I went to London last week.

Y: *And so did Peter.*

X: I haven't seen him.

Y: *And neither have I.*

X: I was very rude with her.

Y: *Oh, (so) yes you were.*

X: The lift wouldn't come down.

Y: *No, it wouldn't.*

X: You gave him my address. Didn't you?

Y: *(Oh) no I didn't.*

X: He didn't do it on purpose.

Y: *(Oh) yes he did.*

X: I could have stopped the thief as he was escaping.

Y: *Why didn't you?*

(Researcher's own data)

Admittedly, grammatical structures highlight, in a considerable extent, the socio-culturally patterned webs of linguistic behaviours. However, heavy concentration on grammar work can kill any enthusiasm for language learning. Above all, the teacher is in a better position to account for the specificities of the teaching situation, to know what his learners need, what their interests are, what should be done to overcome the failures, and ultimately to contribute to the improvement towards a greater effectiveness in language teaching. This is the goal/aim/objective/purpose all language teachers strive to achieve.

1.3. Goals of Culture Teaching

The second issue in foreign language learning is undeniably the cultural orientation which the Algerian educational authorities have deliberately pushed to the margins through a process of textbook *de-Anglicization* (see 2.4.9.). The fundamental question that is worth asking here is whether there is a clear guideline to gear the different interpretations and schemes of culture to the demands of language learning. A wealth of suggestions on the treatment of the cultural component has been offered by Allan and Vallette (1977), Hammerly (1982), Seelye (1988), Stern (1992), Tomalin and Stempleki (1994) Kramsch (1996; 1998), Byram and Fleming (1998), Risager (1998) and Cortazzi and Jin (1999). What is more, in specifying goals of culture teaching, writers on culture unanimously distinguish three major types of goals:

Cognitive goals, i.e. knowledge about the target culture, awareness of its characteristics and differences between the target culture and the learner's own culture.

Behavioural goals, i.e. the ability to interpret culturally relevant behaviour, as well as the ability to conduct oneself in culturally appropriate ways.

Affective goals, i.e. manifestation of interest, intellectual curiosity, and empathy towards the language and its people/users.

On the other hand, Nostrand (1978) recognizes that the overall goal of culture teaching involves cross-cultural understanding and cross-cultural communication. In other words, the teaching of culture should lead the learner to experience the new culture directly through contact with native speakers and through the development of some sort of personal relationship with the target language community.

1.3.1. Allan and Valette's Goals

In their attempt to deal with the concept of culture in language teaching, Allan and Valette recognize that '**culture is a complex and dynamic phenomenon**' (Allan and Valette 1977:325). Nevertheless, they have adopted the anthropological approach, or culture with a small 'c' (see General Introduction). In this respect, they summarize the goals of culture teaching in five major headings:

- (1) Awareness of the target culture
- (2) Using culture to stimulate student interest
- (3) Learning to get along in the target culture
- (4) Understanding the target culture
- (5) Analyzing the target culture

(Allan and Valette 1977:324)

1.3.1.1. Awareness of the Target Culture

The first step in the teaching of culture is to increase the students awareness of the breadth and the nature of that culture. Progressively this initial awareness will translate itself into a feeling of familiarity, with the result that the culture will no longer appear "strange" or "foreign". The development of cultural awareness consists primarily in the introduction of facts of all kinds: geographical knowledge, knowledge about the contributions of the target culture to world civilization, such as historical personalities and events, contributions in the arts and the sciences, and so forth, knowledge about the differences in the way of life, as well as an understanding of values and attitudes in the target language community (see 3.3. pages 183-187). At this level, Allan and Valette recommend that these cultural aspects must be continually entered and re-entered so that they become part of the students' general stock of knowledge.

1.3.1.2. Using Culture to Stimulate Student Interest

Culture is frequently introduced into language classes as a means to stimulate and maintain student interest in foreign language study. The teacher may, at times, integrate some classroom activities with what the students are studying in other courses. This interdisciplinary approach may pave the way for the establishment of an informal interdisciplinary culture-based course.

1.3.1.3. Learning to Get along in the Target Culture

In order to function as appropriately as possible in the target culture, the students must be aware of outward differences in the most common everyday life

patterns: formal and informal greetings, telling the time and other ways of getting around. The teacher can create situations in the classroom that provide opportunities for students to practice activities related to those situations. These simulation activities require careful preparation and skilled presentation. *A priori*, the teacher must equip his students with vocabulary, sentence structure and idiomatic expressions needed in the various situations. What is more, the students must be trained in understanding unfamiliar conventions, for example, to convert the Fahrenheit into Celsius/Centigrade scale of temperature (see 4.5.1. page 273), or to use the imperial system (the legal non-metric system of weights and measures) which is still widely used in the United Kingdom and many English-speaking countries.

1.3.1.4. Understanding the Target Culture

The fourth goal leads to the interpretation of the target culture in relation to the learners' own culture. It is obvious that students soon notice the existence of similarities and differences between their culture and the target culture. The teacher's role is to help the students to see reasons behind the similarities and differences.

1.3.1.5. Analyzing the Target Culture

In advanced language classes, the students are better equipped, and therefore, able to explore the target culture in greater depth. As their language proficiency increases, so does their access to sources in the target language. In sum, the students are supposed to have developed the skills needed to analyze the target culture on the basis of an informative and analytical approach.

1.3.2. Hammerly's Goals

Making use of a three-fold analysis of culture into factual, behavioural, and achievement, and partly on Nostrand's Emergent Model of cultural analysis (see 1.5.2. pages 29), Hammerly comes up with a list of ten goals. These goals are classified in an approximate order of difficulty for the language learner as follows:

- (1) Knowledge of the cultural connotations of words and phrases.
 - (2) Knowledge of how to behave in common situations.
 - (3) The development of interest and understanding toward the target culture.
 - (4) Understanding of cross-cultural differences.
 - (5) Understanding of intra-cultural institutions and differences.
 - (6) Research-like projects.
 - (7) Development of an integrated view of the target culture.
 - (8) Ability to evaluate statements about the target culture.
 - (9) Development of empathy toward a target culture and its people.
 - (10) Academic research on target cultures.
- (Hammerly 1982:522-24)

1.3.3. Seelye's Goals

As mentioned earlier, Seelye (1988) refuses to define culture. He assumes that human beings in any society have to meet certain basic physical and psychological needs, and the conventional way they meet those needs provides an entry to an understanding of their culture. In this respect, he elaborated a frame of reference for

facilitating the development of cross-cultural communication skills, in which he described the goals of culture teaching as seven skills to be developed in the learner. These goals fall under the following headings:

- (1) The sense, or functionality, of culturally conditioned behavior.
- (2) Interaction of language with social variables.
- (3) Conventional behavior in common situations.
- (4) Cultural connotations of words and phrases.
- (5) Evaluating statements about a culture.
- (6) Researching another culture.
- (7) Attitudes toward other societies.

Table 1 (in Appendix I pages 338-339) helps us to analyze and illustrate Seelye's goals.

1.3.4. Tomalin and Stempleski's Goals

Strongly influenced by Seelye's seven goals of cultural instruction, Tomalin and Stempleski, in their book Cultural Awareness (1994) approach the process of culture teaching from a cross-cultural standpoint, that is, to raise awareness of cultural factors, encourage critical thinking about cultural stereotypes and develop tolerance. In this sense, they set up seven goals, which are, in effect, a slight modification of Seelye's aforementioned goals:

- (1) Recognizing cultural images and symbols.
- (2) Working with cultural products.
- (3) Examining patterns of everyday life.
- (4) Examining cultural behavior.
- (5) Examining patterns of communication.
- (6) Exploring values and attitudes
- (7) Exploring and extending cultural experiences.

Table 2 (in Appendix I pages 341-343) gives an illustration of Tomalin and Stempleski's goals; it can be helpful as an aid to the analysis of the practical aspects which impinge upon the teaching of culture. It also analyzes and offers guidelines to the wide range of activities covering culture teaching.

1.4. Analytical Review

In spite of the noticeable differences in terminology and emphasis, there is a broad consensus between the different writers. However, the goals in one writer's list, explicitly or implicitly, overlap with those of another writer. For example, Hammerly's first cognitive and second behavioural goals (*Knowledge of the cultural connotations of words and phrases* and *Knowledge of how to behave in common situations*) are almost the same as Seelye's fourth and third goals (*Cultural connotations of words and phrases* and *Conventional behavior in common situations*) respectively, in terms of label, content, and orientation. Similarly, the seventh goal in Seelye's list (*Attitudes toward other society*) is a periphrasis of Hammerly's ninth goal (*Development of empathy toward a target culture and its people*).

On the other hand, we can see in the last goals of cultural instruction the seeds of the components of the concept of motivation, and more particularly, integrative motivation as put forward by Gardner and Lambert who contend that integrative motivation '**reflects a sincere and personal interest in the people and culture represented by the other group**' (Gardner and Lambert 1972:132). This is, obviously, another way of saying that this feeling of sympathetic orientation highly sustains a strong motivation to learn the other group's language/culture.

At present it would not be appropriate to launch into an analysis of the concept of motivation (see 2.4.4.1. page 140), but suffice it to say that in a follow-up study Gardner and MacIntyre have introduced the category of integrativeness to refer to:

attributes that reflect a positive outlook toward the other language group or out-groups in general. Since the learning of a second language involves acquiring skills associated with another group, it is proposed that the motivation to learn the language could involve attitudes toward that community or more general attitudes toward other groups.

(Gardner and MacIntyre 1993:2)

In sum, culture teaching can be regarded as set of educational goals leading to an understanding of the social rules, and ideally to an identification with or empathy towards individual members of the target community.

Our attempt to give an account of the goals of culture teaching alongside the teaching of language shows that there is no clear-cut division between language teaching and culture teaching. We need not, eventually, try to draw a sharp line of demarcation between the linguistic aspects and the cultural component. On the contrary, in many instances, this line is so thin that it is practically indistinguishable.

It is further agreed that culture teaching in comparison with the teaching of language suggests a marked shift from skill-oriented courses to a heavy emphasis involving problem-solving and fact-finding activities (see 3.4.2. pages 197-206, 3.4.2. pages 206-211 and 3.4.3. pages 211-212). Yet what needs to be taught is not the one or the other, nor even the one and the other, but the interaction between the two. This is obviously another way of saying that culture is *de facto* an integral part of a language course/programme rather than an added frill.

1.5. History of Culture Teaching

Culture teaching as an integral part of the language teaching process dates back to the 'Reform Movement' of the nineteenth century. Many reformers, for example, Sweet, Viëtor and Passy, to name but a few, repeatedly stated that language teaching should not be restricted solely to the study of the language *per se*; it should encompass, in one way or another, some aspects related to a general knowledge of the country and its people.

The language teaching reforms, particularly in Britain, France and Germany attempted to make language teaching more efficient by a radical shift from the Prussian Method⁷, the other name given to the grammar-translation method, which dominated foreign language teaching from the 1840s to the 1950s. This classical method, despite the many criticisms made against its abuses of grammatical metalanguage and structural analyzes at the expense of communicative practice, is still pervasive in many schools in other parts of the world.

In Britain, culture teaching is listed under the heading *Background Studies* in the abstracting *Journal of Language Teaching*. In France, it is often referred to as civilization. Germany, however, is regarded as the cradle of the concept of culture teaching. *Landeskunde* (knowledge as information) is the name given to the discipline covering aspects of culture teaching. Yet, whatever it is called, one should note that culture teaching as part of the language teaching process raised and still continues to raise controversies to the present day. These controversies have centred mainly around what cultural aspects to teach and how to implement them in a language course.

In spite of differences in terminology and emphasis, there is general consensus between the different conceptions. All of them focused on the practical value resulting from knowledge of a language on the basis that one of the most prominent objectives in language teaching is:

the breaking down of barriers of provincialism and the building up of the spirit of international understanding and friendliness, leading toward world peace⁸.

Admittedly, international understanding, amity and friendliness cannot be achieved and maintained without, first and foremost, a tolerance for cultural differences, and ultimately a transformation of cultural barriers into cultural bridges.

1.5.1. The Concept of *Kulturkunde*

In Germany, however, the teaching of culture *Kulturkunde*⁹, as it used to be called, as part of any language teaching programme, was developed in the post-war period with a particular interest. The teaching of culture in Germany can be traced back to the days of van Humboldt whose view of the interrelation between language and thought has markedly influenced the field of language pedagogy, and whose effect can still be felt today. Originally, the concept of culture teaching, *Kulturkunde*, was advocated to inculcate the German nationalistic ideology.

However, during the inter-war period a radical political view of *Kulturkunde* developed in the minds of some German extremists. It gave a new orientation to the concept of *Kulturkunde* in the sense that it treated *Kulturkunde* in foreign language programmes exclusively to

compare and contrast it with the German idealism, in other words, *Kulturkunde* was deliberately advocated to serve as a foil against which to inculcate the supremacist ideology of the German culture. Consequently, the fundamental paradox was what attitudes of mind to inculcate in the German learner vis à vis a foreign language.

To sum up then, one can clearly say that the first half of the twentieth century witnessed the recognition of culture teaching as an integral component of the language learning process. Educators, by virtue of necessity, recognized that in order to make sense of, and ultimately to appreciate, a foreign language and its literary works, some knowledge about the country and its people was needed. Therefore, the study of the cultural component was considered as a useful and helpful background to supplement language programmes and literary studies.

1.5.2. The Anthro-po-sociological Trend

The post-war period witnessed a growing influence of the social sciences, namely anthropology and sociology. In his classical treatment of the problem of teaching and learning English as a foreign language, Fries notes that:

A thorough mastery of a language for practical communication with real understanding demands systematic observation and recording of many features of the precise situations in which the varied sentences are used. Such a systematic observation and recording must be minute and sympathetic, not for the purpose of evaluation in terms of one's own practices, or of finding the "quaint" customs, but in order to understand and to feel and to experience as fully as possible.

(Fries 1945:57)

In 1956, the Modern Language Association, an American educational board, strongly influenced by Fries and his disciples Scott, Marckwardt and many others issued

a policy statement entitled *Foreign Languages and International Understanding* listing three contributions which are, according to the Association, *sine qua non* in developing and cultivating international understanding and cooperation:

- (1) Direct intercultural communication
- (2) Experience of foreign language
- (3) Information about a foreign language.

These objectives cannot be attained without a consistent knowledge of history (major historical events and personalities), geography (climate, regions and cities), and institutions (political, social and educational) and the implementation of these features as a necessary component of language learning courses or programmes.

In 1960, the Northeast Conference on the Teaching of Foreign Languages made out a strong case for culture teaching. This American committee involving language theorists such as, Bishop, Nostrand, Seelye, and Mead, to name just a few, expressed concisely, precisely, and convincingly the relationship between language and culture in three statements:

- 1) Language is part of culture, and must be approached with the same attitudes that govern our approach to culture as whole.
- 2) Language conveys culture, so that the language teacher is also of necessity a teacher of culture.
- 3) Language is itself subject to culturally-conditioned attitudes and beliefs, which cannot be ignored in the language classroom.

Since the late 1960s, language has begun to be viewed in social, pragmatic and semantic terms. What is

more, the advent of sociolinguistics gave a new impetus to language teaching in general and to culture teaching in particular. This hybrid discipline, part sociology and part linguistics, grew rapidly and imposed itself as a discipline in its own right. Thus, in the sixties and seventies, an anthropological and sociolinguistic trend of language in connection with culture and society began to influence language teaching theory.

Subsequently, Nostrand, one of the leading language teaching theorists of the 1960s and 1970s, developed a scheme combining anthropological and sociological concepts, referred to as the Emergent Model. This cultural inventory classifies observations under the following headings:

Culture: value systems, habits of thought, assumptions about reality, art forms, language, paralanguage and kinesics.

Society: organized under institutions: familial, religion, economic and occupational, political and judicial, intellectual and recreational, the mass-media, stratification, social properties (le savoir-vivre), status by group and sex, ethnic, religious and other minorities.

Conflicts: interpersonal and inter group conflict.

Ecology and technology: exploitation of physical resources, exploitation of plants and animals, demographic control, health care and accident prevention, settlement and territorial organization, travel and transport.

Individual: integration at the organistic level, intra-personal variability, and interpersonal variation.

Cross-cultural environment: attitudes towards other culture and towards international and supranational organizations¹⁰.

Though Nostrand does not argue that the information under all six sub-systems must be complete in order to understand a culture, the only defect of the Emergent Model is that, on the face of it, these themes not only require a comprehensive approach, but a detailed scholarly perspective (see page), of the country in question. Nostrand also asserts that it is through identifying the culture's main themes that we come to understand a culture. The term "theme" is defined '**as an emotionally charged concern, which motivates or influences the culture bearer's conduct in a wide variety of situations**' (Nostrand 1974:277).

The socio-anthropological trend strongly influenced many ELT textbook writers. It is worth remembering in this context P.M. Richard and Wendy Hall's series: Anglais Seconde Langue, Classe de Quatrième, (1960), Anglais Seconde Langue, Classe de Troisième (1961), L'Anglais par la Littérature, Classe de Seconde (1962), L'Anglais par la Littérature, Classe de Première (1963) and La Vie en Amérique : lère ou Classes Terminales (1963). These French-designed ELT textbooks were government-prescribed in the newly independent Algeria (see 2.2.7. page 115). Though these textbooks were at the mercy of the grammar-translation method, the socio-cultural component is strikingly present mainly in the last three textbooks. In addition to a wide range of literary texts involving great names and important works in English and American literature, the textbooks devote in nearly each part a section entitled 'Facts' to deal with the dominant aspects of life in Britain. The following tables give a summary of the different facts dealt with in L'Anglais par la Littérature, Classe de Seconde, L'Anglais par la

Littérature, Classe de Première and *La Vie en Amérique lère*
ou *Classes Terminales*:

| <i>L'Anglais par la Littérature, Classe de Seconde</i> | <i>L'Anglais par la Littérature, Classe de Première</i> |
|---|--|
| <p>SCHOOLS AND UNIVERSITIES</p> <ul style="list-style-type: none"> -The State system -Independent Schools -The Universities <p>INNS, CLUBS AND PUBS</p> <ul style="list-style-type: none"> -Inns, past and present -Public houses -Clubs in London <p>SPORT - THE NATIONAL HOBBY</p> <ul style="list-style-type: none"> -Association Football -Cricket, Horse-racing -Boxing, Tennis, Golf -Hunting and shooting -Skiing, riding and sailing <p>THE GEOGRAPHY OF BRITAIN</p> <ul style="list-style-type: none"> -Mountains and Plains -Lakes and Rivers -Scenery and Geology <p>HOMES IN BRITAIN</p> <ul style="list-style-type: none"> -Types of house -Modern flats <p>PUBLIC HOLIDAYS</p> <ul style="list-style-type: none"> -Christmas/The New Year -Other Public Holidays <p>PEOPLE AT WORK</p> <ul style="list-style-type: none"> -Important Industries -Working Conditions <p>THE PEOPLES OF THE UK</p> <ul style="list-style-type: none"> -Racial origins -The British Today -The languages of the British Isles | <p>THE CHURCHES IN BRITAIN</p> <ul style="list-style-type: none"> -Anglican Belief and Practice -The Nonconformist Churches -Roman Catholicism in Britain <p>CRIME AND PUNISHMENT</p> <ul style="list-style-type: none"> -Some points about English Laws -The Procedure in a Criminal Trial -Scottish Law <p>PARLIAMENT AND POLITICS</p> <ul style="list-style-type: none"> -The House of Commons -The House of Lords -Government and Cabinet -Elections -The Political Parties <p>LONDON</p> <ul style="list-style-type: none"> -The Major Areas (The City, The West End, The East End and The South Bank) -The Parks -Residential Districts and Suburbs -Some Facts and Figures <p>THE COMMONWEALTH</p> <ul style="list-style-type: none"> -The Member Nations -The Dependent Territories -Co-operation in the Commonwealth |

Table 1.1. Facts about aspects of life in Great Britain

La Vie en Amérique lère ou Classes Terminales

| Facts | Outline |
|--|---|
| NEW YORK: Front Door To The New World | What is New York The Pattern of the City The Buildings of Manhattan How Do New Yorkers Live? How Do New Yorkers Travel? What Do Americans Think of New York? |
| EVERYDAY LIFE: The American at Home | What does the small town look like? What kind of houses? Appliances and gadgets Meal and mealtimes Clothes Leisure Vacations |
| THE MELTING POT: The American at Home | where they go and what they do The great migration Why they went to the States Does the mixture really melt? The effect of the immigrant on American life |
| THE AMERICAN NEGRO: The Colour Problem | The historical background Progress in the 20th century North and south today The Negro and American life |
| PAST AND PRESENT: The Historical Background | From colonial status to independence The conquest of the continent Exploitation of natural resources World power and responsibility |
| RELIGION: The Church in America | Religion and history The Americanization of the Churches |
| GOVERNMENT: The Government | State government The political parties The election machinery Attitudes to government and politics |
| AGRICULTURE: The Mechanized Farmer | Machinery on the farm Crops in variety and plenty Some problems |

| Facts | Outline |
|--|--|
| TRANSPORT: A People On The Move | Automobiles Railroads Airlines Buses Telephones |
| TRADE AND COMMERCE: Tempting the Customer | The big department stores, supermarket chains, drugstores, mail order business, automatic shopping, the installment plan, discount houses, advertising and sales promotion and self- glorification |
| SPORT AND AMUSEMENT: Amusement for the Masses | The cinema The radio The television The stage Music Sport: baseball, basketball, softball and football |

Table 1.2. Facts about aspects of life in The USA

In spite of the fact that these ELT textbooks were grammar and translation-based, they produced excellent results and high academic standards. However, the changing needs of the ELT methodologies and other political considerations (see 2.4.1. page 122 and 2.4.9. pages 162-163) made it imperative that textbooks be updated and adapted accordingly. One should note, however, that the aforementioned textbooks were intended to the first, second and third years of secondary education respectively (cf. MY NEW BOOK OF ENGLISH, NEW MIDLINES and COMET).

1.5.3. Culture Teaching: Academic Insights

The search for points of contact between cultures has been dealt with and framed differently. Valdes (1986) attempts to bridge the cultural gap in language teaching seeking for a dialogic approach (reconciling structuralist and post-structuralist approaches) that can better link

language to culture. In his article *The Inevitability of Teaching and Learning Culture in a Foreign Language Course*, Valdes argues that:

Attention to cultural details doubles the usefulness of the lesson, not only in adding another dimension, but also in making the lesson more interesting and therefore easier to learn.

(Valdes 1990:21)

Yet, if one assumes that language learning is culture learning, this obviously, as Murdock posits, 'involves, to differing degrees, a personal process of understanding, and adaptation to, the norms of a different culture' (Murdock 1989:17). In the same vein, Wilkins makes this point forcibly, he notes that:

Each language encodes a somehow different perception of the world about us, and to learn a language effectively means that one must be able to appreciate, if not adapt, that different perception. Using language means engaging in a form of social behaviour the norms of, which are distinctive to the society, whose language we are speaking.

(Wilkins 1986:9)

Knowing a language is a multi-faceted learning process: it involves the ability to produce and understand grammatically correct sentences, the ability to use it effectively in social situations, the ability to select the appropriate style, and the ability to match it to context. In sum, successful learning requires a battery of mixed abilities. The consensus on the knowledge of a language is well expressed in Cunningsworth's remark:

Knowing a language does not stop at the ability to produce and understand grammatically correct sentences... Knowing a language means being able to use it effectively in social situations, selecting the appropriate style, matching language to context, perceiving the speaker's intention, and performing successful speech acts.

(Cunningsworth 1983:8)

All language teaching theorists recognize, above all, that culture teaching is a necessary component of the language teaching process: knowledge of the target culture, awareness of its dominant characteristics and of differences between the target culture and the learner's own culture should constantly be borne in mind by language teachers. Considering that language teaching consists of the four skills plus culture is nowadays commonly held to be a partial truth, more misleading than illuminating; culture in language learning is not an expendable fifth skill¹¹.

Culture teaching, however, should not be limited to a mere transmission of information about the people of the target country, and about their general attitudes and worldviews. It is worth noting that a large part of what was called culture is a social construct, the product of self and others' perceptions. This point would lead us into another important aspect surrounding the connection between language and culture: the Whorfian hypothesis.

1.6. The Whorfian Hypothesis: Reflections

The relationship between language and culture has aroused widespread interest and led to many studies and debates on the Whorfian hypothesis as the study of relations between language, culture, and thought. This ethno-linguistic¹² view, asserting that **'different languages can lead people to different actions because language filters their perception and the way they categorize experience'** (Kramsch 1998:12), is the nub of our discussion. A tantalizing question is worth mentioning here: what is the place of this hypothesis, and its pedagogical implications in the field of language/culture teaching?

Looked at historically, one finds the seeds of this hypothesis in the work of the nineteenth century German ethnologist Wilhelm von Humboldt, and firmly, established by Sapir and his fellow Whorf. This hypothesis demonstrates how the specific language one uses determines, or at least, conditions one's views of the world. The implicit implication of this is that people who speak different languages have somehow different world views.

In *Language*, and in many articles, Sapir presented some of the evidence he had gathered in field work and study to show that there are parallels between language and culture. He pointed out, language does not exist apart from culture, that is, apart from **'the socially inherited assemblage of practices and beliefs that determine the texture of our lives'** (Sapir 1921:207).

Whorf, on the other hand, took this step further and strove fiercely to demonstrate on empirical bases the validity of this hypothesis by comparing European and Ameridian languages, with particular reference to Hopi. In 1934 Mead, an American social psychologist, argued that the mind of the individual and the individual's perception of himself are formed by the social relations between the individual and his social environment, and that the individual's role is defined by verbal symbols. Another argument for relating language and culture to thought was often presented on this basis: **'Without knowing the language of a people we never really know their thoughts, their feeling and their type of character'** (John Stuart Mill, cited in Hall 1959:14).

This hypothesis **'has not been validated'** (Carter 1993:61) and should be treated with justifiable caution. Yet, in its strong version, what has been termed *linguistic determinism*, i.e. that thought is actually constrained by

language, is controversial. In this alternative, Hill notes that:

Linguistic determinism is a hypothesis, which proposes that the forms of language are prior and determinative of the forms of knowledge. That is, human beings could not imagine a kind of knowledge, which was not encoded in their language.

(Quoted in Newmeyer 1988:15)

In its weak version, however, what has been termed *linguistic relativity*, the close relationship between language and its socio-cultural context is less controversial, the latter determining the former. It is clear that in this view, language and culture may be used, to a greater extent, interchangeably because of the recognition that **'... so far as the process of their transmission is concerned and the type of mechanism of their development ... language and culture are one'** (Kroeber, cited in Bell 1976:63). The Whorfian hypothesis, as it is usually interpreted, combines *linguistic determinism*, the extreme form, with *linguistic relativity*, the moderate version which is generally accepted, but certainly leaves open to question the validity of the hypothesis as a whole at the inter-linguistic and intercultural levels.

An in-depth analytical review of the different interpretations of the Whorfian hypothesis would be well beyond the scope of this work, but it is imperative to touch on Carroll's version. First of all, he recognizes the fact that:

Insofar as languages differ in the ways they encode objective experience, language users tend to sort out and distinguish experiences differently according to the categories provided by their respective languages. These cognitions will tend to have certain effect on behavior.

(Carroll 1963:12)

Note that the above quotation merely refers to the correlation between language and behavioural concomitants in terms of tendency, rather than confirming this correlation in a dogmatic way. That is to say, the relationship between language and culture, in Carroll's view refers to certain effects on behaviour. What is more, Carroll neither proves nor disproves the validity of the Whorfian hypothesis.

To keep the lines open to other interpretations of the hypothesis, Carroll sums up his view by stating that **'...the validity of the linguistic relativity has thus far not been sufficiently demonstrated, neither has it been flatly refuted'** (Carroll, cited in Stern 1983:206). Finally, he argues that there is a considerable difficulty in establishing a firm relationship between a world view and the structure of language, and so far no satisfactory evidence exists to confirm that languages reflect particular world views.

As has been said, this hypothesis should be treated with justifiable caution. In order to avoid getting lost through interpreting the hypothesis in its extreme form or simply adhering to its moderate version, Fishman (1972) strives to strike a balance between the two versions as follows:

- Languages primarily reflect rather than create socio-cultural regularities in values and orientations.
- Languages throughout the world share a far larger of structural universals than has heretofore been recognized.

(Fishman 1972:155)

1.7. Pedagogical Implications

In case it holds good, the Whorfian hypothesis could have serious implications for the teaching and learning of languages, namely at the level of lexical codifiability, i.e. the degree to which languages provide words for the description or naming of things, events and facts, experiences and states. It is clear, however, that in language pedagogy, the crux of the problem is rather much more complex, and the degree to which the Whorfian hypothesis proves valid does further cloud the issue. Consequently, we shift focus away from an intralinguistic and intracultural analysis to another issue, involving interlinguistic and intercultural dimensions. Put simply, the language learner should not only study the cultural context (language And culture), but he should be aware of the interaction between language and culture (language In culture) to use Hoijer's dichotomy.

Assessing the pedagogical implications of this hypothesis that the learning of the target language lexical structure must be accompanied by the acquisition of the target language native speaker's mental outlook and conception of reality, Carroll suggests his own hypothesis. This is what he calls developmental hypothesis of linguistic relativity.

This hypothesis relates to the fact that when any two languages are compared, some instances will usually be found in which the codification of a given range of experience differs as between the two languages, one language having a more highly differentiated codification than the other.

(Quoted in Allen and Corder 1973:140)

Carroll goes on saying that the language learner must be taught to observe and codify experience as nearly as possible in the same way as native speakers of that

language. In line with Carroll's view, Corder contends that the process of language learning **'does involve learning to see the world as the speakers habitually see it, does involve learning their culture'** (Corder 1973:77).

Carroll's developmental hypothesis may offer some theoretical and experimental evidence for the analysis and discussion of areas of difficulties in the learning of the target language vocabulary. This hypothesis makes use of the results of contrastive analysis -the comparison of the linguistic systems of two languages- as the basis for language with particular reference to vocabulary teaching. The results of a contrastive study of the lexical structures between L1 and the target language will be useful in many ways:

- Making use of contrastive lexical data, it will be possible to predict where the learner is likely to encounter some difficulties in the learning of the target language lexical items.
- Such contrastive data will help the teacher to determine the hierarchy of difficulties of the target lexical patterns according to their similarities and differences.
- For both the textbook writer and the language teacher, contrastive lexical data has useful practical applications. The textbook writer may incorporate contrastive analysis results in the syllabus design; the teacher may adapt the results into his techniques of introducing and presenting of new lexical items.
- A thorough analysis of the results of lexical contrastive analysis of L1 and the target language will provide the teacher with sound explanation and experimental evidence for the target learner's errors, which will, ultimately and hopefully, help in their effective diagnosis and treatment.

Now, it is quite clear that language use reflects culture and it is impossible to dissociate the two in any real sense. In other words, language and culture constitute, as Kramsch put it, '**a single universe or domain of experience**' (1991:271). During the last decade or so, language teaching theorists have been prompted, however, to reconsider the teaching of culture in foreign language learning. They have noted that, despite the large amount of literature emphasizing the importance of the cultural aspect, culture in its loose sense, has remained peripheral though most teachers recognize overtly or covertly its importance in relation to language.

Furthermore, the traditional thought in foreign language education, as it is viewed now and which is still pervasive, has tended to transmit, through the target language, a view of the world that covers only the values and cultural insights of the native speaker, that is, culture teaching has been limited to a mere acquisition of a foreign cultural content, an informative and factual type of knowledge that the language learner must accumulate.

1.8. Dimensions of Culture

To define culture in precise terms is not an easy task. However, most of the proposed definitions embrace the idea that culture entails socially transmitted patterns regarding both behaviour and values. In common parlance, the term culture is used to refer to customs, beliefs, and values of particular groups. This definition is far from being inclusive, and culture teaching is no more viewed as a mere transmission of information about the people of the target language about their attitudes and world views.

However, a detailed knowledge of culture, though it requires a scholarly approach (see 1.9.2.3. page 65),

represents a useful adjunct to the learner's knowledge about/of the language. This could only be achieved through a methodology that accounts for the multi-faceted dimensions of culture in language pedagogy.

Adaskou, et al. (1990) have provided an illuminating account of the different dimensions involved in culture teaching. These dimensions fall into four senses: first, the *aesthetic sense* in which the target language is associated with literature, films and music of the country in question. Language teaching promoting these cultural insights should make use of literary and artistic-based materials. Next, the *sociological sense* in which the target language is closely linked to the customs and institutions of the country. Language teaching materials purporting to include this dimension should account for information related to family life, political and educational institutions. Third, the *semantic sense*, at this level, the conceptual system of culture is embodied in the language. This embodiment determines, or at least, conditions the culture's perceptions and thought processes. The implementation of language teaching materials based on this sense should include the vocabulary for which there might be no direct equivalents in the learners' native language. Finally, the *pragmatic sense*, this dimension of culture determines the appropriateness of language use in relation to the context. In other words, what language is appropriate for what context.

1.8.1. Reflections and Analytical Review

Rather than attempting to give an 'in-bulk' definition of culture, which is, admittedly a daunting task, Adaskou et al. try to set up a frame of reference of the different senses of the concept of culture. Seemingly,

the terms "dimension" and "sense" are used synonymously in this context. Identifying different dimensions/senses of such a complex concept as culture, helps to cater for the learner's needs.

On the face of it, the first two senses (*aesthetic* and *sociological*) of culture are rather practical reflection of Brooks' famous dichotomy - formal culture vs. deep culture (see General Introduction). However, the novel aspect lies in the introduction of the *semantic* and *pragmatic* senses. The former is, in effect, another moderate interpretation of the linguistic relativity hypothesis. This sense of culture has been dealt with under two different headings: Abercrombie uses the term *semantic structure* to refer to '**the way in which the vocabulary of a language is organized to deal with the outside world**' (Abercrombie 1965:21-22). The question of *semantic structure* in language pedagogy operates at the level of intelligibility. In this way, he notes that some English words

are only intelligible in the social setting. They must be explained, if this is unfamiliar, by long and involved descriptions of social facts; apparent equivalents in other languages are almost always misleading.

(Abercrombie 1965:22)

This quotation is, in effect, a periphrasis of Malinowski's famous statement : **An utterance becomes only intelligible when it is placed within its context of situation**¹³ . On the other hand, Corder (1973) approaches the *semantic dimension* under the title of *codifiability*, and the terms *lexical encoding* and *lexical codifiability* are used to cover translation equivalents, as well as the notion of *untraslatability*. In this sense, he argues that:

If languages reflected differences in kind between cultures, that is, encoded radically different ways of seeing the world, the translation between languages would be impossible. If the differences are only ones of degree, then translation in certain areas of experience may be more or less difficult.

(Corder 1973:77)

This point can be clearly illustrated by an analysis of a commonly used French expression: *Bon appétit*. Despite the efforts of the former EC countries and authors of textbooks on 'hotel English', this has no real equivalent in English. Many of our students are, unfortunately, unaware of the untranslatability of the expression; they very often use the unusual expression *Good lunch*. Similarly, 'public school' (élitist, fee-paying boarding schools like Eton, Harrow and Winchester) should never be translated by its nearest but deceptive French equivalent 'école publique'. Therefore, some form of ponderousness and mediation should be welcome before venturing into a too literal word-for-word translation.

Yet, another way in which culture penetrates our semantic structure is in the metonymic relations it entertains with language; some terms might be semantically equivalent, but they have quite different social/cultural connotations in each language/culture. For example, a word like *friend* is defined as 'person one knows and likes, but who is not a relation', i.e. involving friendship/love; this definition is basically valid for most western cultures and societies. However, in Arabic the word [sadi:q] (friend) involves not only friendship/love, but honesty and faithfulness as well. In sum, many words are assigned culture-specific meaning.

Further, from a perceptual view point it is logical to associate conventionally and stereotypically ideas with the object under discussion, for example *Sunday* and *Friday* mean 'going to church and mosque' for Christians and Moslems respectively. However, when people are asked if they go to church on Sunday or to mosque on Friday, they have to admit they do not. Therefore, in many instances associogrammes can only be used to show that members from a specific culture have an image of an object, but more or less systematically associate it with culturally preset-behaviour.

On the other hand, Britons often expect to be addressed by their first names or sometimes their pet names instead of Mr, Mrs, Miss, Doctor, or Professor (as appropriate). It is regarded easier (and more friendly) to use first names, but our students may find it strange or even offensive to use first names when addressing their teachers. Some students may find it particularly difficult to address a teacher in this way, because of the seemingly lack of respect involved.

To add a further layer to the complexity of the notion of semantic structure between Arabic (called here 'L1') and English, it is worth mentioning the use of kinship terms and the structure of the extended family. One can assert that a crucial distinction is made in terms of patrilineal vs. matrilineal kin. The following table illustrates clearly such assertion:

| Kin formula | English term | Term in L1 |
|-----------------------------|--------------|------------|
| Father's brother | uncle | العم |
| Father's sister | Aunt | العمة |
| Mother's brother | uncle | الخال |
| Mother's sister | Aunt | الخالة |
| Brother's son | nephew | ابن الأخ |
| Brother's daughter | niece | بنت الأخ |
| Sister's son | nephew | ابن الأخت |
| Sister's daughter | cousin | بنت الأخت |
| Father's brother's wife | aunt | زوجة العم |
| Father's sister's husband | uncle | زوج العمة |
| Father's brother's son | cousin | ابن العم |
| Father's brother's daughter | cousin | بنت العم |
| Father's sister's son | cousin | ابن العمة |
| Father's sister's daughter | cousin | بنت العمة |
| Mother's brother's son | cousin | ابن الخال |
| Mother's sister's daughter | cousin | بنت الخالة |

Table 1.3. English and Arabic patrilineal and matrilineal kinship terms.

Arguably, not all words and meanings can be neatly matched across linguistic/cultural boundaries. What a given word means for the native speaker of L1 may not be the dictionary translation equivalent of what the word means for the native speaker from L2. What is more, the learner of L2 very often tends to transfer the lexico-semantic structure of L1 to the target language and thereby have a concept in mind that is quite different of a native speaker.

However, the substance of the *pragmatic* sense touches on the contextual function of language, i.e. the use of language in communication. Here, one shifts focus away from the semantic content of words to aspects of

sentence meaning in order to gain an insight into the problem relating our knowledge of the real world (background knowledge) to the interpretation and use of utterances. In *Coral Gardens and Their Magic*, Malinowski (1935) notes that, the pragmatic use of utterances is regarded as typically of any language, and therefore '**the main function of language is not to express thought, not to duplicate mental process, but rather to play an active pragmatic part in human behaviour**' ([1935]1978, vol.2:7).

In the same line of thought, Spolsky (1978) argues that linguistic competence is not enough for practical or educational purposes, we are interested not just in the fact that someone knows a language, but that he knows how to use it, i.e.. pragmatic competence in its broadest sense.

This multi-dimensional view of culture, combining the literary and artistic orientation, sociology, semantics and pragmatics, does confirm that the concept of culture is a loaded term, but on the other hand, it extends the area of language teaching beyond the study of the formal properties of language (linguistic competence) to the study of extra-linguistic features involved in the speech event, or to use Malinowski and Firth's term the *context of situation*.

Adaskou *et al.* further maintain that out of the four senses of culture, only the *semantic* and *pragmatic* dimensions contribute to the development of communicative competence. Thus, a communicatively-competent language learner is aware of the differences and shades of meaning expressed by individual words, as well as deceptive cognates, in addition to a knowledge of the rules of speaking which govern the linguistic behaviour of a group of people. In support of this contention, it is generally

recognized that the *semantic* sense, and to a larger extent, the *pragmatic* dimension supply an important piece to the "puzzle" of communicative competence.

Here one comes to the nub of another facet of language teaching: the interaction between linguistic competence, communicative competence and pragmatic competence and its contribution to the development of cultural competence. This interaction has aroused widespread interest and led to many debates opposing structuralist and post-structuralist approaches. Should one account for the one or the others, the one and the others, or the interaction between the three? Before answering such question, it would be wiser to define the different terms.

1.8.1.1. Linguistic Competence

In the 1950s and 1960s, knowing a language was equated with knowing the grammar of that language. Linguistic competence was seen as the knowledge underlying our ability to produce and understand sentences. *In Aspects of the Theory of Syntax* (1965) Chomsky makes a cogent distinction between what the speaker of a language knows implicitly, or what he calls, *linguistic competence*, and what he does, or what he calls, *linguistic performance*. **'We thus make a fundamental distinction between competence (the speaker-hearer's knowledge of his language) and performance (the actual use of language in concrete situations...'** (Chomsky 1965:4). Yet, such a seminal distinction between the two aspects of language entails an emphasis on linguistic competence through idealized abstractions and the ignorance of individual idiosyncracies or variations as irrelevant details of language behaviour. Chomsky's notion of native speaker is, in essence, an idealized abstraction, hence inoperative and devoid of social reality.

Methodologically, the restriction of linguistic research to the description of competence as a homogeneous system has further clouded the issue: the use of language in socio-cultural context. Indeed, methodological convenience should not constitute an obstacle to the study of language in its most significant dimensions, not least social and cultural. In this vein, Hymes asserts that **'There are rules of use without which the rules of grammar would be useless'** (Hymes 1972:278).

1.8.1.2. Communicative Competence

Linguistic awareness involves two complementary categories of rules: rules of the language, i.e. grammatical competence and rules of speaking, i.e. discourse rules. This is obviously another way of saying that in language pedagogy, the learner must come to know not only the formal properties of a language, but also the social rules of use which ensure the appropriateness of well-formed sentences according to particular social situations. Such a need is clearly stated by Hymes:

We have to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events and so evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values, and motivations concerning language, its features, uses... and attitudes toward communicative conduct.

(Hymes 1972:277)

Given this new dimension of language appropriateness, Hymes proposes an expansion of Chomsky's competence to include contextual and social rules. He

coined the term 'communicative competence'. This term is used by sociolinguists to cover both a knowledge of language (linguistic competence) and a knowledge of how to use it which together ensure appropriate performance, that is to say, the appropriate use of language in actual social situations. The difference between linguistic competence and communicative competence is set forth by Hymes:

Linguistic theory treats of competence in terms of the child's acquisition of the ability to produce, understand, and discriminate any and all of the grammatical sentences of a language... Within the social matrix in which it acquires a system of grammar a child acquires also a system of its use, regarding persons, places, purposes, other modes of communication, etc.-all the components of communicative events, together with attitudes and beliefs regarding them. There also develop patterns of the sequential use of language in conversation, address, standard routines, and the like. In such acquisition resides the child's sociolinguistic competence (or, more broadly, communicative competence), its ability to participate in its society as not only a speaking, but also a communicating member.

(Hymes 1974:75)

In line with Hymes, Spolsky (1978) notes that the full range of communicative competence involves not just the semantic, grammatical, and the phonological aspects of linguistic competence, but sets of rules governing the appropriateness of various forms according to topic, setting, and audience, that is to say, the context of situation in the Malinowkian/Firthian sense.

1.8.1.3. Communicative Competence: Revisited Version

The concept of communicative competence has given a new impetus to Communicative Language Teaching. In his book *Teaching Language as Communication* (1978), Widdowson presents a view of the relationship between language as

formal system and the communication values in text and discourse. He distinguishes between *usage*, i.e. the manifestation of our knowledge of the language system, and *use*, i.e. the manifestation of our knowledge of the language system, in order to achieve some kind of communicative purposes.

A relatively more recent in-depth analysis of communicative competence has been developed by Canale and Swain (1980), in which four sub-components of communicative competence are identified: grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. Grammatical competence refers to linguistic competence in the Chomskyan sense. Sociolinguistic competence denotes an understanding of the social context in which communication takes place, taking into account role relationship, the shared information of the participants, and the communicative purpose of their interaction, in sum, the context of situation in the Malinowskian/Firthian sense. Discourse competence refers to the interpretation of individual message elements in terms of their interconnectedness and how meaning is represented in relationship to the entire discourse or text. Finally, strategic competence involves the knowledge of communicative strategies that the language learners intend to make use of in order to get meaning across to overcome their imperfect command of the language. These strategies involves paraphrasing, avoidance of difficulties, simplifications and so on.

1.8.1.4. Pragmatic Competence

Before touching on the notion of pragmatic competence, it would be wiser to define what pragmatics is. Oller defines it as:

The relationship between linguistic contexts and extralinguistic contexts... pragmatics is about how people communicate information about acts and feelings to other people, or how they merely express themselves and their feelings through the use of language.

(Oller 1970:19)

It would not be appropriate to launch into a detailed analysis of the concept of pragmatics. But suffice it to say that this discipline was introduced as an alternative to Chomsky's concepts of "competence" and "deep" and "surface" structure, as it places emphasis on real use of language. Thus, the term pragmatic competence is most often used to refer to the ability to place *'language in the institutional settings of its use, relating intentions and purposes to the linguistic means at hand'* (Chomsky 1981:225). On the other hand, Fraser and Rintell view pragmatic competence as sub-component of communicative competence. It is concerned with *'the ability ... to use the language in a social context to perform the various speech acts of requesting, apologizing, and the like'* (Fraser and Rintell 1980:78).

Cultural differences undeniably have very specific influences on a person's style for participating. Thus it is that Gumperz claims that a person's social and ethnic background determines his pragmatic style; he argues that *'the ability to get things done in face-to-face settings, is often a matter of shared background'* (Gumperz 1982:210). Cultures are, by and large, different in many respects; the same social situation requires the use of a different conversational routine, or the same routine fulfills a different function. Our learners of English are generally faced with the second issue (same routine : different function). For example, the English routines:

You're welcome, Don't mention it, Not at all, It doesn't matter and *Never mind* may all be translated in Modern Standard Arabic by *lashoukra ala wajib* or *el aouf*. In English, *Never mind* (i.e. don't worry) and *It doesn't matter* (to me what you do) can be used to acknowledge an apology and are used by the person addressed to minimize the seriousness of the offence. The expressions *You're welcome, Don't mention it* and *Not at all* are polite replies to the expression of thanks. However, the Arabic routines *el aouf* and *lashoukra ala wajib* are used as responses to apologies and gratitude respectively. Yet, in many instances, they are used synonymously. Using the English routines interchangeably hence produces pragmatic errors. Such violations of cultural norms of inappropriateness in interactions may lead to socio-pragmatic failure and breakdowns in communication.

1.8.1.5. Cultural Competence

So far we have been considering competence in linguistic, communicative, and pragmatic terms. But in this very specific context, the term cultural competence establishes itself *de facto*. It has been customary in language learning to assess the development of communicative competence of a learner on a inter-language continuum whose end point is the native speaker or, at least, the native-like speaker linguistic construct. In this respect, cultural awareness becomes an educational objective in its own right. The concept of cultural awareness is a significant aspect of foreign language pedagogy (Tomalin and Stempleski 1994 and Kramsch 1996); it is closely related to the understanding of other and native cultures through the notion of comparison. Yet what is cultural competence?

The American Council for the Teaching of Foreign Languages defines cultural competence as a knowledge of foreign facts and a general acceptance of the foreign culture. Kramersch, however, views cultural competence as the ability **'to behave in accordance with the social conventions of a given speech community'** (Kramersch 1996:181), i.e. obeying the norms of interaction or norms of interpretation which are appropriate to participants in a particular situation.

The question that one might ask here is the following: given that one wants to teach language in such a way that the learners are immersed into its social and cultural meanings, should one then ask their students to step outside their own socio-cultural construct and put themselves in the native speaker's shoes? As Santoni has rightly pointed, one should **'ask our students to try as hard as they can to be someone else, to plagiarize as well as they can all sorts of linguistic and behavioural patterns'** (Santoni, cited in Nostrand 1989:52). Or should we not rather, as Nostrand (1989), Stern (1992), Valdman (1992) and Kramersch (1996) strongly recommend, separate knowledge about the culture (cultural competence) and experience of the culture (cultural performance). These questions still represent the fundamental paradox in culture teaching.

1.8.1.6. Communicative Competence vs. Cultural Competence

A related point worth raising here is that the notion of cultural competence revisits the traditional view of communicative competence. As we have seen, cultural competence implies intuitive knowledge on the part of the native speaker of the norms of society, i.e. the unspoken rules of conduct, values and assumptions, as well as the

ability to recognize culturally significant facts, in addition to a knowledge of the factors within which conduct is in total conformity with the norms of interaction or simply unacceptable. While communicative competence does imply knowledge of many aspects of society and cultural, i.e. forms of address, choices of register and style, differences in social and regional dialects and the social value attached to these differences.

Put simply the difference between the two lies in the fact that cultural competence puts emphasis mainly on socio-cultural behaviour and facts, and less on their linguistic manifestations; to some extent, the concept of cultural competence **'can be regarded as the cultural counterpart of communicative competence'** (Stern 1992:83). In sum, it is widely acknowledged that communicative competence is part of this wider cultural competence (Riley 1991).

1.8.1.7. The Hermeneutic View

The German theorist in language education Hunfeld (1990) gives a hermeneutic answer to the fundamental question underlying language learning: what does the foreign language mean to the language learner? He answers:

Many things, for example, the obligation to adapt, to repeat the conventionally sanctioned phrases, to play a role, to identify [with members of another group]. But it also means being able to compare one's own world of language with that of others, to broaden one's experience with language and language use...it means border crossing, blockade, disturbance -in sum, to use Humboldt's words, it means 'acquiring a new way of viewing the world.

(Quoted in Kramersch 1996:183)

Admittedly, the notion of *Weltanschauung*, or to a lesser extent its weak or moderate version the linguistic

relativity, still represents the bugbear in language/culture teaching. Yet, the ability of the learner to behave either as an insider or as an outsider to the speech community whose language he is learning, depends on his understanding of the cultural context and on the degree of integrativeness .

A number of considerations has been proposed and analyzed in this part. They have provided an illuminating account of how the linguistic orientation has shifted focus away from a purely theoretical standpoint to a new field of common-sense experience. Linguists as researchers and language teachers as practitioners have moved outward to discover that our linguistic behaviour is governed by social and cultural norms. However, linguistic competence in the target language is a prior and necessary condition for cultural appreciation.

What is more, the advent of the concept of communicative competence coupled with cultural competence which are, in essence, a definite challenge to Chomsky's linguistic competence have given a new impetus to the field of foreign language teaching methodology. The redefinition of the aims of language teaching in terms of communicative competence has seen the formal grammatical basis of English language teaching widely balanced or even replaced by socio-linguistic and socio-cultural orientations. This hybrid nature of language -linguistic, social and cultural- has, therefore, given rise to a new approach to Communicative Language Teaching.

A high level of language proficiency does not guarantee the ability to communicate effectively, such proficiency must be coupled with knowledge of the socio-cultural aspects, i.e. those cognitive constructs (concepts, beliefs, attitudes) which provide the rules and

materials for our daily behaviour. These constructs are manifestly linguistic in the form of words and expressions and/or non-linguistic expressed through non-verbals (see 1.11.). This would lead us to say that a sound pedagogical language course should systematically incorporate the formal, communicative, pragmatic, and cultural facets of the language. Thus, a balanced interplay between these different dimensions ensures overall language proficiency.

Much of the recent literature on syllabus design has dealt with the integration of the semantic categories with the grammatical system including not only notions, functions and settings, but also the attitudes and roles with which language learners must be familiar to operate effectively in the true context of utterance. Ideally, a comprehensive knowledge of the language alongside a detailed knowledge of the socio-cultural patterns facilitate active interaction and participation, or to use Schumann's term adaptation (see 1.9.2.1. page 62).

1.9. Culture Teaching: What Perspectives?

Since the early 1980s, a new orientation has emerged and a new terminology has established itself in the field of culture teaching. The oft-held definition of language as a means of communication is nowadays, and to a certain extent, of no avail, more misleading than illuminating; a more accurate definition of language would be that language is a means of social control and integration.

Yet it is particularly noteworthy that at the practical level, taking into account the many cultural aspects of a speech community makes culture teaching a more complex task. However, the lack of a sound methodological frame of reference in addition to the lack of current

resources have rendered culture teaching peripheral and quite limited in most foreign language classrooms. The literature related to the field of foreign language teaching, on the whole has failed to point out the difference in emphasis between the approach to culture and the approach to language.

1.9.1. Brogger's Model of Culture Studies

Needless to recall that culture is a concept which needs to be handled carefully. Nowadays, it is much used in common parlance often far too loosely. Rather attempting to give a definition of such a complex and loaded term as culture, one may try to set up a frame of reference and show how it can relate to the classroom, and subsequently, discuss its relevance and implications for designing appropriate classroom methodologies. In 1992 Brogger proposed a model of culture studies¹⁴. The model in question falls into three levels of analysis: social, cultural, and textual.

On the social level (the first one to be taught), the students are introduced to '**the general informational framework about different areas in British or American society**' (Brogger 1992:114). This level covers aspects related to the social structure, the economic system, the ethnic make-up, the regions, religion and history. The aim underlying the social level would be to lay down the basis for common knowledge on which future discussion could take place.

On the cultural level (the second one to be taught), the analysis would be oriented towards the way the different components of the general informational framework are products of the dominant assumptions and values of the society. For example, what does the study of the geography

of the United Kingdom reveal about the English, the Scottish, the Welsh and the Irish communities? Or, what symbols/loyalties of nationality have significance in the British communities?

Lastly, on the textual level, it is possible to analyze texts as mere linguistic expressions of the target culture. A judicious choice of texts along with careful reading will reveal their underlying values. For example, an analysis of texts as diverse as a Queen's speech, an article in *The Times* or in the *Study UK* magazine shows how deeply-rooted British values are visible in any representative text the teacher might choose to use.

1.9.2. Stern's Triangular Scheme

To avoid embarking on false assumptions based on misinformed stereotyping and biased attitudes resulting from insufficient knowledge, it would be wiser to deal with the cultural component in terms of perspectives. Stern (1992) proposes a triangular scheme involving the learner's perspective, the native speaker's perspective, and the scholarly perspective.

1.9.2.1. The Language Learner's Perspective

The physical and psychological absence of an English-speaking environment is, in effect, a serious handicap. Although teachers very often strive to create a micro-English-speaking environment, the use of the language outside the classroom or in the corridors remains an empty code. Furthermore and in most cases, the learner approaches the target language and its culture with false assumptions.

'What appears to be an accurate and objective perception of a person, a custom, an idea, is sometimes "jaded", or

"stilted" in the view of someone from another culture' (Brown 1980:124).

One of the concepts that learners should develop in the study of another culture is to overcome prejudice and stereotypes, and that people in various cultures respond to life's needs in a variety of different ways. On the other hand, one of the great risks in teaching culture has always been the tendency among novice teachers and learners to generalize from too little data. For example, the stereotypical Briton is generally personified by the man in a *bowler hat, pin-striped suit and stiff upper lip*, there is no such thing as a typical 'Brit'.

In this very specific context, it is worth touching on the notion of group stereotyping. In common parlance, the term refers to the beliefs about the characteristics possessed by some group members. According to Tagiuri [(1969) cited in J. and M. Clarke (1990)], stereotyping is the general inclination to place a person in categories according to some easily and quickly identifiable characteristics, and then to attribute to him qualities believed to be typical of members of that group. Allport (1954), however, argues that most stereotypes contain a 'grain of truth'. Yet, to what extent are they valid? (see Appendix II page 345).

At the cognitive level, however, new cultural experiences usually provoke dissonance between what has been learnt and what is expected to be learnt, this leads systematically to comparisons with the learner's native culture (see Chapter Three). Two diametrically opposed processes arise from this contact. At its best, the learner approaches the target culture with excitement and enthusiasm, manifesting therefore, a willingness and eagerness to identify himself with the native speakers of

the language. This feeling of empathy is obviously the output of a high degree of integrative motivation; unfortunately, there are no convincing methods available for measuring traits of empathy. At its worst, the language learner who has experienced a deep rooted religious-based education, or a uniform and rigid ideological perception often suffers from culture shock when confronted with controversial and conflicting ways of thinking. This sense of blunt rejection or resistance, which is mostly related to negative attitudes held towards the target language undeniably leading to a form of unwillingness to distance himself from his native culture and educational discourse with which he is familiar, is expressed through feelings of anxiety, anger, and sometimes hostility vis à vis the language and its speakers/users, hence the development of a negative attitude highly manifested through strong internal barriers against learning the language.

Another possible risk in teaching culture is acculturation. In *The Penguin Dictionary of Sociology*, Abercrombie et al. (1984) describe it as the outcome of the process of contacts between different cultures. As the outcome of such contact, the process of acculturation refers to '**the assimilation by one group of the culture of another which modifies the existing culture and so changes group identity**'. In the same line of thought and in a detailed way, Schumann (1978) has outlined an Acculturation Model according to which the language learning process is causally affected by degree of congruence between the learners and the taught language community's culture. He argues that '**the process of becoming adapted to a new culture [acculturation] is defined by various types of social and psychological integration of learners with the target language group**' (1978:29). In this regard, he

identifies three typical strategies that may be adapted by the individual learner: *assimilation*, *preservation*, and *adaptation*.

Assimilation refers to the process in which the learner relinquishes his own style and values in favour of the target group's life style and values.

Preservation involves maintenance of the native life-style and values, and rejection of the life-style and values of the target group.

Adaptation is an attempt to preserve and maintain one's life-style and values along with adapting and incorporating the linguistic and cultural elements of the target group. In this case, adaptation is viewed as an attempt to become bilingual/bicultural.

Along similar lines, Gardner (1985) has put forward an analogous socio-educational model which highlights the crucial role of culture in language pedagogy. He sees that cultural beliefs influence the general level of language proficiency as well as influencing individual differences in terms of achievement.

We should note, however, that neither Schumann's nor Gardner's models gives any specific details about the impact of cultural beliefs or degrees of acculturation on the language classroom. Schumann's acculturation model and Gardner's socio-educational model apply mostly to immigrants or foreign students learning the language in the host community. But **'there are parallels in the attitudes of foreign language learners'** (Stern 1992:216), and it all depends on how the learner views his cultural background and his language. Here we come to the nub of a crucial problem: materials selection (see 3.3.4. pages 187-193).

Although Algeria is a Muslim country and the Islamic tradition is deeply-rooted in many aspects of life, some effort is made to separate religion from education.

Yet, there exists a subject-matter entitled "Islamic Education" which is part of the general education curriculum. This "screen" discipline is devised to promote religious values. Teachers should be careful in their selection of materials; many topics dealing with western-life style, such as boy-girl relationships or western-style parties, are considered as taboo, unfamiliar or uncomfortable, and therefore may be inappropriate for use in the classroom. Making a decision to introduce or not to introduce a taboo topic depends on the teacher's investigative skills of the classroom's feedback (see 3.3.4. Example Four pages 191-192). However, one might assert that to deal with such topics solely for the sake of cultural comparison may provoke rejection and condemnation by some individual learners.

This point would also lead to what is surely another importantly aspect of the argument surrounding the connection between language and culture: the concept of cultural imperialism, i.e. imposing the values, beliefs and ways of thinking of the English-speaking Western world on individuals whose traditions are different. It is widely recognized that the teaching of English is an activity infused with political significance.

However the fundamental paradox lies in the dichotomy between political goals and goals of educational policy. Judd notes that in teaching English as second or foreign language, we are **'directly or indirectly implementing a stated policy or implied language policy as well as actively promoting a form of language change in our students'** (Judd 1985:15). Yet does a form of language change entail a form of change in values, beliefs and ways of thinking? Barrow's remark seems to us to give an answer to this problematic question. **'It does not make sense to**

presume that one is committed to a belief or value that one never acts upon or refers to' (Barrow 1990:7).

In our context, learning a language should not be seen as a means for the introduction of alien and harmful ideas, nor as a means for the displacement of our learners' commitment to their cultural values and beliefs. Thus, the teacher's role is to help his learners approach the new culture in the most constructive way, i.e. to increase their intercultural awareness and sensitivity, hence the development of an ethnographic stance towards the target community (see Chapter Three).

1.9.2.2. The Native Speaker's Perspective

It is important to recall that one of the most important aims of culture teaching is to help the learner gain an understanding of the target culture on the basis of a continuum whose endpoint is the native speaker's perspective¹⁵. It is worth remembering in this context Malinowski's remark that knowledge of the language is actually essential ***'to grasp the native's point of view, his relations to life, to realize his vision of his world'*** (Malinowski 1935:25). The notion of empathy, that is, the willingness and capacity to look at different aspects of life the way they appear to members of the target community, is at the core of this perspective. For example, the way places, personalities, and historical events are perceived by ordinary members in the target speech community, rather than the way a geographer or historian would present them. This means, to ask the student "to put themselves in the native speaker's shoes", and enter what Batson (1979) calls a 'different logical type'.

However, native speakers do not make up a homogeneous entity, and consequently do not share the same

ideas and attitudes as regards a historical personality or event. For instance, for some Britons William Wallace and Robin Hood are heroes worth praising, for others, villains deserving no mercy. Similarly, the Irish question has always represented the apple of discord within the British Parliament. These controversial and sometimes conflicting perceptions, attitudes and opinions can be learnt by listening attentively to what native speakers say and, by "reading between the lines". Put simply, these research skills refer to Hammerly's goal *Understanding of inter-cultural institutions and differences* and Seelye's goals *Researching another culture* and *Attitudes toward other society* (see 1.3.2. page 21 and 1.3.3. page 22).

1.9.2.3. The Scholarly Perspective

This perspective advocates a more detached and objective analysis of the target culture. This analysis requires the use of research and study techniques of the related disciplines, namely the social sciences and humanities. Bridging the gap between language and culture, Malinowski contends that:

The study of any language, spoken by a people who live under different conditions different from our own and possess a different culture, must be carried out in conjunction with the study of their culture and of their environment.

(Malinowski 1923:306)

Though this perspective is a time-consuming and effort-demanding approach, it provides a more objective and systematic frame of reference than the previous perspectives which are highly subjective and informal. Kramsch notes that '***the responsibility of the teacher is to teach language as it is mediated through language, not as it is studied by social scientists and anthropologists***'

(Kramersch 1998:31). The native speaker's and the scholarly perspectives would necessarily lead us to examine a topic of rising importance in the field of culture teaching: the use of authentic texts as a source of culture teaching.

By way of introduction, one should mention that the term *authentic* has been used in deliberate contrast to artificial language of textbooks. According to the Oxford Advanced Learner's Encyclopedic Dictionary (1994: 2nd ed.), the term authentic has at least three meanings:

- 1- True, i.e. corresponding to known fact
- 2- Genuine, i.e. not fake or artificial
- 3- Trustworthy, i.e. being in accordance with facts

These three entries, above all, retain as their sole point of reference socio-cultural acceptance. Moving away from dictionary definitions to academic considerations, Morrow notes that:

An authentic text is a stretch of real language, produced by a real speaker or writer for a real audience and designed to convey a real message of some sort. In other words it is not a made-up text produced by an imaginary speakers or writer for an imaginary audience and designed to practice specific language points rather than to convey real information.

(Morrow 1977:13)

Put simply, and as Little and Singleton point out '***an authentic text is a text that was created to fullfil some social purpose in the language community in which it was produced***' (Little and Singleton 1988:21). At the level of interpretation, authentic texts in their written form require readers to adopt appropriate reading strategies such as skimming and scanning to locate the desired information or trying to get clues from the context.

As a piece of discourse¹⁶, authentic texts require participants to respond with behaviours that are socially appropriate to the setting, i.e. in accordance with the norms of interaction and interpretation agreed upon by native speakers. For example, the forms of address which participants can use, such as first names or surnames, *Hello/Hi* or *Good morning Mr./Mrs./Miss...*, in sum, the forms of address which are subject to clearly defined choices (alternation rules or selection rules). The following dialogues illustrate the stylistic variations between formal and informal language:

Dialogue One (Formal greetings)

Woman: Good morning, Mr. Harris. How are you?
 Man: Oh, good morning, Dr Peterson. I'm very well, thank you. And you?
 Woman: I'm fine, thank you.

Dialogue Two (Informal greetings)

Man: Hello, Liza.
 Woman: Hi, Bob. How are you?
 Man: Fine, thanks. And you?
 Woman: Not bad, but my son's not well today.
 Man: Oh, I'm sorry to hear that.

| Formal Greetings | Informal Greetings |
|------------------------|--------------------|
| Good morning | Hello/Hi |
| Mr Harris/Dr. Peterson | Liza/Bob |
| I'm fine | Fine/not bad |
| Thank you | Thanks |

Table 1.4.: Formal vs. informal greetings

Making and Replying to Requests and Offers

| Formal | Informal |
|---|--|
| X: Would you like some coffee? Y: I'd love some. | X: Have some coffee. Y: Yeah, thanks. |
| X: I wonder if I could use your phone? Y: Of course. | X: Can I use your phone? Y: Sure. |
| X: Would you like to dance? Y: I'd love to. | X: Do you want to dance? Y: OK |
| X: Would you mind passing the salt? Y: Here you are. | X: Pass the salt. Y: Here. |
| X: Shall I open it for you? Y: That's very kind of you. | X: I'll open it for you. Y: Thanks. |
| X: Would you like some more bread? Y: No, thank you. | X: More bread? Y: No |
| X: Would you like a drink? Y: I'd love one. | X: Want a drink? Y: Yes, OK. |
| X: Would you like orange juice? Y: I'd prefer water, thanks. | X: Orange juice? Y: No, water. |

Table 1.5. Formal and informal uses of language in making and replying to requests and offers.

However, language teaching is, at present, viewed not only in terms of communicative competence but emphasis is also put on its counterpart cultural competence. Hence, the need to reassess the notion of culturally-authentic texts. The debate on the interaction between communicative and cultural competence and its close link with cultural authenticity started in Europe during the seventies (Widdowson 1979) and surfaced in the United States in the late eighties (Kramsch 1988 and Nostrand

1989). It called into question two basic issues: cultural authenticity and the current lack of resources.

Widdowson (1979) was the first to examine the concept of authentic texts. One of the pivotal arguments he has developed, is, to say that authenticity does not lie in the text but in the uses speakers and readers make of it. In this respect he argues that:

It is probably better to consider authenticity not as quality residing in instances of language but as a quality, which is bestowed upon them, created by the response of the receiver. Authenticity in this view is a function of the interaction between the reader/hearer and the text which incorporates the intentions of the writer/speaker... Authenticity has to do with appropriate response.

(Widdowson 1979:166)

For example, an article from a British newspaper or magazine is a genuine piece of realia par excellence, but if the English language teacher uses it in the classroom to practise specific language items, the teacher has, then, failed to use it in the way the journalist has intended, nor the way the British reader does when he reads newspapers or magazines. As Widdowson posits '**Authenticity depends on a congruence of the language producer's intentions and language receiver's interpretation, this congruence being affected through a shared knowledge of conventions**' (Widdowson 1979:166).

The notion of cultural authenticity has raised a number of questions. In the present context two are worth mentioning. Firstly, how do we determine which socially and culturally established patterns are representative of the native speaker's perspective? Secondly, should it be really our goal to develop in our students the same critical insider's experience of the target culture? Again, are

William Wallace and Robin Hood heroes worth praising or villains deserving no mercy? Answers to these two questions need further research and refinement. As Kramersch comments:

The issue that is raised by the use of real-life materials is that culture is a reality that social, political, and ideological and the difficulty of understanding cultural codes stems from the difficulty of viewing the world from another perspective, not of grasping another lexical or grammatical codes.

(Kramersch 1996:188)

After all, what we all want our students to be able to do is to communicate appropriately with a native-like command of English.

Two broad situations can be distinguished in the context of culture teaching. The first one is culture teaching in foreign language courses characterized by a total absence of an English-speaking environment, be it physical or psychological. The second one concerns foreign students and immigrants studying or living in the target language milieu. The first is our direct concern.

Although the literature related to culture teaching offers a wide variety of techniques that are very helpful to the language teacher in approaching the cultural component in a vivid, practical and relevant way, most teachers and, in particular, those who accord an important place to the cultural orientation recognize that the current lack of resources, mainly newspapers and magazines, as well as expatriate language teachers, is a serious handicap. It, then, adds another difficulty to the treatment of culture teaching in foreign language education. We should report that when our colleagues are asked the question, "Do you read English newspapers or magazines?". Their common answer is, "We have long since

stopped that habit". A very illustrative response! Let alone our students.

Indeed, the current lack of resources constitutes a handicap which is difficult to overcome. Until this lack has been remedied, teacher should do their best to exploit to the full the resources at hand. Ideally, our students understanding of a cultural event would be much greater and more intelligible if they had the opportunity to immerse themselves in, rather than read or observe the event uncomprehendingly.

The study of foreign language, skilfully taught and under proper conditions, can be productive and exciting. In essence, the success in foreign language learning depends largely on a sympathetic orientation towards the target culture. However, culture teaching can be a potential source of conflict - the contact between two cultures may provoke rejection or resistance expressed through a state of anxiety or anger or, at its worst, hostility vis à vis the target culture.

The teacher's approach to culture should be informative, analytical and objective. The literature on culture teaching has analyzed the different ways in which learners come to terms with the target culture. This observation is particularly interesting in the sense that it throws a great deal of light on how culture teaching may be approached.

On the other hand, reevaluating the notion of cultural authenticity has given a new impetus to text and context. Finally we have touched on an issue which deserves its specific share of attention, the lack of current resources which is, in effect, a serious deficiency. It is widely recognized that the lack of contact with the target

culture, be it physical or psychological, has some bearing on the scantiness of culture teaching.

1.10. Literature and Culture Teaching

The implementation of culturally-oriented teaching materials is one of the fundamental premises underling both our interest in, and approach to the teaching of English. This endeavour can be completed with the introduction of the literary component as a source for culture teaching. As a matter of fact, literature was for more than a century one of the main avenues to the target culture. This was regretfully one of the arguments made in the early 1950s against the abuses of the classical method at the expense of Communicative Language Teaching. It is clear that to this day, there are those who still question the rationale for including the literary component in foreign language instruction, and those who view literature as a source of developing cultural insights, and therefore, insisting on its integration in foreign language classrooms.

1.10.1 The Opponent's View

The neglect of literature is justified on the basis that **'there is at present a high degree of uncertainty about the role of literature in a foreign language course'** (Littlewood 1986:177). On the other hand, McKay examines three arguments against using literature. She posits:

The most common ones [arguments] are the following: the first, since one of our main goals... is to teach the grammar of the language, literature, due to its structural complexity and its unique use of language, does little to contribute to this goal. Second, the study of literature will contribute nothing to helping our students meet their academic and/or occupational goals. Finally, literature

reflects a particular perspective, thus on a conceptual level, it may be quite difficult for students.

(Mc Kay 1986:191)

In the same vein, Hammerly (1982) dismisses literature as a source of culture teaching on the basis that the understanding of a literary work presupposes an understanding of the ethos of the target community. Rivers (1981) plays down the role of literature in culture teaching. Although she does not dismiss it entirely and overtly, she warns us that:

Even at the advanced level of study, students need to be aware that what they read in fiction does not necessarily depict in faithful detail the reality of life for every individual in the foreign country. The ordinary life of an average citizen rarely provides the specific elements sought by the writer of a novel, play or short story.

(Rivers 1981:336-7)

Clearly, in culture teaching one of our objectives is to increase students' cultural awareness. Povey, in summarizing the aims of using literary texts, notes that *'literature will increase all language skills because literature will extend linguistic knowledge by giving evidence of extensive and subtle vocabulary usage, and complex and exact syntax'* (Povey 1972:87).

Yet, it is worth asking the following question: does linguistic knowledge entail cultural awareness? One would answer, "Yes, it does". To back up this idea, it is widely recognized that even 'cosmopolitan English' used in ESP contexts and which one is often assured to be value-free and neutral between cultures is far from being value-free.

1.10.2. The Proponent's View

The foremost authorities on culture teaching - Nostrand, Seelye and Marckwardt - accord an important place to literature and make a strong case for it as a source for culture teaching, in foreign language classrooms. Stern (1992) notes that the different literary genres have the power to evoke a quality of empathy and to develop the kind of understanding that is needed if we want to enter into the thoughts, motives, and feelings of the foreign language speakers. On the other hand, Frye summarizes the benefit of using literature in the following way:

So you may ask what the use of studying the world of imagination where anything is possible and anything can be assumed, where there are no rights or wrongs and all arguments are equally good. One of the most obvious uses, I think, is its encouragement of tolerance.

(Quoted in McKay 1986:193)

On the other hand, the only argument McKay develops in favour of using literature is that '**literature may work to promote a greater tolerance for cultural differences for both the teacher and the student**' (McKay 1986:193). Questions of tolerance and cross-cultural understanding undeniably constitute the rationale of culture teaching. To reinforce our adherence to those who advocate the integration of literature in foreign language classrooms, let us add Scott's view on the issue:

We need not labour long over the assertion that literature is one of the most obvious and most valuable means of attaining cultural insights. It is an obvious means of acquiring cultural insights because literature, like an artifact, is typically a product of a given culture, and commonly functions as an inclusive model of that culture.

(Quoted in Allen 1965:293)

On the basis of this quotation, one may think, there is no need to justify further the place of literature as a source for culture teaching. Such cultural insights will be attained only if they occupy as Marckwardt has rightly pointed out '**a prominent place among the language course objectives and if some way of implementing them can be carefully worked out**' (Marckwardt 1963:1).

1.10.2.1. Littlewood's Conceptual Framework

Littlewood (1986) has provided a methodological framework for the teaching of literature in foreign language classrooms, and in which the literary text is not only viewed as a material to reinforce the learners' knowledge of grammar and vocabulary, but as a source of information about the foreign culture as well. The framework in question consists of five graded levels:

Level One : Language as a system of structure: At this simplest level, the focus is placed on instances of structures with grammatical analyses and explanations. In addition, exercises and drills may be introduced in order to transfer linguistic structures to the learner's active repertoire. Littlewood views the language structures as the gateway or barrier to the other levels, and he assumes that it is fruitless to expect foreign language learners to read and appreciate foreign literary works for which they are not linguistically ready.

Level Two : Language as a specific stylistic variety: At this level, the language learner is initiated into the stylistic variations. Literature, then, becomes a means to portray the different stylistic variations of language such as formal written register, conversational style, informative style used in narration, poetic use of language

and so on. The selection of literary texts for their stylistic appropriateness largely depends on the learners' needs and proficiency level.

Level Three : Language as the expression of superficial subject matter: The learner, at this stage, shifts away from the language forms to the literary content. In this way, language becomes an artistic medium, i.e. it relates the events of a story or describes the scenes of a plot of a drama. The reader takes on the role of the 'onlooker'. But to fulfil this role, the learner should have an adequate knowledge of the cultural background. This knowledge (linguistic and cultural) helps him to come to terms with the view of reality which its native speakers take for granted in the process of communication, i.e. the native model, or what Stern (1992) calls the native speaker's perspective (see 1.9.2.2. pages 64-65). In this respect, Littlewood points out:

Literature is one amongst several means of access to foreign culture in the widest sense.. Conversely, it is not possible to appreciate the created world of literature unless the everyday cultural background (the raw material which literature has used) has already become familiar at an earlier level of learning.

(Littlewood 1986:18)

Level Four: Language as the symbolization of the author's vision: At this level, the student tries to penetrate the author's vision and underlying theme. This level might provide, as Littlewood notes, a basis for 'generalizing' or 'theorizing'. The linguistic and cultural background acquired in the previous levels come into play to help the student to get to grips with the foreign cultural assumptions.

Level Five: Language as a means of linguistic, social, or intellectual development of the foreign culture: At this level, the student consciously or unconsciously, steps outside the work and places it in its context. Literature, then, becomes a source of facts about and insights into the foreign culture.

1.10.2.2. Widdowson's Conceptual Framework

In a rather practical way, Widdowson views the relationship between the writer and reader in terms of interaction. In his view, **'reading is regarded not as reaction to a text but as interaction between the writer and the reader mediated through the text'** (Widdowson 1979:174). This interaction involves two levels: linguistic and conceptual¹⁷ i.e. reading as a process (comprehending) and as a product (comprehension). As a process, it necessitates the ability to interact with a text by decoding the linguistic complexity; as a product, by attempting to penetrate the cultural background. This is another way of saying that **'the message in any text does not flow unimpeded, as a constant, from the writer to the reader, but that each individual reader must wrestle with a given text'** (Harrison: 1990:45).

Let us examine how a particular literary passage might be approached linguistically and conceptually. The following is a poem selected from William Blake's Songs of Innocence: *The Chimney Sweeper*.¹⁸ This poem is an example of a simple piece of poetry which poses no serious problems in terms of comprehending.

The Chimney Sweeper

When my mother died I was very young,
And my father sold me while yet my tongue
Could scarcely cry " ' weep! ' weep! ' weep! ' weep! "
So your chimneys I sweep, and in soot I sleep.

There's little Tom Dacre, who cried when his head,
That curled like a lamb's back, was shaved; so I said,
"Hush, Tom! Never mind it, for, when your head's bare,
You know that the soot cannot spoil your white hair".

And so he was quiet, and that very night,
As Tom was asleep, he had such a sight!
That thousands of sweepers, Dick, Joe, Ned and Jack,
Were all of them locked up in coffins of black.

And by came an Angel who had a bright key,
And he opened the coffins and set them all free;
Then down a green plain leaping, laughing, they run,
And wash in a river, and shine in the sun.

Then naked and white, all their bags left behind,
They rise upon clouds and sport in the wind;
And the Angel told Tom, if he'd be a good boy,
He'd have God for his father, and never want joy.

And so Tom awoke, and we rose in the dark,
And got with our bags and our brushes to work.
Though the morning was cold, Tom was happy and warm;
So if all do their duty they need not fear harm.

William Blake (1757-1827)

Linguistic level:

In the eighteenth century, small boys were employed to climb up the chimney flues to remove soot. Such boys, sold to the master sweepers by their parents, were miserably treated by their masters and suffered disease and physical diformity. They used to work from dawn to dark to earn their living. They only hope was that they would be rewarded for their toil in the afterlife.

Conceptual level:

Though this poem is simple in form and visionary on one level, contrasting the misery of life on earth with the joy of the afterlife, it underlines the puritanical ideas of duty deliberately expressed by the poet in the last line. In the puritan philosophy, inculcating the principles of hardships and self-discipline, right from early childhood, is a form of worship strictly conforming to God's commandments. Exploiting innocent children and initiating them into hardships pay no scant attention to puritanical minds.

1.10.2.3. Stanovich's Interactive-Compensatory Model

In 1980, Stanovich developed the interactive-compensatory model. As its name implies, the model in question is both 'interactive' and 'compensatory'. It is interactive in the sense that the reader tries to make sense of what he reads by (1) making use principally of information which is present in the data, i.e. words/sentence recognition (bottom-up information processing) and (2) making use of his previous knowledge (top-down processing).

This background knowledge, that is acquired through one's experience of the world is organized and stored in the reader's mind, is usually referred to as schemata¹⁹. Schemata, then, can be defined:

As cognitive constructs or configurations of knowledge which we place over events so as to bring them into alignment with familiar patterns of experience and belief. They therefore serve as devices for categorizing and arranging information so that it can be interpreted and retained.

(Widdowson 1983:59)

Put simply, schemata are culture-specific patterns of background knowledge that enable us to guess and imagine the missing details. It is also compensatory in the sense **'that a deficit in any language source results in a heavier reliance on other knowledge sources'** (Stanovich 1980:63). In other terms, as Bock (1993) notes if a reader's linguistic knowledge is weak at any one point, he will compensate this deficit by drawing on background knowledge and vice versa. Stanovich's model assumes that bottom-up and top-down processes are equally important.

The interactive compensatory model provides useful insights for the teaching of literature. As a rule of thumb, Bock (1993) recommends five basic principles to be followed by teachers in order to capture these insights:

1) *Activate existing background knowledge* by relating the content of the text to the student's own cultural experiences. This previewing strategy allows students to reflect on and discuss what they already know about a topic that is of importance in the text to be studied. This encourages them to relate what they read to what is familiar and known. To ease the burden, **'the reader must find a common schema with the author, who is trying to communicate by presenting the unfamiliar through overt or covert comparisons with the familiar in his own schema of the world'** (Valdes 1990:28).

2) *Encourage prediction*. The predicting strategy allows students to formulate hypotheses about the text before reading commences. This strategy is a step further towards encouraging students to utilize what background information they possess and therefore arousing their interest in the development of the story. It does not matter if their anticipation based on schematic projection doesn't match with that of the writer. What matters most, in fact, is that they will be alert to what follows to see whether it matches with their predictions and expectations or not.

3) *Fill in background knowledge* where it is missing through explicit presentation of the socio-cultural

context of the text. As a warm-up activity, it is highly recommended to present first the author's biography. The notes on the author's background may be helpful in many respects, not least the socio-historical context. Thus, **'the reading of literature utilizes the cultural knowledge that one has accumulated, and adds further to that accumulation'** (Valdes 1990:29).

4) *Make explicit, if necessary, the discourse genre of the text, i.e. whether it is a novel, play or piece of poetry. The discourse structure, also called the organization of information, is different from one literary genre to another and within the same discourse genre. For example, poetry has its distinctive characteristics - patterning of sounds, words and sentences; the discourse structure of a narrative text is quite different from that of a descriptive one.*

5) *Assist word and sentence level comprehension through vocabulary exercises, i.e. figurative use of language such as connotation which is, in fact, an expression associated with the real world but which requires cultural awareness.*

On the other hand, it is also recognized that at this level of comprehension, intra-linguistic and inter-linguistic awareness contributes largely to the development of vocabulary building which, in turn, increases the student's cultural awareness, for example, *dinner/lunch, (high)tea/ supper and supper/dinner²⁰; The library is situated on the ground floor/The library is situated on the first floor,* are instances of intra-linguistic differences.

1.10.2.4. Bridging the Gap

A group of teachers from the English Department of the University of Algiers have designed a book entitled *Bridging the Gap: language, culture and literature* (n.d.) which offers a helpful pedagogical method to deal with literary texts. The method in question consists of seven steps.

- 1) The WORDS AND PHRASES section provides explanations for archaic expressions, especially difficult words, phrases, idioms and unfamiliar syntax; or simply invites students to look up in their dictionaries words and expressions which are essential for the understanding of the text.
- 2) The section entitled ABOUT THE AUTHOR, by allowing glimpses at the writer's biography and works will increase the student's motivation for reading and discovering more works by the same author.
- 3) The SKIMMING AND UNDERSTANDING section is designed to assess the students' comprehension of the text at a literal level before moving on to the stylistic study proper. However, this will have to be mediated through the activity that comes next.
- 4) EXPLORING THE CONTENT builds bridges between the culture in which the text is embedded and the students' own. Furthermore, by relating text to context, it makes the students more alert to the ironies, allusions, nuances contained in the text and thus prepares them for the next, and most significant stage.
- 5) With SCANNING: STYLE AND EFFECT, we come indeed to the heart of the matter. This is where the students lay the finger on the author's techniques and devices and evaluate their effectiveness. The short composition that completes this section is made to test their capacity to "absorb" the writer's style and comment upon it in a competent way.
- 6) GETTING TO KNOW THE GENRE treats the extract under study as a sample of the genre to which it belongs, delving into its formal features and metalanguage.
- 7) The FURTHER READING section is designed to gently nudge the students to read more works on the same theme in their entirety, and enlarge their experience of the Art and Life relationship, thus responding to the humanistic and universalistic appeal of literature.

As it is said, the pedagogical method adopted is recommended for the study of literary texts as part of a course in literature. However, our treatment of the

literary text as a source of culture teaching needs to be purged of the metalanguage it contains. In this way, let us examine how a literary text might be dealt with gearing slightly the scheme to the requirements of a culture teaching approach. Let us analyze the following extract from Jane Austen's novel *Pride and Prejudice*, and which we have entitled *An offer of Marriage*:

An Offer of Marriage

Hurrying to her husband, she called out as she entered the library, "Oh Mr. Bennet, you are wanted immediately; we are all in an uproar. You must come and make Lizzy marry Mr. Collins, for she vows she will not have him, and, if you do not make haste he will change his mind and not have her".

Mr. Bennet raised his eyes from his books as she entered, and fixed them on her face with a calm unconcern which was not in the least altered by her communication.

"I have not the pleasure of understanding you", said he, when she had finished her speech. "Of what are you talking?"

"Of Mr. Collins and Lizzy. Lizzy declares she will not have Mr. Collins and Mr. Collins begins to say that he will not have Lizzy."

"And what am I to do on the occasion? It seems a hopeless business."

"Speak to Lizzy about it yourself. Tell her that you insist on her marrying him."

"Let her be called down. She shall hear my opinion."

Mrs. Bennet rang the bell, and Miss Elizabeth was summoned to the library.

"Come here, child", cried her father as she appeared. "I have sent for you on an affair of importance. I understand that Mr. Collins has made you an offer of marriage. Is it true?" Elizabeth replied that it was. "Very well- and this offer of marriage you have refused?"

"I have, sir."

"Very well. We now come to the point. Your mother insists upon your accepting it. Is it not so, Mrs. Bennet?"

"Yes, or I will never see her again."

"An unhappy alternative is before you, Elizabeth. From this day you must be a stranger to one of your parents. Your mother will never see you again if you do not marry Mr. Collins, and I will never see you again if you do."

Elizabeth could not but smile at such a conclusion to such a beginning; but Mrs. Bennet, who had persuaded herself that her husband regarded the affair as she wished, was excessively disappointed. "What do you mean, Mr. Bennet, talking in this way? You promised me to insist upon her marrying him."

"My dear", replied her husband. "I have two small favours to request. First, that you will allow me the free use of my understanding on the present occasion; and secondly, of my room. I shall be glad to have the library to myself as soon as may be."

Jane Austen (*Pride and Prejudice*, 1813)

Words and Phrases

To call out: to speak in a loud voice

Mr. Bennet: in the 19th century, husband and wives often addressed each other as Mr. and Mrs.

To make haste: to hurry

To vow: to declare emphatically

Lizzy: short form of Elizabeth

Sir: formerly children used to address their fathers as 'sir'.

As soon as may be: as soon as possible.

About the Author

Jane Austen (1775-1817) is famous English novelist. She was born in a family of eight children. Austen led an uneventful life in her peaceful village. Her major works describe the social life of the upper classes and all end in marriages, achieved after difficulties have been overcome.

About the Novel and the Text

Mr. And Mrs. Bennet live with their five daughters at Longbourn in Hertfordshire. Mrs Bennet wants all her five daughters to marry and to marry well. When a rich young man comes to the village, Mrs. Bennet thinks he will make a wonderful husband.. Mr. Collins, a clergyman, has made a proposal of marriage to Elizabeth and has been refused. Mrs. Bennet, Elizabeth's ambitious mother, is horrified.

Skimming and Understanding

1. Why was Mrs. Bennet horrified?
2. What did Mrs. Bennet tell her husband?
3. What was Mr. Bennet's reaction?
4. What questions did Mr. Bennet ask Lizzy?
5. How did Mr. Bennet bring the interview to an end?

Exploring the Context

Jane Austen wrote at a time when England was undergoing important socio-economic changes brought about by the industrial revolution. These changes effected the lives and minds of the different social classes. Mr. Collins is in the eyes of Mrs. Bennet the ideal husband for her daughter Elizabeth. The text depicts a topic of social tensions through insights into personal relationships: marriage in traditional and modern contexts.

Scanning: Points for Discussion

1. What sort of woman is Mrs. Bennet?
2. What sort of man is Mr. Bennet?
3. Was he impressed by his wife's dramatic account of Lizzy's refusal?
4. Did he approve the proposal of marriage?
5. Which of the two parents appears to you more modern and similar in attitude to a present day parent?

Many arguments have been made in recent years for including literary texts in EFL courses, though critics of the use of literature maintain that a piece of literary prose or poetry very often reflects a particular dimension which may be difficult for EFL students to grasp. Yet, the question is whether or not any benefit can arise from a study of the cultural assumptions of a piece of literature. In this vein, Kramersch clearly states that:

More than any other text, it is said, the piece of literary prose or poetry appeals to the students emotions, grabs their interest, remains in their memory and makes them partake in the memory of another speech community.

(Kramersch 1996:130).

To summarize, then this point, we have examined two conflicting views as regards the role of literature in culture teaching. One dismisses entirely literature on the basis that the cultural strangeness more than the technical difficulties poses the greatest problems and very often acts as a barrier between the reader and writer. The other strongly advocates the introduction of literature on the basis that it enhances the learner's understanding of the

cultural values of the target community which is part of acquiring true fluency in the language.

We should admit, however, that literary texts offer several benefits to EFL students. Not only are they useful in developing linguistic competence, but also, in increasing students motivation to interact with a text, and ultimately increase their reading proficiency. What is more, our adherence to the Leavisian²¹ philosophy would lead us to claim that literature has a civilizing influence, leading to enlightenment. We do, also, claim that literature should be studied for a better understanding of culture and so may culture be studied for a better appreciation of literature. Finally, the key to success in using literature in EFL courses depends largely on a sensitive choice of texts and skilled teaching. We may add for the purposes of this argument that many literary texts studied in the English language curriculum provide outdated contexts and archaic expressions, which fall far outside the range of the native speaker's verbal repertoire. Thus it is that Friedrich argues that:

a sine qua non for a writer is that his usage of language, no matter how original in syntactic style or choice of word, be generally accepted as regards the obligatory, covert categories of cultural and linguistic structure. Writers conform to the norms of their culture in the sense that their work must be readily intelligible in terms of those norms.

(Friedrich 1966:216-7)

1.11. Non-Verbal behaviour

Another aspect of culture that deserves its fair share of attention in this research work is non-verbal behaviour. As the old adage has it, '**we speak with our mouth, but we converse with our body**'. McNeil (1992) argues that speech and gestures are intertwined, the former

providing the linguistic and the latter the imagistic element to culture. This clearly reflects the importance of the non-linguistic elements, whether they be facial expressions, head, hand or eye movements, gestures and the like, in conversational activities. The configurations of these non-verbal phenomena are determined culturally, and so, as one would expect, they differ from one speech community to another.

These non-linguistic elements may, eventually, add support, emphasis or particular shades of meaning to what people are saying. For example, nodding the head signifies and emphasizes verbal agreement or comprehension or sometimes, encouragement for a speaker to continue speaking, a shrug of the shoulders means "I don't know", sometimes with the added implication "I don't care", "It doesn't make any difference to me" or "I feel neutral about it". Similarly, wagging the index finger means "No, don't do that" or "Stop doing that", in most cultures. It would be, of no avail, to list the different aspects of non-verbal behaviour. But it will be sufficient to point out the more salient cultural differences between the Algerian and British culture and analyze them on a cross-cultural basis.

It is particularly noteworthy that in our culture there is a deliberate attempt to avoid eye contact as a sign of respect for an older person or an authority figure. In Britain, however, avoiding eye contact is usually regarded as shiftiness and insincerity. Certain acts of courtesy are very common in British culture and their non-observance is very often considered as a moral offence. For example, one should hold a door open for someone, especially when passing through first oneself, one should give priority to elderly people and ladies --to give up

one's seat to a pregnant woman in a bus or underground; one should take the end place in a queue, because people do get offended if someone tries to 'jump the queue', one should put a handkerchief or hand over his mouth when yawning, coughing or sneezing.

One may add for the purpose of this argument one's perception and use of space, i.e. the proxemic aspects. In most cultures any proxemic violation, whether too close or too distant, can give offence or lead, eventually, to conflict and misinterpretations. For instance, an Algerian student in Great Britain who ignores the norms of proximity within the British culture might have serious problems; He could be rejected on the basis that he is homosexual, promiscuous or physically abused.

The norms of proximity within a specific culture vary according to the nature of the social relationship between the participants. ***'The distance at which participants stand from each other is then of paralinguistic importance. Each person unconsciously adopts the conventional proximity appropriate to situations in his own culture'*** (Abercrombie 1973:34). To throw a great deal of light on the concept of distance, Hall (1959) distinguishes four proximity zones on the basis of a distance continuum, i.e. how close or how far participants stand from each other when they interact. The four distance zones in question are: intimate, personal, social consultative, and public²². The following table can help us in defining each type in terms of distance and the nature of the social relationship:

| Proximity Zone | Distance (between participants) | Nature of social relationship |
|---------------------|------------------------------------|------------------------------------|
| Intimate | Less than 45 cm | Intimate relationship |
| Personal | Between 45 cm and 1.3 meters | Close relationship |
| Social consultative | Between 3 and 4 meters | Impersonal relationship |
| Public | Above 4 meters | Public figures in public occasions |

Table 1.6. Relationship between distance zone and nature of relationship (after, Hall 1959)

To avoid embarking on false assumptions, a word of warning is necessary here. The proximity zones outlined in the above table apply only to the American culture. In this very specific context, what can be said about North Americans could be extended to the British society. Anglo-Americans may feel "ill at ease" when someone does not respect the proper distance from them. Also in support of the contention that distance varies according to the nature of the social interaction, Hall mentions the idiomatic expression 'get your face out of mine' that is very often used when the proximity zone is violated, to illustrate how important body boundaries are in the Anglo-American culture.

In yet other cultures, for example the Arab one, intimate distance is very common among members of the same sex, and its use in public places is commonplace²³. The distance Arabs keep in ordinary social conversations (social consultative) is the same as what Anglo-Americans use in intimate conversations. What is more, in the Anglo-American tradition, it is considered impolite to touch a person to attract their attention, unless it is a matter of

urgency, and people apologize if they accidentally touch a stranger.

These cultural differences in the perception and use of distance have led researchers (Hall 1959; Leather 1978; Sommer 1979; Vargas 1986) to draw a seminal distinction between *high-contact cultures* and *low-contact cultures*²⁴. The former refers to those who usually stand close to each other, such as the Arabs, Turks, and Latin Americans, while the latter those who stand further apart, such as North Americans and the British.

A related point worth raising here is the communicative value of the tactile activities. In some cultures, people use the tactile mode to express such meanings as greeting, affection, love, brotherhood, friendship etc. or as reinforcement to their verbal behaviour. The tactile mode of communication involves a wide range of activities. Yet, for pedagogical purposes, it is not convenient to list all the various tactile elements, but to list the two most relevant ones - hand-shaking and kissing.

The ritual of hand-shaking is not very common in the British culture. The British people shake hands only when they are introduced to someone or meeting a friend they have not seen for a long time. However, on saying 'goodbye' to someone to whom one has been introduced, especially if the meeting was fairly formal or important, it is usual to shake hands a second time. By contrast, the use of the expression "Did I sleep with you (last night)?"²⁵ shows the discomfort people feel when someone shakes the others' hand and misses out another's (whom he may have shaken his hand some time earlier).

Therefore, in high-contact cultures, hand-shaking is generally regarded not only as a greeting form, but also

as a way to bring people together and stimulate involvement and interest; its non-observance is a way to keep people apart and promote withdrawal and detachment. On the other hand, hand-shaking in the Algerian culture is rarely performed among women; instead they exchange a kiss.

In Britain, it is not usual for men to kiss each other, even within a family, nor do they normally kiss children. As a sign of affection, they pat children on the head. Some women, however, exchange a kiss when they are introduced and on taking leave. Conversely, the ritual of kissing is very common in the Algerian society. Men usually exchange a kiss with a friend or relative they have not seen for a long time. This form of greeting is also very observed on religious ceremonies. In some cases, kissing is accompanied by either a hand shake or a tight embrace.

It should be noted, however, that there are many differences between individuals and groups within the same culture, and each may have a subjective interpretation about how these tactile activities operate within a complex system of social constraints. Therefore, and as Crystal has rightly pointed out **'it is not easy to make accurate generalizations about society as a whole'** (Crystal 1989:401).

1.11.1. Pedagogical Implications

The relevance of the non-verbal behaviour is of paramount importance in the language learning process. To use it in a culturally-appropriate way is, so to speak, to supply an important piece to the 'puzzle' of communication. Admittedly, a knowledge of the language system does not constitute, by itself, a sufficient body for effective communication, thus, mastery of the non-verbal behaviour is

a since qua non for language teachers and in no way should it be played down. In this respect, Dipietro asserts that **'Non-verbals such as gestures, body posturing, do more than embellish the verbal content of discourse. They are part of it'** (Dipietro 1987:36), in the sense that some of them show that the listener is following, processing information and therefore making appropriate inferences; in sum, these non-verbals act as back-channelling signals expressing involvement and comprehension of the content. In a similar vein, Arias contends that **'these verbal and non-verbal systems are connected and the use of one without the other might cause a disequilibrium'** (Arias 1996:32).

Nevertheless, as mentioned earlier, the lack of resources and contact with native speakers constitute, in effect, a serious handicap, which is difficult to overcome. Yet a very powerful medium of projecting British life genuinely is through films or videotapes. Here students hear and observe the total response with paralinguistic and kinesic elements. Apart from being faced with grammatical, functional and cultural aspects of the language, the learner is confronted with a wealth of non-linguistic information that can be exploited to enrich and reinforce his knowledge of the non-verbal behaviour.

Although several non-linguistic aspects may well be universal (non-linguistic universals, such as nodding the head, shrugging the shoulders or wagging the index finger), a great deal of research in recent years has been oriented towards the cultural differences that can be observed in this mode of communication. Surprisingly, little attention is paid to the teaching of the non-verbal behaviour in language classrooms, though its significance for language teaching is evident. Teaching a language requires the introduction of its cultural concomitants, and

in no way should be neglected or "back-seated". It is very important for students to observe the cultural differences, they need to understand these aspects in terms of different not "better" or "worse" than theirs.

On the other hand, English language teachers and our teachers, in particular, should constantly bear in mind that as regards cultural variations of the non-verbal behaviour, the differences between the Algerian culture and the British one are much more salient than the similarities. Our pupils and students need to be sensitive to these differences. Successful communication in the target culture is also dependent on cultural awareness of the visual, audible, tactile activities -a model on which language teachers can base their attempt to introduce new forms of classroom behaviour.

1.12. Conclusion

Our aim in dealing with the dialectical relationship between language and culture has been to search for what language teachers need to know about the cultural context underlying foreign language teaching in order to achieve the appropriate classroom methodology, i.e. the model on which we as teachers and practitioners base our attempt to introduce new forms of classroom behaviour. We are concerned here with teaching materials, and how adequately they should be designed or selected and implemented to reflect the cultural assumptions and values of the target speech community. However, we are not suggesting that language teachers should see themselves as members of a cultural mission disparaging the cultural background of their students in favour of the target culture. But we are trying to demonstrate that teaching a language is not a value-free activity and, consequently,

language teachers, whether they realize it or not, are introducing certain patterns of thoughts, values and beliefs to their learners. In the present context, our argument is in favour of bringing such cultural insights to light in the classroom. This is a challenging approach, which needs careful consideration and skilled teaching.

The relationship between language and culture has aroused widespread interest and led to many debates and studies on the pedagogical implications resulting from such relationship. As we have seen, this issue has been a topic of rising importance to many writers in the USA, Great Britain and many other corners of the world. The issue has arisen since the advent of Whorf's notion of linguistic relativity. At the moment, it is regarded as one of the most exciting areas of investigations and research in foreign language education.

Language teaching should not be viewed as a set of linguistic skills, i.e. linguistic competence; there are other aims which are of equal importance. These aims are, however, covertly expressed; they represent what we would call the human and social aims, i.e. to broaden the language learners' horizons, to gain insights into a foreign culture, to foster positive attitudes and tolerance towards other cultures/countries and to awaken an interest in foreign cultures and lifestyles²⁶.

Notes to Chapter One

1. Recommendation R (18) of the Ministers of the Council of Europe, adapted in September 1982.
2. See Rivers (1981: 8-9) ; Stern (1983: 437).
3. An early use of the term *sociolinguistics* is that of Curie (1952). The Webster's New International Dictionary introduced it in its Fourth Edition (see Bright 1966:1).
4. The term *communicative competence* was first used by Hymes in deliberate contrast to Chomsky's *linguistic competence*.
5. The terms *notional-functional*, *functional*, *functional-communicative approach* or simply *communicative approach* are used to refer to *Communicative Language Teaching*.
6. Excerpt from Wilkin's article *Current Developments in the Teaching of English as a Foreign Language*, presented at a seminar on *The Teaching of English as a Second or Foreign Language*, organized by the Royal Society of Arts in December 1976.
7. The *Grammar-translation method* which was in fact the offspring of German scholarship was first known in the USA as the *Prussian Method*.
8. Cited from an extract reprinted in M. Newmark, *Twentieth Century Modern Language Teaching* (See Rivers 1981:314).
9. In Germany, the *Kulturkunde* and *Landeskunde* traditions originated in the 1880s and discussion there still remains vigorous to the present time (Bultjes 1991).
10. With some slight modification Nostrand's *Emergent Model* of culture studies has been adapted from Seelye (1988).
11. The *American Council for the Teaching of Foreign Languages* in its *Proficiency Guidelines*, (1986) ranks culture as a fifth skill on the *Proficiency Scale* (see Kramsch 1996:187).
12. Although *ethno-linguistics* has been of interest to linguists for many years, it can be said to have been established in its present form (often known as the

ethnography of communication) during the 1960s and 1970s by linguists such as Hymes (1964) and (Gumperz and Hymes, 1972).

13. The term *context of situation* is associated with two scholars, first the Polish anthropologist B. Malinowski, and later the British linguist J.R. Firth. Both were concerned with stating meaning in terms of the context in which language is used, but in rather slightly different ways. In the present context, Firth's definition seems more appropriate; he suggests the following categories:

The PARTICIPANTS in the situation: persons and personalities (their statuses and roles).

The ACTION of the participants: what they are doing (including both their VERBAL ACTION and NON-VERBAL ACTION. The RELEVANT OBJECTS OF THE SITUATION: the surrounding objects and events, insofar they have some bearing on what is going on.

The EFFECTS OF THE VERBAL ACTION: what changes were brought about by what the participants in the situation had to say.

14. Brogger's primary appeal is to those who are actively engaged in teaching culture studies, and more particularly to those who advocate a more prominent position for culture studies in foreign language instruction.

15. The term *native model*, i.e. the picture native speakers have themselves of their own cultural system, is sometimes used as an alternative term to *the native speaker's perspective/construct* (Widdowson 94; Kramsch and Sullivan 96).

16. The term *discourse* has been used so far in a variety of different ways for a variety of different purposes. In this context, it is used when talking about speech, whereas *text* is used when discussing writing (cf. Riley 1985:2 and Carter 1993:22).

17. The terms *systemic* and *schematic* are also used to refer to linguistic and conceptual levels respectively (See Widdowson 1983).

18. William Blake (1757-1827) is an English artist and poet. Much of his work shows his mystical vision of the world. His poetry, in works like the *Songs of Innocence and Experience*, expresses a romantic idealism and a contempt for the hypocrisy of conventional morality.

19. Carroll (1983) made a seminal distinction between the structural configuration of the text (*formal schemata*) and knowledge about the subject-matter of the text (*content schemata*).

20. The midday meal is called *dinner* by many people, especially if it is the main meal of the day. Middle and upper class people usually call it *lunch*. Many people have a cooked meal round five o'clock. This is often called *tea* or *high tea*; some people call it *supper*. A meal later in the evening is often called *supper* (and some people use the same word for a bedtime snack). Some people use *dinner* for the evening meal if it is the main meal of the day. A more formal evening meal with guests, or in a restaurant, is usually called *dinner*, especially by middle and upper class people. (see Swan 1998 :328-329).

21. The term *Leavisian* is borrowed the famous British critic Frank Raymond Leavis (1895-1971), the *Leavisian* philosophy is also referred to as *Practical Criticism* (see Harrison 1990:46-49).

22. It is particularly noteworthy that the patterns delimiting the distance zones are sometimes subject to **'personality and environmental factors, since an abnormal situation could bring people closer than they usually are'** (Hall 1959:116).

23. Hall (1959) affirms that the use of *intimate distance* in public places is not proper in the Anglo-American societies.

24. Alternatively, the terms *contact* and *non-contact cultures* are sometimes used to refer to *high-contact* and *low-contact cultures* respectively.

25. This is a literal translation, and in no way should it be interpreted with a transferred meaning.

26. H.M.I. (1987) *Modern Foreign Languages* to 16, H.M.S.O.

CHAPTER TWO

THE LINGUISTIC SITUATION AND ELT

IN ALGERIA

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IN ALGERIA

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CHAPTER TWO

THE LINGUISTIC SITUATION AND ELT

IN ALGERIA

2.1. Introduction

The fact of accepting a single language throughout the world, across a multiplicity of political, social and economic determinants, is in effect a remarkable phenomenon. If in the eighteenth century, French remained the European language of learning, today the English language takes the lead in matters of world communication and scientific literature. Over one billion people in the world are estimated to speak English, of whom about one third have English as their native tongue.

The English language is undisputedly the world's prime international language. It is the language of international diplomacy and business negotiations, of academic conferences and scientific research. Global air-traffic and maritime control is carried out in English. This worldwide recognition could also be explained in terms of the overall balance of world power and the extent to which the language is found useful outside its original setting.

The concern of this chapter is an analysis of the English teaching situation in Algeria in the light of a number of political, economic, linguistic and educational factors, such as the status of English in Algeria, the learners' previous language learning experience, attitudes and motivation towards the English language.

2.2. The Linguistic Situation in Algeria

Prior to Algeria's independence in 1962, the French language was widely used by virtue of the fact that the country was under French rule. Hence the French language has been the language of the educated élite. Here the term élite, as used in this section, refers to the offspring of the French School. Yet two conflicting views exist in analyzing the linguistic situation in Algeria. One, held by politicians, is that Arabic is the national and official language of the country, and French is a foreign language (status planning). In other terms, the political view claims that Algeria is a monolingual nation, while the linguistic view considers Algeria a bilingual country; some others take this step further when they assert that Algeria is a multilingual country¹. This assertion is made on the basis that there exists in Algeria another indigenous speech variety: *Tamazight*² spoken in 'Greater Kabylia' (mountainous coastal region in Algeria stretching from the Mediterranean Sea to the southern slope of the Grande Kabylie Mountains) and other scattered areas throughout the country (the Aures, Ghardaia and the Ahaggar Mountains).

The classification of Algeria as a Uni-modal or Multi-modal nation³ is also dependent on the particular group involved. Yet the language decisions are made on the basis of nationalism rather than nationism⁴, and besides the educational objectives of the Algerian School, the curriculum as a whole, has been moulded to inculcate and engender feelings of nationalism as a counter to ethnicity.

Needless to say, in multilingual contexts, language policies (whether explicit or implicit) often reflect a power relationship and serve a particular ideology (Salhi 2001). It is to this end that the school is

important as part of the overall policy, because it reinforces the values, attitudes, and policies promoted by the state. The ideological approach assumes that the educational system can have only one clear function in the development process of the child. This policy started with the implementation of the Arabisation process and overtly reinforced by the Algerianisation of the teaching staff and a few years later by Foundation School (see 2.2.6. pages 113- 115).

2.2.1. The Arabisation Process

Arabisation, or else the "generalization of the use of the Arabic language" has long figured in the agendas of the different political structures to restore the national cultural values and the Arabo-Islamic identity (The Tripoli Congress 1961; The Algiers Charter 1964; The National Charter 1976). One of the major decisions that Algeria undertook in 1962 in terms of status planning was the promulgation of Arabic as the national language of the country. Yet, the question of what language to use as the medium of instruction in Algerian schools was one of the major decisions in language-in-education planning. As Hartshone points out:

Language policies are highly charged political issues and seldom if ever decided on educational grounds alone... this is particularly true of the experience of bilingual and multilingual countries, where decisions on language in education have to do with issues of political dominance, the protection of the power structure, the preservation of privilege..

(Hartshone 1987:63)

Although President Benbella's (1962-1965) famous speech on October 5th, 1962 in which he announced that, '**Arabic is the national language of independent Algeria**',

he considered the French language as a necessary tool for the acquisition of modern techniques. In the same vein, Ahmed Taleb El Ibrahimi, a former Minister of Education and one of the leading proponents of the Arabisation policy, viewed Arabic as the appropriation of the Algerian soul and the French language as a window open on the world⁵.

In order for a language to be used effectively as a medium of instruction (acquisition planning), the following conditions are necessary:

- The language must have an accepted writing system.
- Basic teaching and reading material must be available in the language.
- There must be teachers who can speak, read and write it.

(Bowers 1968:388)

However, as regards the Arabic language in Algeria, only the first requirement could be met in 1962; Arabic underwent the lengthy process of standardization in the 8th and 9th centuries AD. This produced a well-defined set of norms that the early Arab grammarian called *fusha* (eloquence in English). These early language planning measures helped define the rules of the Arabic language.

The second one was completed by the Lebanese house of publication (Dar Ennashr Lilkiteb). A note of caution is in order here regarding the teaching material; the imported textbooks reflected a socio-cultural context highly different from the local one -use of unfamiliar names, words and habits.

As for the third requirement, the Ministry of Education had recourse to Arab expatriate teachers originating from the Middle East, namely from Egypt and Syria. In 1964 1000 Egyptian teachers were sent to teach

Arabic in primary schools though some of them were probably greengrocers;⁶ the same number of Syrian teachers was sent in 1967 to pursue the mission of Arabisation (Grandguillaume 1983:97-98).

One might add for the purposes of this argument that the language used by those teachers was heavily influenced by their local dialects. This middle east-oriented Arabic was virtually incomprehensible to the Algerian pupils. Ironically, that type of Arabic was usually identified with the standard one by the Algerian pupils.

2.2.2. Arabisation and Language Planning

From a sociolinguistic standpoint, the promotion of a language as the language of wider communication provides a certain degree of linguistic homogeneity which, in turn, allows for quicker and better communication. These two outcomes can be considered as noble aims only if a society wishes to allow equal access to economic and political power to all of its citizens. In Algeria, however, the promotion of language-in-education policy through the large-scale Arabisation process has not been carried out with great seriousness of intent and commitment. In fact, **'Arabisation ... has been made, from the start, the target of the hijacking manoeuvres instigated by political bodies or even individuals'** (Miliiani 2003:55). The plain purpose of this policy was partly to discard and marginalize the francophone élite, and to aid in the eradication of minority languages, not least Berber spoken by one fifth of the population (representing some 6.5 million in four main groups: the Kabyles, the Shawiya, the Mzabis and the Tuaregs).

The likely outcome of such a 'linguistic cleansing' has monolingual and monocultural agendas - the regaining of a lost identity and the re-Arabisation or even the re-Islamisation (Grandguillaume 1983). Worse still, from the psychological standpoint, the precipitate valuation of Arabic vis-à-vis French and the other local varieties created a situation of general malaise which can be described in terms of linguistic imperialism. Here the notion of imperialism is similar to that of Phillipson (1992), but one might argue that Phillipson's terminology is slightly patronizing. Paradoxically, the linguistic variety is felt by the hard-liners of nationalism and homogeneity as a major flaw than a richness of the country (Miliani 2003).

According to Jernudd and Das Gupta (1971), one of the major benefits of language planning is by promoting the use of a particular language, it can foster a sense of national consciousness, thus reinforcing the political unity of the country. Paradoxically, in Algeria the promotion of Arabic as the national and official language has had a divisive effect; it has undermined rather than strengthened political unity. Thus, the government policy of promoting a national identity through its Arabisation process has not resulted in political unity, but engendered resistance and, at times, great hostility among some members of the society; the 1963 revolt in Kabylia led by Ait Ahmed (a pioneer of the Algerian revolution), the famous 1980-Berber Spring and the recent social and political upheavals, which have become commonplace in Greater Kabylia, are aspects of the fragility that characterizes Algeria's notion of national pride and unity. This also shows the complex relationship between language planning, nationalism and political unity. On the other

hand, it gives a fair picture of the pan-Berber identity clinging tenaciously to their distinctive culture and language.

2.2.3. The Arabophone-Francophone Divide

From 1971 onwards Arabic replaced French as the medium of instruction in primary schools; by 1976 all Middle-school education was conducted in Arabic; by 1984 all Secondary education, and by 1986 most university education, at least in the humanities and social sciences, had undergone this change. This policy of acquisition planning, the strategy to increase the use and users of a language through language teaching, has received a cold welcome from the francophones, who have previously enjoyed privilege and high status -*the cream of the crop* -, felt threatened by the newly revived language (Classical Arabic). Fearing the loss of their position, the élite views that the acquisition of French as '*un butin de guerre*'-a war booty, to use Kateb Yacine's (an Algerian writer) famous terms, therefore a treasured possession, as well as a key to economic betterment and modernization, intellectual pursuits and progressive values, and personal development, hence a compromise for some time to come. As Miliani rightly puts it:

***French is no longer the property of the old enemy.
French as a world language is a tool (linguistic,
cultural, social, economic and technical) for
humanity, beyond the political borders.***

(Miliani 2001:17)

The friction caused by the use of Arabic in schools and some public sectors has made language policy a thorny and very sensitive issue. These changes in language policy have systematically affected the role and status of

French in Algeria. Consequently, the use of Arabic as a language of wider communication is on the increase. Similarly in the public sector, since all the official documents must be written in Arabic, the use of French is on the wane. In short then, the policy of favouring Arabic, explicitly, has devalued the French language, and to a lesser extent, the other indigenous languages. Some proponents and reform-initiators (Nait Brahim, former president of the Higher National Council for the Arabic Language) of the Arabisation policy have, at times, felt obliged to closely associate the revival of classical Arabic with not only the demise of the French language, but to the down-grading of their own mother tongue: Algerian dialectal Arabic or Berber (Taleb Ibrahimi 1995; Miliani 1995,2003).

2.2.4. French: Second or Foreign Language?

However, the value of the French language as an important international language has continued to be recognized. French is to be kept as a second language. But the term "second language" as used to refer to French in the Algerian context has to be qualified, as it does not refer to a second language in the true linguistic sense. Instead the term is used to mean that French is second to Arabic in importance for official purposes. It is in keeping with this policy of maintaining French as a second language that it is still taught as a compulsory subject in primary and secondary education. Thus it is that Taleb Ibrahimi argues that:

Oscillating constantly between the status of a second language and that of a privileged foreign language, between the denial, the expressiveness of its symbolic power and the reality of its use, the ambiguity of the place assigned to the French

language is one of the marked facts of the Algerian situation.

(Taleb Ibrahimi 1995:50)

Attitudes towards French in a country like Algeria can differ greatly depending on the ethnic and linguistic background of the individual. Among those who support the promotion of Arabic as a sign of allegiance and a way of achieving a unique national identity, like the arabophones, the use of French may be viewed as a sign of disloyalty to the mainstream political discourse and an impediment to the building of the of sense of nationalism. On the other hand, among those who do not identify with the major ethnic groups, as is the case with many of the Kabylis, French may be valued as promoting a neutral medium of instruction in schools and in administration. This 'divide-to-rule' policy had notably led to extremism of thoughts and practices to the extent that the francophones have been labeled the Party of France (Hizb Fransa), i.e. missionaries for the cultural heritage that is enshrined in the French language .

However, it is a common perception among some Algerians that the substitution of the French language by Arabic as the medium of instruction has led to falling educational standards. Actually, language-wise, a high percentage of students and graduates have developed a low level of language proficiency, which degenerated into what Brann (1990) has termed 'semilingualism', i.e. the inability to use fluently two different languages one is supposed to master. Knowledge-wise, the results are not any better in formal exams(see 2.2.7. page 117).

As we have seen, one important issue in language planning is clearly the question of nationism versus nationalism. The role and status of Arabic and French in

Algeria are largely dependent on the political and social structure. Yet, this is not the only factor which influences language policies, equally important is the economic context which can promote or undermine the spread of a language.

2.2.5. Arabisation: Reflections and Pedagogical Implications

The choice of a 'national' and 'official' language might appear, at first sight, to be a very simple one. The terms 'national' and 'official' are in quotation marks for a good reason: it is possible to follow Fishman (1971:32) and maintain the term 'national language' chosen for the achievement of nationalism, i.e. a language selected on basis of considerations of national identity, in contrast with the 'official language' which has the nationism function, i.e. a language used in the business of government (legislative, executive, and judicial). However, the choice of Arabic placed a handful of its users, (not speakers as L1⁷) proportionally speaking at a substantial advantage, the distribution of the rent in the 1970s and 1980s in the form of scholarships abroad for their children and family members, housing, VIP status and other gains. The minority groups felt themselves to be at a disadvantage and argued that independence for them had resulted in no more than an exchange of masters. Leibowitz contends that:

There is usually more at issue than just language, because decisions about language often lead to benefits for some and loss of privilege, status, and rights for others.

(Leibowitz cited in Wiley 1996:104)

The *International Encyclopedia of Linguistics* defines language planning as:

A deliberate, systematic, and theory-based attempt to solve communication problems of a community by studying the various languages or dialects it uses, and developing a policy concerning their selection and use.

(Bright 1992 Vol.4:310-311)

In pursuing this end, language planning attempts to produce social beneficial results becomes therefore **'synonymous with the rehabilitation of minority languages through a system of maintenance and preservation'** (Miliani 2001:15). Unfortunately, as supportive measures to the Arabisation process, edicts were passed against the use of *Tamazight* and other identity-depriving language varieties on Radio and TV networks. The imposition of a one-language-only-policy has ever been more a problem than a solution. There is a general consensus that the Arabisation policy, implemented on the basis of political directives rather than linguistic or pedagogical criteria, has been fundamentally related to attempts to deprive the élite of access, status and power. Worse still, the proponent of Arabisation have used a narrowly nationalistic ideology as a way to justify it, but as a source of legitimacy for any power they would get (Miliani 2003). In sum then, the noble socio-cultural project has deliberately been deviated from its original dimension, in the sense that Arabic has been manipulated for instrumental and goal-seeking reasons.

However, no sooner had the Arabisation process been launched (in 1971) that it confronted serious problems and turned out to be a problematical issue. It is to this point that divergent views have been expressed as an explanation of why the local language varieties have not been accepted as media of instruction. Through corpus planning, one might argue that:

The vernaculars in use might have known a different development had they been employed in the public

life (in the media) or even in the educational system.

(Miliani 2001:15)

Arguably, the most single important decision that might be taken to enhance the educational prospect of children would be for educational institutions to value and use the child's native language as resources in the classroom rather than as obstacles to learning (McKay and Wrong, 1988; Murray, 1992; Nichols, 1996/2001). Many education specialists maintain that early education succeeds best if conducted in the child's native language. More than forty years ago, specialists at a UNESCO conference stated their unequivocal support for the use of mother tongue or vernacular education programmes in a now-classic statement: "*It is axiomatic that the best medium for teaching a child to read is his mother tongue.*"

Following the major shift to Arabic as the sole medium of instruction in Primary, Middle and Secondary, some teachers, who were neither adequately prepared for the sudden transition nor linguistically equipped to explain effectively in Arabic the new concepts in the various content subjects such as natural sciences, mathematics and physics, solicited administrative positions such as principals, assistant principals and headmasters, while others pre-retired or simply switched to other professions.

From a linguistic standpoint, Algerian dialectal Arabic shares many of the language features of Arabic, but differs considerably from it in the degree to which it is mixed and reduced in its structure. In comparison with Arabic, Algerian dialectal Arabic demonstrates large-scale borrowing - from the French language - and reduction in the sense that the grammar, phonology and lexis contain a

smaller number of items and processes than those found in Arabic. However, in some instances, the patterns of disjunction between Arabic and Algerian dialectal Arabic go far beyond the levels of phonology, morphology, word order and phrase structure. The following example illustrates such discourse-level differences: *wash baghi eddir* (what do you want to do). These discourse-level differences are all too often neither recognized nor honored in academic settings. The resistance is related more to political considerations aiming at developing negative attitudes towards the local varieties than to any systematic evaluation of their effectiveness as languages of instructions. Put simply, the language policy in Algeria clearly defines Arabic as the supprestratum (lexifier language) and the other varieties as substrata.

On the other hand, although there are differences between Berbers and Arabs, they have cross-linguistic/cultural similarities, for example, *aireuj* (colander); *aghlal* (snail); *khemmal* (cleaner) (cf. Benrabah 1999:70). The underlying similarities between Algerian dialectal Arabic and Berber might be explained in part by the common presence of both communities (exogamy) and are traceable mostly to a common religious source. In this very specific context Abdelhamid Ibn Babis, the founding father of the Oulèma Association in 1931, posited that, '**we are a Berber people who have been Arabised by Islam**'. Furthermore, a common feature of Algerian dialectal Arabic and Berber is the occurrence of French words with the general syntax of the mother tongue, in the sense that dialectal Arabic and Berber provide the morphological empty framework which carries the semantically full lexis of the French language, e.g. *estylouyet/istylouyen* (pens), *cousina/tacousinet* (kitchen) (cf. Benrabah op. cit.).

Arguably, such dramatic word- and sentence- level differences between Arabic and the local language varieties are significant enough to pose an instructional barrier. The Algerian school's primary task is to provide access to the language of wider use so that the child becomes a fully participating member of a wider community. Paradoxically, there was general agreement at a Cairo meeting⁸ that the low achievement rates in schools in many Arab countries are directly related to the difficulty of learning to read in Arabic. When transferred to the classroom Arabic, with its highly differentiated grammar and lexis from its dialectal varieties, poses serious pedagogical problems and feelings of insecurity among high numbers of pupils.

On the other hand, many language scholars and education specialists have claimed that diglossia in the Arab region should be blamed for the persistence of low literacy and the low levels of educational attainment that are reflected by frequent repetition, and high drop-out and non-completion rates. In Algeria, however, policymakers have always avoided accepting the existence of a diglossic situation, feeling that it could be a source of education inequity.

2.2.6. Foundation School

In 1984 Foundation School was introduced. This system gives pupils only three - instead of four - years of middle education before entering Secondary Schools. Today, however, this system is one of the most frequent subjects for public debate in the country. This approach has had a far-reaching and long-lasting effect on many aspects of the educational system. First of all, it has influenced drastically the general style of teaching, which has tended to give priority to acquiring factual knowledge through

memorization and imitation rather than developing independent and analytical styles of thinking through the development of critical thinking. A second effect has been its heavy emphasis on science and technology at the Primary and Middle School levels at the expense of what are known as 'the three Rs' (Reading, writing and Arithmetic), which seek to develop the intellectual, emotional and cultural aspects of the child. The prevailing belief was that Algeria needed more scientists and technicians for the economic take-off stage.

This has resulted in low-quality education and a high drop-out rate -two highly debated topics in the education literature. The UNESCO Report on Education and Literacy in the Arab World (1999) notes that the Algerian School has been somehow failing a large number of its pupils, and a large number of graduates are functionally illiterate in the sense that they are unable to perform simple literacy tasks, such as writing a job application or fill in a formal form.

On the other hand, according to the WDI (World Bank Development Indicator, 2002), the illiteracy rate among adult population (of people aged 15 and above) was 39.7% in 1997. This statistical evidence and report may paradoxically be at odds with the massive-education policy and the heavy expenditure, representing between 5.1% and 7.2% of the GNP⁹ per annum allocated to the education sector. As an illustrative example, in the area of Tlemcen the academic years 2000-2001 and 2001-2002 recorded a drop-out rate of 6.42% and 6.92% respectively¹⁰ out of a total number of nearly 170,000 pupils. In addition, there is a widespread feeling that educational standards have fallen deeper since the implementation of Foundation School.

Originally, Foundation School was introduced on grounds of efficiency, That is to say, as a 'remedy' to the high rates of failure that struck down Primary and Middle School education. Such a system ensures nine years of schooling to all children. Parallel to this, it was geared to reinforce the Arabisation policy in the sense that Arabic became *de facto* a functional language used as a medium of education for lower levels of science and technology. Yet, this pseudo-remedy has not yielded the expected outcome; it has added a further layer to the complexity of the situation: an under-resourced educational system characterized by depressingly substandard academic levels, alarmingly-increasing school loss and a problem of language use that has not yet been definitely sorted out.

2.2.7. The Algerian School: Role and Mission

Until the late 1960s the Algerian system of education was based on the French system in terms of programme, textbooks and organization. Today the school system is based on nine years of basic education (six years in Primary School and three years in Middle School) followed by secondary education for three years. With the Arabisation process, Algerianisation of the teaching staff and democratisation (mass-schooling policy), the Algerian School has developed independently in response to a specific political ideology; the French instructional programmes became, therefore, incompatible with the socio-political situation. These policies have proved to be a barrier both to learning and educational innovation in Algeria, and would lead to the demise of the education system.

The Algerian system of education has been established with the purpose of fulfilling the needs of the

party in power. To confirm this assertion, in the civics coursebook (for 6th Foundation-School year) page 33, a postcard-sized photo of the President receiving a letter of accreditation from a diplomat covers nearly half of the page. This illustration is, seemingly intended, to show 'the way the diplomatic mail between countries is exchanged'. On page 44, the lesson dealing with the mass-media displays a photo of six public and private newspapers. The first paper, an arabophone title, heads on the front page "The President concretizes the civil concord". While on the follow-up coursebook (for 8th Foundation-School year) page 40, an A4-sized photo depicting a polling station, with a notice reading: *Choose your Local Popular Assembly to put democracy into practice.* Isn't it a message to remedy the widespread apathy among the electorate?

Moving away from political orientations to educational concerns, one might argue that following the major shift to Arabic as the sole medium of education in schools, the changes that have occurred have been brought about as a result of exposure to other systems of education, especially the former East German Foundation School Model. Consequently, these changes have not been based on a true understanding of what the Algerian learner really needs nor in accord with his environment.

Needless to say, Foundation School derived from the former Eastern World models of education has been found inadequate or discarded elsewhere. This illustrates that there has never been a deep concern among education policymakers about many aspects of education. Educationalists' attempts at reforms have always been well intended (cf. T. Kaci 1998), but rarely have professionals had the opportunity to participate in the solving of

background educational issues. On the other hand, the pseudo-reform committee meetings are deliberately orchestrated to gain the acceptance of what already been taken before the meeting, and allow only 'cosmetic changes'. In sum, unquestioning acceptance to authority has always been the hallmark of exemplary good behaviour and obedience; this form of **'affiliation leads to a compromise and to the acceptance of constraints'** (Rouquette, cited in Miliani 2003: 63).

The process of educational change is, in effect, a complex and daunting task involving sound politically-oriented goals. However, in Algeria attempts at reforming the education have always moved in the reverse order, i.e. at the expense of academic standards. Yet, is the persistence of educational underachievement a result of the failure of the Arabisation policy, reinforced by the Foundation School system, or it is the result of the failure to implement that policy and to adapt and/or to adopt an alien educational system? One may add for the purposes of this argument and making use of statistical evidence, that the success in the Baccalaureate, the end-of-secondary school exam and university entrance requirement, noticed a steep fall in its rate. In 1970, the rate of success was between 60% and 70% for the different streams and slightly higher for the technical stream; at present it oscillates between 20% and 24% (N. Benghabrit-Remaoun 1998:42).

What is more, since the advent of political pluralism in the late 1980s, demands for the reformation and improvement of the education system and a return to school quality have been the hobbyhorse of many political parties. Yet, the major parties namely the RCD, Rassemblement pour la Culture et la Démocratie, Front des

Forces Socialistes (FFS) and Parti des Travailleurs (PT) notably succeeded in their purpose of removing some of the esoteric political jargon commonly used in discussing key topics in education.

2.3. The Status of English in Algeria

Like many other countries, Algeria has adopted English as a foreign language in her schools and higher educational institutions. Although English is seen as the language of information and technology transfer, and is studied in order to keep pace with the latest scientific and technological developments, it has no established functions in the country; officially, it is considered to have equal status with the other foreign languages, namely Spanish and German.

However, the recent changes in the country's politico-economic policies have borne heavily on the creation of a new learning/teaching milieu for the learning of the English language. One might argue that, with the development of many new opportunities for private businesses, and the multiplication of joint ventures with foreign companies resulting from the on-going globalization process, the English language in Algeria will be assigned a higher status (see 3.1. page 175).

It must be acknowledged that, particularly over the last ten years, there has been a great increase in the number of 'outside' short English courses offered by private schools. Yet in such institutions, one faces widely varying situations, but there are some common elements running through all of them. In general the learners are highly motivated, but it is a motivation towards practical use of the language. The idea that language is an effective

key to the understanding of another culture interests only a minority; we are still a long way from that goal.

The teaching of English in Algeria begins in the Middle School (eighth year of Foundation School) for children aged thirteen and continues until they leave Secondary School. It is regarded as an additional facet to the learning process and instruction of pupils. The English teaching situation in Algeria, is nearly the same as in many countries, where English is taught as a foreign language. The teacher of English faces some difficulties and problems compared with his colleagues who teach the other subject-matters.

However, at present the immediate goal of and the primary motivating force in learning English in Algeria is to help pupils pass examinations. Indeed, informants almost overwhelmingly cite passing exams as the primary motive for studying English particularly for Secondary School pupils. As Alexander posits **'a formal examination with its bias towards the written language will only exert a pernicious influence on language learning when it is regarded as an end in itself...'** (Alexander 1967b:vii); the long-term objectives, which stress the four language skills and cross-communication, are reflected in the following excerpt from the National Charter (1976) and which views English **'...as a means to facilitate a constant communication with the world, to have access to modern sciences, modern technologies and encourage creativity in its universal dimension.'**

Thus, the aims of English teaching policy as stated by the Constitution fall into two broad aims:

- (1) To increase the learner's cross-communication skills and develop the exchange of ideas across nations;

- (2) To develop in the learner the capacity to have access to materials written in English, knowing that at one time or another, graduate or post-graduate students have to consult reference books which are available in no language but English.

Paradoxically, the policy in effect counteracts the first objective. Given this attitude, there has been a discrepancy between the stated policy and what actually happens in Algerian language classrooms (see 2.4.2. pages 131-136). Although Algeria was one of the pioneers in implementing Communicative Language Teaching, little was done to prepare the schools for the necessary changes and to provide the appropriate conditions required by the communicative approach. Holliday (1997) describes the 'popular perception' of Communicative Language Teaching as including the following:

- Primacy given to oral practice.
- Practice equally distributed in the classroom.
- Group or pair work for enabling equal distribution of practice.
- Most useful in classes under 20 seated in a U-shaped arrangement.

This approach, derived from Western models and implemented on the basis of concept developed in the Anglo-American applied linguistic context, has been uncritically adopted to the Algerian foreign language teaching context. Clearly, a successful enactment of language policies requires a great deal of institutional support in terms of class size, classroom materials, teacher training and other educational inputs.

The overall educational failure of the Algerian School and lack of achievement in the English language learning field (see 2.4.1.2. page 130) affecting negatively the pupils attitudes and motivation towards the new

can be traced back mostly to two types of factors: endogenous and exogenous factors. The endogenous factors deserve careful examination; they have, one might say, a significant pedagogical dimension. Success in language learning can, to a greater extent, be attributed to their optimal mix input. The endogenous factors fall into four interrelated set-backs: teaching staff, learners attitudes and motivation, physical conditions, and curricula of textbooks. The exogenous factors, however, are closely related to the status of English as a foreign language. These factors and other related issues represent the corpora of our systemic description of ELT and situation analysis in Algeria.

2.4. ELT: State of the Art

In order to achieve greater reliability and a deeper level of understanding of what is actually being taught in EFL classrooms and describe it as objectively as possible, we went through three steps: First, we dealt with the policy underlying foreign language education through the Official Ministry Guidelines to gain insights into the current objectives of ELT in Algeria, namely the specification of curriculum guidelines as listed by the Ministry of Education. In the second step, we undertook in-depth interviews with language inspectors and experienced teachers, i.e. those who had the opportunity to experience the former Algerian-designed ELT textbooks -the Learn English With Us series, Andy in Algeria and Madjid in England NEWLINES, MIDLINES and THINK IT OVER. As an introductory statement, the interviewees were invited to make some comments on the Algerian-designed ELT textbooks. The interview was then conducted towards four basic criteria: Aims (clarity and appropriateness), Planning

(organization of the units and selection of content/materials), performance (clarity of presentation, pacing of the lesson and pupil motivation/participation) and evaluation (evaluation procedures and use of evaluation to improve teaching and learning). The third step was rather an assessment of the contents of the Algerian-newly designed ELT textbooks with a particular focus on the amount of the cultural load. We also based our analysis and interpretations on evidence from other sources, including our own observation as participant observer, and from informal discussions and unstructured interviews with colleagues and trainee-students.

2.4.1. Official Ministry Guidelines

According to the Ministry of Education, the general aim of the English syllabi is to provide the learner with the language necessary to communicate efficiently in a normal social situation both orally and in writing. At the same time, it aims at enabling those who go on further studies to use English as a tool or as a means to acquire extra information about their field of study and those who join the job market to exploit by themselves documents, leaflets, notices related to their jobs. The ultimate aim is thus to make them self-sufficient in exploring and exploiting materials that are linked to their fields of study by providing them the basic linguistic tool (Syllabuses for English, 1995).

Before specifying the objectives of EFL at the different levels of education, it is worth remembering in this context that secondary education level can be divided into three broad streams: Scientific and Technological, Technical and Arts. The pupils are put into the different streams according to their intellectual ability. The

specialist subjects take up more than half the pupils' timetable. Subsequently, the English teaching time varies from one stream to another (see 2.4.5. page 147 and Table 2.4. page 150). The following table provides a description of the different streams, their respective sub-streams and learners' likely needs:

| Stream | Sub-streams | Learners' Needs |
|------------------------------|---|--|
| Scientific and Technological | Natural sciences Technology Exact sciences | Research purposes and experimental reporting |
| Technical | Mechanics Electricity Civil engineering Accounting Economy and management | Understanding written directions and instruction Exploiting written documents Writing business letters |
| Arts | Arabic language and literature Human and Islamic sciences Arabic literature and foreign languages | Teaching Interpreting Translation |

Table 2.1. Description of streams, sub-streams at secondary education level and learners' needs

The learner's knowledge at the end of Foundation School, i.e. after two years of EFL learning is supposed to cover a basic English (50 linguistic structures and 1000 words) necessary to express the four main functions of the

language which are description, instruction, narration, and socializing in the four fundamental linguistic skills. As a result they are expected to master the basic characteristics of the language which are:

Listening to and understanding of aural messages.
Guided production of simple oral messages.
Reading of simple passages and showing their understanding of them through performing various activities of linguistic checking.
Writing simple personal letters.
Filling forms and writing elementary application letters.
Taking notes and writing simple summaries of medium-length texts.

(Syllabus for English, 1995)

At a glance, the syllabus objectives tend to be somehow ambitious. These objectives are set on the basis that the 8th and 9th Foundation-year pupils have already acquired the basics of the French language, and can therefore transfer its mechanics (Romance script, spelling and punctuation rules) to the learning of English. This is, however, not always the case, for most of our pupils' command of the French language leaves a lot to be desired. (cf. M.T. Khichane in *Didactique des Langues Etrangères*, 1998; Ait Boudaoud 1999; Miliani 2002). The average in the 2002 BEF French exam was 9.11/20 in the area of Tlemcen. What can be said about a micro view of the educational context can be extended to a nationwide level. This unhappy situation came about because, as noted earlier, educational objectives and language planning were bluntly geared towards Arabization.

Another point worth raising here: does the term *basic English* refer to the simplified type of English as developed by C.K. Ogden and I.A. Richards in 1929? (cf. Ogden 1930). To that question no satisfactory answer was

given as most English teachers and language inspectors were unaware of a such term. They claimed that the programme was developed out of a set of principles advocated in the *Threshold Level Syllabuses in English* (see 1.2.1.1. pages 13-14) and Wilkins's *Notional Syllabuses* (1976).

Indeed, four years after the implementation of the Foundation-School system and the introduction of the *SPRING* series, the Annual General Meeting of the General Inspectorate of English (1988:29), reported that **'Foundation-level learners have developed a set of thinking and linguistic skills that allow them to produce only a low performance either in oral and written skills'**.

The First Secondary year (1^{ère}AS) forms a consolidation of the linguistic items learned at the Foundation-School level. The official syllabus (1999:2-3) includes three major components: grammar, vocabulary and study skills (how to keep their notebooks, how to use a dictionary, how to be efficient learners, etc.). However, the new time-table (see Table 2.4. page 150) has led teachers to devote a large part of their teaching sessions to the brushing up of the previously studied linguistic stock, in other terms, they restrict their objectives to the mere reactivation of basic elements seen in the previous two years (Syllabus for English 1995:5).

Notwithstanding a noticeable reduction in the time allocated to EFL teaching, a general survey of what the learners should be able to do at the end of 1^{ère}AS has to be made.

Listening Comprehension: they should be able to understand a simple oral message said in everyday English in interpersonal exchanges. They should understand the broad lines of a talk delivered in standard English.

Oral Expression: they should be able to communicate on a limited number of topics in correct simple English.

Reading Comprehension: they should be able to read simple authentic texts and documentation (maps, charts, forms, leaflets, notices...)

Written Expression: they should undertake simple writing tasks in relation with samples studied in class.

The above skills are supposed to be achieved through the following functions:

- Describing persons, objects, places and tastes.
- Narrating an event, fact.
- Relating personal experiences.
- Asking for and giving directions.
- Making simple comparisons between people.
- Formulating intents and prospects.
- Instructing.

The functions are studied deeper with Arts streams as they get more teaching sessions of the language. In the other streams more importance is given to functions related to describing processes and instructing.

(Syllabus For English 1995:6)

Two fundamental principles underlie the pedagogical activities in the Second Secondary Year (2^{ème} AS):

- 1) The necessity of varying activities to train and develop the learners' linguistic skills.
- 2) The active and effective learner's participation within group activities and frequent interactions (learner-teacher and learner-learner).

(Syllabuses For English 1995:9)

Again, there will be a common core adapted to the different streams and sub-streams outlined in Table 2.1. . At the end of the Second Secondary year, however, the pupils are

expected to do the following as far as the language skills are concerned:

Listening Comprehension: they should be able to grasp an oral message of intermediate difficulty in standard English. They should also be able to grasp the headlines of a medium-length talk in standard English on a limited* of topics familiar to them.

Oral Expression: they should be able to communicate correctly in simple spontaneous language with some fluency.

Reading Comprehension: they should be able to read and exploit a limited range of texts and documents (simple and authentic). They should also be able to use reference books efficiently (mostly dictionaries).

Written Expression: they should be able to organize and write simple passages correctly within the limit imposed by the function types and formats dealt with.

These skills will be achieved through the following functions:

Describing
Classifying
Comparing/contrasting
Questioning
Reporting
Deducing
Narrating (only for Arts streams)
Instructing

(Syllabus for English 1995:9)

The Third Secondary Year (3^{eme} AS) is, in effect a very decisive and probationary period for most pupils because of the Baccalaureate. Considering the case of pupils at this level, both the teaching objectives and pedagogical instructions aim at the learners to have more practice in all four skills, yet with extra emphasis on the writing skill because of the Baccalaureate exam. At the end the Third Secondary Year the pupils are expected to

move from skill-getting to skill-using. These objectives can be summarized as follows:

- develop insights into English as a linguistic system,
- develop verbal and graphic communication skills,
- learn different types of discourse,
- build up thinking and learning skills,
- understand linguistic and cultural differences between L1 and English, and
- become aware of the sociolinguistic dimension of the foreign language (standard, dialect, jargon).

(Official Syllabus Objectives, 1999)

The syllabi, though substantially important and carefully graded, calls into question the planned objectives and the existing contextual constraints. Such incongruity between planned objectives and classroom practices reflects, so to speak, the designers' unawareness of the Algerian School reality (see 2.4.2. pages 131-136). Furthermore, the Department of General Secondary Education overtly expresses that '**the insufficient time allocated to the teaching does not really help**' (Syllabuses for English, 1995:5).

2.4.1.1. ELT and the Political Mainstream

The overall objectives of ELT in Algeria reflect a predominantly instrumental motivation, i.e. more academic and occupational than cultural. This utilitarian perspective is deliberately made explicit by the educational authority to discard the cultural dimension. On the other hand, English is the major language of international communication; this brings into question the cultural assumptions underlying English teaching, arguing that classroom aims and methodology should be based on the requirements of an international language.

The Algerian education system today imparts an ideology favourable to the System, an ideology of Algerianness characterized by the perpetual 'Authentic-and-Constant-Values' motto, still aiming to maintain the Algerian Spirit 'intact' conforming to 'Ibn Badis's reducing triptych "**Algeria is our land, Islam our religion and Arabic our language**"' (Miliani 1998:77; cf. C. Salem and A. Bounfour 1996). What is more, *Min adjlika ya watani* (For you my country) has been the rallying call since the late 1970s.

This ideology was developed by the ancien régime represented by the FLN, (Front de Libération Nationale - National Liberation Front) the party in power from 1962 to the advent of political pluralism in the late 1980s. This implies, by and large, that loss of the Arabo-Islamic identity has always been a deep-seated fear in much language teaching, not least English.

This would lead us, however, to mention the existing reverse trend to foreign language pedagogy worldwide the Algerian School is engendering: When world education speaks of the development of cross-cultural understanding and the promotion of the sense of tolerance towards other cultures/countries via foreign language education, the Algerian School still views the teaching of another culture as a deterrent to nationalism-building. The BEF (Brevet D'Enseignement Fondamental, i.e. the partial secondary-school entrance exam) English-exam subject (June 2001) is a clear evidence of the prevailing language education policy in Algeria; it also illustrates the discrepancy between the teaching objectives and the testing items (see Appendix III, pages 347-357).

2.4.1.2. ELT: Facts and Figures

The Ministry of Education is paradoxically aware of educational failure and underachievement in the language learning field. The average in the 2002 BEF English exam was 8.45/20 in the area of Tlemcen. Here again, the educational context in the area of Tlemcen represents, somehow, a microcosmic view of a much larger context. Although the supposedly acquired knowledge seems to be significant, the BEF exam and the Baccalaureate (the end-of-secondary school exam) results show that most learners experience the greatest difficulties in using the foreign language correctly and appropriately; hence a general fall in proficiency level. The tables (in Appendix III pages 359-363) present a sample of the BEF and Baccalaureate results in EFL in the area of Tlemcen:

For the sake of comparison, we provide, in what follows, a description of the aims of foreign language teaching in England and Morocco. The National Curriculum for England and Wales contains the following aims concerning the cultural dimension:

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

(DES, and the Welsh Office 1990:3)

The aims for English language teaching in Morocco state the following concerning the linguistic and cultural dimension:

- To get the student to adopt a tolerant attitude towards people across national barriers by giving him/her insights into the way of life of the people who speak the language.

(Ministère de l'Education Nationale 1985:5)

In the aims of both countries there is a statement related to the countries where the language is spoken. In the Algerian Constitution there is, however, a more neutral statement '**as a means to facilitate a constant communication with the world**'; worse still, in the Official Ministry Guidelines a very sketchy and naive reference is made about the target culture *-to understand linguistic and cultural differences between L1 and English* (see 2.4.1. page 128). If the aims of foreign language education worldwide focus on the country where the language is spoken whatever the approach, the teaching of foreign languages, not least English, typically stresses aspects of the target culture.

2.4.2. Stated Objectives vs. Classroom Practices

The current English language teaching methodology draws on a set of principles based on the eclectic approach. However, the teaching task in the Algerian ELT context is largely influenced by the imposed methodology and government-prescribed textbooks. Most teachers describe their teaching in these terms. These constraints determine specific roles for both teachers and learners. On the other hand, a related point worth raising here is the form of incongruity between the syllabus designers' own theoretical perception and knowledge of the pupils' cognitive and linguistic capabilities and their actual abilities (Ourghi 2002). This state of affairs can be explained in terms of the noticeable overload characterizing the English

curriculum and the discrepancy between stated and planned objectives and classroom practices (see Table 2.2., pagexx

Many teachers believe that the curriculum is 'overloaded'; this has given rise to a major preoccupation among most teachers of the ninth year of Foundation School and Third Secondary year to "cover the syllabus" rather than teach effectively following the learners' progressive intake and assimilation capability. Teachers, therefore, often select only those aspects of language that feature prominently in the BEF and the Baccalaureate EFL exams. In sum, what seems to matter most is the rate of success in the aforementioned official exams. Teachers as well as the school administration measure the success of their pupils in passing official tests. Consequently, this selective-focusing teaching may have a deleterious backwash effect on methodology as classroom teachers are under pressure to teach "exam English". Arguably, emphasis should be put on academic success and concentration on the pupil's development of his or her potential rather than on training them for a particular exam.

As mentioned earlier, many teachers feel compelled to cover, albeit hastily, the stated syllabus rather than assess the needs and interests of their learners, and consequently design remedial activities. This in itself, some teachers report, reduces learners' motivation. On the other hand, syllabus designers and language inspectors claim that '**the textbook is not the Holy Koran**' (Official Syllabus for English 1999:4), and the syllabus as such is only a guide which, by virtue of necessity, may be adapted to meet the pupils' needs and expectations and to centre one's teaching on those very needs and expectations. Teachers are not bound to follow the textbooks slavishly. According to the General

Inspectorate of English, **the textbook writers expect you [the teacher] to be a teacher not just a textbook user** (op.cit.).

Other teachers go so far to assert that there is a discrepancy between the stated curriculum objectives and what is actually occurring in the classroom. They note that the curriculum includes more objectives than can feasibly be taught in the specified time period. This is particularly true for SPRING Book One; teachers in the ninth year of Foundation School continue to use it (Units 16, 17, 18, 19 and 20) during the first term of the school year. This is due to the fact that the teaching time allotted to English in the eighth year of Foundation School is four hours per week for a textbook (SPRING Book One) consisting of twenty units, whereas in the ninth year the teaching time is five hours weekly for a textbook (SPRING Two) consisting of only fifteen units.

At the Secondary level, many teachers seem too critical about MY NEW BOOK OF ENGLISH, NEW MIDLINES and COMET. They state that the aims in these three textbooks are not made explicit to the teacher, let alone the pupils. The teachers' guidebooks which are to provide a course structure and therefore simplify the teacher's job are almost non-existent. The units are not clearly related to each other in a coherent and appropriate way (lack of diachronic progression). The materials are devised on an odds-and-sods basis; they are not presented in a helpful way (lack of synchronic progression). As far as evaluation is concerned, most teachers say that they do their best to devise a variety of evaluative procedures to assess their learners' progress and admit that rate of failure in formal English exams (BEF and Baccalaureate) is alarmingly high.

To draw to a close, there is a general consensus among language teachers and inspectors that:

Teachers tend to work in isolation from each other.

There are too few study days.

The assessment instruments teachers are required to use don't match the communicative approach.

In this very specific context, an analysis of the BEF and Baccalaureate English papers can show a striking lack of correspondence between teaching objectives and the testing items. Composed essentially of grammar and vocabulary items assessed by easily processed multiple-choice tests and true/false statements of factually based material, the examinations are purposefully substandard in the sense that they do not obey the standard evaluation criteria, i.e. *i minus level 1*, that is, slightly below their linguistic ability. What is more, speaking, the most active and the most common focus of English language classes and the hallmark of Communicative Language Teaching, is not tested at all (see Appendix III, pages xxx).

Ironically, a new acronym, TENOR (Teaching English for No Obvious Reason¹¹), has become common among English language teachers in Middle and Secondary Schools, affecting negatively the field of ELT, to the extent the English as a subject-matter is generally thought of as an 'examination subject' rather than a necessary component in the general education programme.

It should be added that there has been an attempt to introduce English as a first foreign language in the fundamental cycle (fourth year of Foundation School) to displace the French language. In 1993-94 it was implemented in very few classes but this pilot experiment has not been

generalized since then. In the area of Tlemcen it has been carried out in five primary schools: Abou-Techfine, Imama, Hennaya, Nedroma and Bab-El-Assa. Unfortunately, and despite encouraging and promising results the experiment ended in the academic year 2000-2001. This U-turn policy clearly illustrates that **'language (foreign and national) planning, as well as teaching, has always responded to considerations imbued with partnership far from the sociolinguistic reality of the country'** (Miliani 2001:14). It also shows the lack of long-run perspectives resulting from the inherent chronic instability of the institutions in charge of the education system supervision.

Arguably, such a gloomy picture of ELT, according to the overwhelming majority of teachers, is partly due to two main facts. First, the syllabus designers and armchair education policymakers seem not to account for the Algerian School's contextual constraints relating to teacher's training, teaching time, physical conditions, and other related educational inputs (see 2.4.4. pages 138-139); the pedagogical orientations are not couched in terms of the reality of the everyday classroom. Second, our pupils, with few exceptions, display a reluctance and growing demotivation to spend extra effort to learn foreign languages (Abi Ayad 1997; Ouerrad 2000). The following table provides a description of the gap between the pedagogical orientations of ELT and classroom practices at the Foundation and Secondary-School levels. The pedagogical orientations in question have not been reproduced as a list of 'do's and don'ts' in the official guidelines; they have been collected from various approved official methodological literature relating to ELT in Algeria:

| Pedagogical Orientations | Classroom Practices |
|--|--|
| <p>-Communicative Language Teaching (equal distribution of practice through group work and individual practice).</p> | <p>-Prevalence of large classes which severely impinges upon pair work and individual participation.</p> |
| <p>-True communication: meaningful purpose, spontaneous desire to communicate, appropriateness, grammatical acceptability and reasonable fluency.</p> | <p>-Pseudo-communication: controlled use of patterns and functions, focus on specific grammatical structures and lack of 'real life' recordings of conversations, interviews...</p> |
| <p>-Use of English in the classroom (Arabic/French used to translate lexical items and when really needed, e.g. false cognates and culturally-loaded terms).</p> | <p>-Frequent use of Arabic/French (systematic translation of lexical items, use of 'translation notepads' and extensive reliance on bilingual dictionaries mostly Arabic/English).</p> |
| <p>-Focus on functions and key structures through inductive reasoning.</p> | <p>-Formal teaching of grammatical items (attention is centred on analysis and parsing).</p> |
| <p>-Development of the four language skills with a little focus on oral skills.</p> | <p>-Focus on written exercises, paragraph development and essay-writing (written exam).</p> |
| <p>-Cyclical progression and remedial activities when necessary.</p> | <p>-Linear progression because of insufficient teaching time.</p> |
| <p>-Stated objectives congruent with allocated teaching time. (There seems to a form of contradiction concerning this orientation, see above).</p> | <p>-Overloaded programmes/ selective-focusing teaching in 9th year of Foundation School and 3rd Secondary School (BEF and Baccalaureate exams).</p> |
| <p>-To adapt the textbook to local needs and individual demands and to be attentive the pupils' needs and expectations</p> | <p>-Teachers stick slavishly to the prescribed textbook because of examination requirements.</p> |
| <p>-Pupils already familiar with the Roman script and the mechanics of French.</p> | <p>-Difficulties in using the Roman script, punctuation devices and capitalization.</p> |

Table 2.2. Description of pedagogical orientations of ELT and classroom practices at the Foundation and Secondary levels

Accordingly, it is strongly recommended that ELT be critically examined to unravel the features inherent in the process of English language teaching methodology as well as to implement, *mutatis mutandis*, a frame of work which tries to specify the long-run objectives of EFL in a world characterized by an on-going mutation. This critical analysis will, hopefully, place ELT in a 'back-up' position to the general learning and instruction of our pupils rather than an additional frill, an examination subject, or a mere 'handmaid', to use Rivers's (1981:293) term.

2.4.3. Teacher's Role

As to the preparation of the teacher a prime requisite is, clearly, mastery of the English language in the broader sense of the word, i.e. knowledge of the linguistic, communicative, pragmatic and cultural dimensions of the language (see 1.8.1. pages 42-48). Although this seems so evident and needs no further discussion, yet there are in our schools teachers whose knowledge of English falls far short of this requirement. Wilkins quotes a study of language teaching methods positing that:

Results of research on teaching methods in all subjects generally showed that method was less important than the teacher's competence -which in turn depended very much on the teacher's belief and confidence in what he was doing.

(Wilkins, Cited in CITL 1969:30)

That is, the competence of the teacher rather than the efficiency of the method remains more important. It should be noted, however, that at present, in addition to the 'Licence'¹² in English Studies, teachers become certified to teach English on the basis of having passed a regional written examination consisting of an achievement test and

an interview. On the other hand, to be confirmed as a "qualified teacher", teachers should pass the CAPES examination (Certificat d'Aptitude Professionnelle de l'Enseignement Secondaire, which is roughly equivalent to the British Certificate in Education, Cert Ed). It consists of two sides. The first side deals with practical aspects of language teaching in which the teacher presents two lessons for two different levels; this is followed by an interview and discussion around methodological aspects of language learning. The Language Inspector is assisted by two qualified teachers to assess the candidate. A list of all the teachers sitting the CAPES is sent to the English Language Inspectorate. The candidates have to apply for the CAPES within five years. If not, the teacher leaves the teaching profession. Candidates should be ready to sit the CAPES exam any time. The CAPES is quite different from a normal visit; passing it is, somehow, a breakthrough, in the sense that, it allows teachers to embrace the teaching career and climb up the promotion scale.

2.4.4. English in the School Curriculum

A knowledge of the role of English in the overall curriculum will help us make an assessment of our pupils' likely level of motivation. First of all, the teacher is given a very limited time-table. Although the number of hours of English instruction has increased in some institutions through the introduction of English as a first foreign language in some primary schools (see 2.4.2. pages 134-135), the actual time allotted for the teaching of English throughout the entire school system never exceeds five hours per week (see Table 2.4. page 150). In what follows, Table 2.3. summarizes the change in ratings of ELT

scheduled teaching time between the Scientific and Technological (Sc. & Tech.), Technical and Arts streams:

| Streams | Time | | | | | | |
|-----------|-----------------|------------------|------------------|------------------|----------------|-----------------|-----------------|
| | 8 - 9 (a.m.) | 9 - 10 (a.m.) | 10- 11 (a.m.) | 11- 12 (a.m.) | 2- 3 (p.m.) | 3 - 4 (p.m.) | 4 - 5 (p.m.) |
| Sc.& Tech | 2% | 7% | 15% | 18% | 12% | 22% | 24% |
| Technical | 0% | 4% | 11% | 27% | 8% | 18% | 32% |
| Arts | 26% | 22% | 13% | 8% | 21% | 6% | 4% |

Table 2.3. Percentage of ELT scheduled time

It should be noted first that the data in Table 2.3. has been collected from twenty teachers' time tables operating at different levels, in different streams and in different institutions. As the table clearly shows, the school time-table is a valid index indicator of the degree of relevance of a given subject-matter within the school curriculum. Comparison of the changing rates between the three streams overtly places ELT in a relatively high position (major subject-matter) or in low position (accessory subject-matter) in relation to the stream. Teachers report that the school administration very often makes use of such pre-conceived assumptions in setting up their time-tables. However, at the Foundation-School level the discrimination between the different subject-matters is not as sharply striking as it is at the Secondary-School level.

2.4.4.1. Pupils' Attitudes and Motivation

In addition to these contextual constraints and restrictions, English teaching in Algeria is being weakened by problems due to pupils motivation and attitudes towards the English language. Indeed, experimental studies carried out by Lambert (1965) and Gardner and Lambert (1972) concluded that attitudinal and motivational variables could reveal a lot about the propensity to learn a new language. In this respect, Lambert (1965) contends that:

The learner's ethnocentric tendencies and his attitudes toward the other group are believed to determine his success in learning the new language. His motivation to learn is thought to be determined by his attitudes and his orientation toward learning a second language.

(Lambert, quoted in Allen 1965:39)

The quotation is a convenient summary of the point which the present discussion has now reached. The development of positive attitudes is not an end in itself, for attitude influences something equally important: motivation. Simply put, rather than attempting to establish a case for either as more important than the other, it would be wiser to claim that they are both of equal weight. We reach the conclusion that attitudes and motivation are powerful drives in all successful learning and are still cited in education literature as important aspects of learning performance.

Arguably, positive attitudes and high level of motivation predict or correlate, to, a greater extent, with success in language learning. Yet, as regards the situation in Algeria, most teachers regretfully say that many pupils lack for the most part any real motivation, as they do not perceive a clear communicative need for the use of the English language; in many schools, there seems to be

no reasons for learning a foreign language at all, except that it happens to be on the school curriculum. As Harmer has rightly pointed out:

Many students study English because they have to. English is part of the school curriculum because a decision has been taken by someone in authority that it should be so.

(Harmer 1983:2)

On the other hand, pupils often find themselves studying subjects that do not, on the surface, seem to fit their immediate needs and interests. Hence, there is neither instrumental nor integrative motivation to learn the language. Worse still, many teachers feel powerless to change anything and feel that their best efforts are showing few results. This lack of motivation is seen in the following statements reported by a trainee-student:

In general, the adolescent learners are neither motivated nor interested ; they even do not care about the importance to learn English.

2.4.4.2. Physical Conditions

The physical conditions involve the size and conditions of the classroom, as well the learning facilities. The size of the classroom, as it has been referred to earlier, has undeniably great effect on the language learning/teaching process. Communicative Language Teaching, in essence, requires a limited number of pupils (Holliday 1997). The number of pupils in Algerian classrooms is relatively very high, in most cases it exceeds forty pupils. There are on average forty-two pupils per class in Middle and Secondary Schools in the area of Tlemcen. The pupils sit in four rows on shared benches so that their arms rub and their textbooks and notebooks overlap. There is barely room to walk between the rows of

tables. This 'overload' presents the teacher with problems of management and discipline. Many teachers have expressed their inability to introduce communicative language teaching methodologies in the reality of classroom with forty plus pupils. Language inspectors often complain about the reluctance of many teachers to adopt the communicative approach. In effect, it is very difficult for teachers who usually have to cope with overcrowded classrooms, to implement Communicative Language Teaching based on more egalitarian and decentralized ways of interacting and learning.

What is more, the deterioration of the conditions of some classrooms (black-board, tables, chairs, light, etc.) represents serious set-backs. What is more, resources such as school library, duplicating facilities and audio-visual equipment are minimal or non-existent in many institutions. This implies that there is a heavy use of the blackboard and no other audio-visual aids are employed. Another factor which unnecessarily increases the teachers' workload is the lack of textbooks. Hamid F., a Secondary School teacher, notes that, "*The pupils have to procure for themselves the textbooks in our lycée*". Indeed, textbook availability is one of the problems that proved to be extremely frustrating for most English teachers. This would mean a heavy enough burden on the individual teacher.

There is a general consensus among English language teachers that the prevailing teaching environment does not provide the conditions conducive to the minimal methodological requirements of a communicative English language teaching methodology. On the other hand, the communicative approach as such, according to some experienced teachers, failed to "deliver the goods"

compared to the classical methods, which had produced excellent results and high academic standards.

Needless to say, designing materials to teach a foreign language is a compiled, demanding, and many-sided task. There are a number of positive points that can be made about the Algerian-designed ELT textbooks, as well as some criticisms. Since this is a contingent factor that would require analytical study, it will be pursued in greater detail in the following section.

2.4.4.3. Second vs. Foreign Language

We turn now to the examination of the exogenous factors. As stated earlier, these factors relate to the status of English as a foreign language. The term *foreign* has been used up to now but no definition of it has yet been given. This term is often used in contrast with second (language). Both foreign and second (languages) are very important as far as language learning is concerned.

Second language learning refers to an educational setting in which the language being learned is not the native language of any group within the country or community. The language is often left over from a period of colonial rule, and it does have some internal, social and educational functions within that country or community. It is used, to a very large extent, as a medium of instruction especially at university level. In addition to this, the second language learner naturally has many opportunities for direct contact with the language outside the classroom, thus the language will acquire increasing importance since it will have an immediate functional application outside the school. The pupils can also be expected to learn some language items incidentally by speaking with peers, reading street signs, watching television etc.

As far the design of the syllabus is concerned, the most important and basic aspect in a second language teaching setting is that the situational and cultural context are deliberately local, i.e. it reflects the socio-cultural aspects of the language learner. In this respect, the characters and the content are all drawn from the learner's own background and not from the culture related to the language being learned.

Foreign language learning denotes an educational setting in which the language being learned is not the native language of any group within the country or community nor does it fulfil the functions of a second language. Within the country or community, the foreign language has 'no value' communicatively or socially speaking. Outside the classroom, English is not used in general, either by teachers or learners, except perhaps for greetings or some fixed expressions. This lack of societal recognition impinges heavily on pupils' demotivation to learn English. In sum then, the use of English for any purpose outside the classroom is minimal and for short duration; it might serve, according to van Ek.:

in temporary contacts with foreign language speakers in everyday situations, whether as visitors to their own country, or to establish and maintain social contacts.

(van Ek 1976:24-25).

As far as the syllabus design is concerned, the content should be associated with the target language, and the teacher's task is, therefore, to try as much as possible, to inculcate and develop a set of new habits in his pupils. In other words, the teacher of a foreign language will have to create an intensive environment reflecting the socio-cultural aspects of the target

language in the short time his class is in session. He will have to organize many practice activities to furnish the listening, speaking, reading and writing opportunities which will not be found outside the classroom.

However, the fact that the use of English is largely confined to the four walls of the classroom and the outside environment is far from supportive leads undeniably to some negative effect on pupil motivation. To confirm this state of affairs, it is widely recognized that when a language suffers a reduction in status the quality of instruction will tend to suffer too.

2.4.4.4. Pupils Indiscipline

Another background issue concerns pupils indiscipline. The major problem before the teacher in most Middle and Secondary schools is to establish discipline. Many teachers report with disgust that the forms of indiscipline that they see among pupils is unprecedented. They also note that the amount of time and energy spent on establishing discipline represents more than one third of the allocated teaching time. An important challenge for teachers is to utilize their energy in teaching or disciplining pupils. The root cause of this is perhaps the large number of pupils in each class. There are other reasons, too, which are worth taking note of.

Some teachers confirm that coeducation also has a hand in today's classroom indiscipline. Fethi, a fifty-eight year old English teacher, reports that in a mixed classroom where all the learners are teenagers (highly influenced by satellite channels), the classroom is no longer the realm of learning but rather a place for dating. Another old teacher notes that the Algerian School has totally lost some fundamental qualities like moral conduct,

humility and civility. He adds that in the past when the teacher enters the classroom at the beginning of a lesson, pupils stand at attention, and sit down to wait for instructions. When they wish to ask a question, they raise their hand. When asked a question, they stand up to give the answer. At the end of the lesson, they wait the teacher to dismiss them before leaving the classroom.

The issue of classroom indiscipline has been raised in several pedagogical training reports. This is seen in the following statements:

Except a few pupils who are really interested in learning English, many others take this language as a subject for joking. They either make noise to disturb the teacher or make funny gestures to prevent their mates from participating.

During my training period, I've remarked that the pupils have bad habits; they want to go out for five minutes, walk around in the corridor and then come back to class one after the other. This situation disturbs the teacher.

Some pupils are here just to show off before girls and their classmates.

The problem of indiscipline is one of the factors that affects negatively the learning and teaching process. So, I realize that this problem is increasing and the role of the teacher is becoming more and more difficult.

On the other hand, with the growing rate of unemployment, education today is not such that upon completion it can guarantee a decent work. Naturally, this state of affairs has affected negatively the pupils' confidence in education. This lack of confidence also contributes to indiscipline.

2.4.5. The Algerian ELT Textbooks:

The changing needs of the Algerian School made it imperative that ELT methodologies be revised and updated. Since the 1980s, Algeria has been involved in a large scale textbook-design programme for Middle and Secondary Schools. Attempts were made to revise the national curricula on the basis of functional-notional and skills-based objectives, as laid down in the Threshold Level. The Ministry of Education has directed textbook commissions of language specialists to design classroom ELT textbooks taking into account the learners' needs in terms of educational streams: scientific and technological, technological and arts. This reflects, in part, the importance the Ministry of Education gives to the teaching of foreign languages and in particular to English, and its involvement in promoting a programme and methodology in the field of ELT. Yet, behind such endeavour, there lies 'a hidden' politicized aim giving English language teaching methodology a marked orientation. One might mention for the purposes of this argument Paulston's model (1983:60), and how it might be applied to textbook reform project in Algeria:

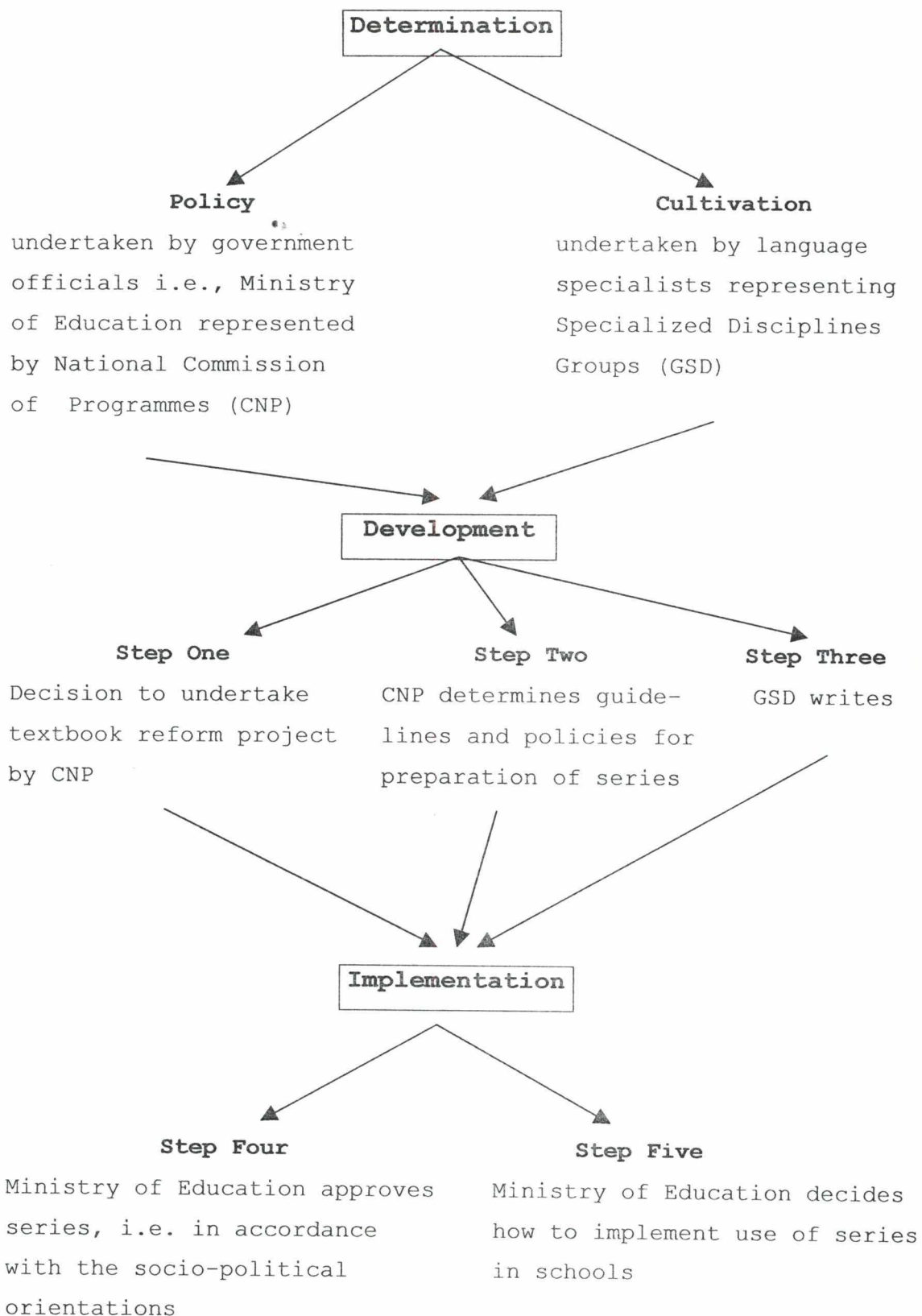


Diagram 2.1. The five-step process of a textbook reform project (adapted from Paulston 1983:60)

The above diagram illustrates the different steps in the textbook reform project, demonstrating the interplay between politicians represented by the National Commission of Programmes (Commission Nationale des Programmes, CNP) and language specialists representing the Specialized Disciplines Group (Groupes Spécialisés par Discipline GSP), and how political (ideological and ethical) dimensions are given precedence over educational and academic considerations.

In accordance with the aforementioned orientations, the Algerian-designed ELT textbooks are thought to represent a considerable improvement over the previously-used textbooks such as Success With English (Broughton, 1967), Practice and Progress and Developing Skills (Alexander, 1967). A former English language inspector reported that Broughton's Coursebook was appropriate for the proficiency level of our 8th and 9th Foundation-School year pupils, but its content was highly inappropriate; the use of sentences like: *Jillian is Martin's girlfriend* and *Martin is Jillian's boyfriend* should be avoided at this stage; our traditional attitudes to boy-girl relationships differ sharply from modern British attitudes. The Learn English With Us series, Andy in Algeria and Madjid in England, was thought to have run its course; it has, then, been replaced by another home-made textbook series SPRING (Book One and Book Two).

In the mid 1990s, the Ministry of Education released new textbooks. In this respect the former ELT textbooks, NEW LINES, MIDLINES and THINK IT OVER have been replaced by MY NEW BOOK OF ENGLISH, NEW MIDLINES and COMET for first, second and third years of secondary education respectively. However, NEW SKILLS and MODERN WORLD are intended for second and third years of secondary technical

and technological education. In these vocational training schools, we should note in passing, that the contacts with English are restricted to language for specific purposes and the cultural dimension is the least of their concerns. The following table illustrates the different stages of the learning of English, the age of the learners, the teaching load per week and the textbooks used:

| Class level | Age | Weekly time allotment | Textbook |
|-----------------------|------------|--|--|
| 8 th F. Y. | 13-14 | 4 hours | <u>Spring</u> (Book One) |
| 9 th F. Y. | 14-15 | 5 hours | <u>Spring</u> (Book Two) |
| 1 st S. Y. | 15-16 | Science & Technology (2 hours) Arts (3 hours) | <u>My New Book of English</u> |
| 2 nd S. Y. | 16-17 | Technical stream (2 hours) Science & Technology (3 hours) Arts (4 hours) | <u>NEW SKILLS</u> <u>NEW MIDLINES</u> |
| 3 rd S. Y. | 17-18 | Technical stream (2 hours) Science & Technology (3 hours) Arts (4 hours) | <u>MODERN WORLD</u> <u>COMET</u> |

Table 2.4. ELT in Algeria: stages, learners' age and weekly time allotment

Key to Abbreviations:

F. Y.: Foundation-School Year

S. Y. :Secondary-School Year

At a glance, we notice that the table illustrates strikingly the reduction in the time allocated to the teaching of English for the different streams. 72% of the informants find that the time allotted to the teaching of

English is not sufficient. This would at first sight place ELT in a position of little relevance to education. Finally, but not least, the marks scored in the different English exams are counted with a coefficient of 2 (i.e. out of 40) for all levels and streams except for the Arts stream in which the coefficient is 3 (i.e. out of 60).

2.4.5.1. SPRING (Book One)

This textbook is designed for pupils entering upon learning the English language for the first time (English course for beginners). It consists of twenty Units. The title of each Unit is expressed in terms of notion, topic or situation. A Consolidation Unit is provided after every five-unit study. These Relax Units aim at reinforcing and summarizing mostly through games, quizzes, songs and similar recreational activities the language functions and skills studied previously.

The materials are carefully graded and sequenced. They are very clear in their aims and procedures, which is of paramount importance for both the teacher and pupils. The language forms to be practiced are presented mostly in the form of a dialogue. The model dialogue is sometimes divided into sections, which provides an example of the sets of functions to be learned.

The related activities practise the specific language functions presented in the model dialogue. Most of the activities follow a three-phase pattern:

- 1) Representation and organization of the language forms in focus
- 2) Controlled practice
- 3) Open dialogue

Our attempt in describing the content of this textbook will be based on the amount of the cultural load¹³ it carries. In other terms, the description process involves the aesthetic and social dimension dealt with in Chapter One (see 1.8. pages 41-48). A slight adaptation of this grid can be helpful as an aid to the description of the two dimensions, which impinge upon culture teaching. However, it is clear that description requires far more than the two aforementioned senses. In this respect, the grid in question is chained in terms of the four dimensions of language as well as a record of the nature of language-related activities. In this way the existence of a form culture teaching (explicit or implicit) could be confirmed or disconfirmed (see Appendix IV pages 365-379).

2.4.5.2. SPRING (Book Two)

This textbook is a follow-up course book intended for pupils embarking on the second year of English language learning. Its content has been divided into sixteen Units. Four Relax Units are provided after every four-unit study. The title of each unit is expressed in terms of notion, topic or situation. The course presupposes that the pupil has covered the elementary ground work in SPRING (Book One). The material in this textbook is meant to consolidate and develop the notions and language forms previously dealt with in SPRING (Book One). The presentation and gradation of the language forms follow the progression adopted in SPRING (Book One). It is clearly recognized, however, that further instruction and practice are provided and required. As mentioned earlier, our description of the content of SPRING (Book Two) will focus on the amount of the cultural load, and therefore the same repertory grid will be used again

as a means of describing the cultural orientation (see Appendix V pages 381-392).

Without being too critical, the textbooks provide the learners with insights into their culture; they have been designed to meet their local needs, profiles and sociolinguistic environment. The functional framework of the textbooks gives a synchronic and diachronic progression within and between the different units. However, it must be noted that the final draft of the textbooks, one might guess, was not submitted to specialist textbook writers for proofreading as it is customary; there are many things that need improving. Last but not least, the SPRING series was first introduced in the academic year 1984-1985, and "a lot of water has flowed under the bridge since then". This proverb can be best illustrated by the use some anachronistic lexical items: MPA and JET (former names of two famous Algerian football teams) and West Germany.

2.4.5.3. MY NEW BOOK OF ENGLISH

This textbook is intended for pre-intermediate pupils, i.e. for those who have completed the elementary ground work covered in SPRING (Book One and Book Two). It consists of seventeen Units. The title of each unit is expressed in terms of topic or situation. Only Unit One Introduce Yourself and Your Friends is function-based. A Grammar Point Section is provided for consolidation and remedial work. This is done to revise and reinforce the grammatical points learned in the 8th and 9th year (Foundation School). The grammar selection in the back of the book is a useful reference that may be referred to before, during, or after the lesson.

The general arrangement of the teaching material in each unit does not obey a fixed organization, the

language skill activities are based on a multi-syllabus perspective: the communicative (or functional) perspective, the structural perspective (focus on grammar points and vocabulary-building), and the skills perspective (emphasizing the four language skills). Yet, the textbook remains predominately structural.

Our description of the content of MY NEW BOOK OF ENGLISH will follow the same orientation. However, unlike the preceding two textbooks, we will adopt a slightly different grid involving cultural symbols and attitudes. In other terms, what are the different symbols and attitudes illustrated throughout the different units of the textbook? This slight methodological change has deliberately been introduced to move from a level of identification (macro level) to a micro level involving probing questions and analytical thinking. The grid provided in Appendix VI pages 394-395 can help us in answering this question:

2.4.5.4. NEW MIDLINES

This textbook is designed for pupils who have completed a pre-intermediate course and entering a period of consolidation and expansion. The textbook is not really a new one. It is simply a hotchpotch of language teaching materials drawn from the former and current textbooks, NEW LINES, MIDLINES and NEW SKILLS. Some texts, however, are borrowed from other sources. The contents of the textbook consist of sixteen Units. The Units are build up around a specific language function. The approach along which the language activities are designed is based on a three-fold perspective communicative, structural and skills oriented. Our description of the content of the textbook will predominantly focus on the amount of the cultural load,

and, in this case, we will make use again of the same grid (see Appendix VII pages 397-399).

NEW MIDLINES has been made out of old cloth. Technically speaking, it is a compilation of units based on a fragmented-topics lay-out, to use Risager's terms (1991). There is no linguistic thread to link the different units together. It is particularly worth mentioning here that the textbooks out of which NEW MIDLINES has been recomposed have been designed by different writing teams. Consequently, the use of different approaches undeniably affects the overall coherency of the textbook, and systematically leads to a lack of diachronic progression between the units.

To give the different units a form homogeneity, the writers have been bound to remove, or to transform some activities, and this at the expense of the synchronic and diachronic progression within and between the different units of the textbook, i.e. inadequacy between the method, the content and the objectives. 'It's all bits and pieces' to use the words of a former English language inspector. In sum, the textbook remains topic-oriented paying only lip-service to communicative skills.

2.4.5.5. COMET (Communicative English Teaching)

This textbook is also a compilation of units lifted from five different textbooks: NEW LINES (Shakespeare's house), MIDLINES (Development), THINK IT OVER (Emigration, Pollution, Mass Media,...), MODERN WORLD (Market Research) and NEW SKILLS (Computers). This is another way of saying that it is a textbook re-composition rather than a new textbook design. The only aim behind such an endeavour was simply to design a textbook for all the different 3rd AS streams. The textbook contains eleven

Units; each unit is topic-oriented. The method along which the language activities have been devised is rather topic and skills-oriented. At this level, the student moves away from pattern control and contextualization to a phase of vocabulary development and discovery. This is one of the main advantages of the subject-oriented approach. So far as the cultural load is concerned, we should point out the fact that our description of the content of COMET will follow the model we have proposed, and which identifies two principal criteria in the grid: the cultural symbols and cultural attitudes (see Appendix VIII pages 401-404).

COMET has been conceived to meet the academic requirements of the end-of-year Baccalaureate exam for the different streams. Yet, what criteria of selection did the writing team make use of in the textbook compilation? We interviewed the writers, and they answered that the urgent need to have one book for all the 3rd Secondary-Year pupils had led them to design a *fourre-tout* textbook consisting of *un peu de tout*.

Compared to the other textbooks, COMET is, so to speak, relatively loaded. The culturally-loaded material comes from the discarded ELT textbooks. However, 68% of the informants assert that the textbook content does not meet the stated objectives, and more than 70% find that the content does account for the learners' level and their socio-cultural environment¹⁴.

On the other hand, the title COMET (Communicative English Teaching) does not faithfully reflect the communicative values and principles of such an approach in terms of language functions, setting and characters. The acronym title is nothing but a play on words. In conclusion, the acronym should not be confused with Finocchiaro and Ekstrand's (1977) term "COMET" which stands

for the following: C: curriculum, O: objectives, M: methods and materials, E: evaluation and T: teachers (preparation and skills).

2.4.6. ELT at University Level

The stage that we come to consider now is different from the situation we have outlined so far, though they are, by cause and effect relationship, closely linked. The focus of this part is on the teaching of English as a major at university. Indeed, the quasi absence of the cultural referent in the Algerian-newly designed ELT textbooks constitutes a serious deficiency for undergraduate students entering upon specialism in English studies. It has been found that students entering higher education with the experience of five years of instruction in English have considerable difficulty coping with terms like *United Kingdom, Great Britain, Britain, England*; worse yet is that there is no stereotyped image of Britain among our first-year university students¹⁵.

This unhappy situation came about first because, as noted above, educational policy and decisions concerning ELT were not geared to apply new methods based on recent research in the field of language/culture teaching. A second reason was that teachers were often uncritical in their acceptance of the situation. Thus it is that Chomsky's comment seems perspicacious.

Teachers in particular have a responsibility to make sure ideas and proposals are evaluated on their merits and not passively accepted on grounds of authority real or presumed. It is the language teacher himself who must validate or refute any specific proposal.

(Chomsky 1966:45)

2.4.7. The Foreign-Language Department: Facts and Figures about the English Language Section

The Department of Foreign Languages is located at Abou Bekr Belkaid University, Tlemcen. It consists of two sections: French and English; Since its establishment in 1988, it has trained hundreds of students from many parts of the west and south west areas of the country to be secondary school French or English teachers. In this way, it has not only lightened the load exerted on the University of Oran, but also helped fill in the shortage in French and English language teachers in four main regions: Tlemcen, Ain Temouchent, Bechar and Mecheria.

The 'Licence' in English Studies is a four-year course; its aim is to prepare students for careers in teaching at the Foundation and Secondary levels. The course programme includes the subject area of English Language Studies, which comprises core courses on grammar, written and oral expression, phonetics/phonology and linguistics (Language Awareness) and base language courses on British and American Civilization and Literature (Background Studies). Whilst major emphasis is placed on the language skills, the programme also includes a course on the principles of language teaching methodology (TEFL) and two courses on the psychology of language learning (Educational Psychology).

In the fall of 1993, a post-graduate course in Applied Linguistics and TEFL was launched in co-operation with a group of visiting lecturers from the University of Oran. This training allowed seven successful students out of twenty to obtain the degree of 'Magister'. This helped to cope with the growing number of newly enrolled students, engage full-time qualified teachers both at Tlemcen and Sidi Bel Abbes Universities and cut down the over-reliance

on part-time teachers from secondary schools. Table 2.5. shows the growth in the number of students reading for a 'Licence in English Studies and teaching staff from 1995 to 2003.

| Year | | | | | | | | |
|-------------------------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| Students/ Teachers | 95-96 | 96-97 | 97-98 | 98-99 | 99-00 | 00-01 | 01-02 | 02-03 |
| Students | 372 | 398 | 464 | 523 | 539 | 584 | 591 | 651 |
| F.T. Teachers | 4 | 7 | 7 | 7 | 8 | 10 | 13 | 13 |
| P.T. Teachers | 14 | 16 | 18 | 18 | 16 | 10 | 8 | 5 |

Table 2.5. Number of Students and Teaching Staff from 1995 to 2003 (source: Department of Foreign Languages).

The students reading for a 'Licence' in English Studies are Baccalaureate holders from the Arts and scientific and technological streams (see Table 2.1. page 123). However, a striking phenomenon characterizes most Foreign-Language Departments in Algeria, the number of female students outnumbers by far the number of male students representing nearly 90%. The following sample table shows the proportion of female students compared with male ones for the academic year 2002-03 :

| Year | | | | | |
|--|----------------------------|----------------------------|----------------------------|----------------------------|--------------|
| Students | 1st Year | 2nd Year | 3rd Year | 4th Year | Total |
| Female | 224 | 139 | 78 | 76 | 517 |
| Male | 52 | 34 | 26 | 22 | 134 |
| Percentage of female students | 85.64% | 94.12% | 72.96% | 78.44% | 87.23% |

Table 2.6. Proportion of male and female students (source: Department of Foreign Languages, University of Abou-Bekr Belkaid, Tlemcen).

2.4.8. Curriculum Review

Unlike the primary and secondary education where curriculum guidelines not only determine language learning objectives, but also specify textbook content, at university level only guidelines of each modular course are provided and individual teachers exercise their own discretion in drawing up the content of the modular courses, developing teaching materials and applying the relevant methodology. A further difference which is, in effect, very significant is that in university setting, the teaching/learning model deliberately shifts focus from the communicative language teaching approach to the heuristic approach, in the sense that language becomes, *de facto*, a means of investigating reality, a way of learning about things, in sum, learning about the language/culture.

As for culture teaching, it is evident that the teacher is knowledgeable enough to be able to select culture-based material which is likely to be of interests and relevant to the students. Still, we have to ask, as Stern posits:

Whether there is a place for culture studies in which the emphasis is not so much on sociolinguistics but rather on aspects of culture 'beyond culture', such as human relations, way of life, social organization and the factual and accomplishment cultures to which reference is made in the literature on culture teaching.

(Stern 1992:211)

This is a contingent question which would require *a priori* an account of the different modular courses offered by English Language Departments at university level for students reading for a 'Licence' in English Studies. The existing academic modular division falls into four broad disciplines. The following table summarizes the curriculum

of the Algerian Departments of English adapted from the academic year 1983-1984.

| Year level Discipline | First | Second | Third | Fourth |
|--|---|---|--|--|
| Linguistic or/and language skills | Linguistics (1/30) Phonetics (1/30) O.C.E. (3 hours) W.C.E. (4/30) Grammar (3 hours) | Linguistics (1/30) Phonetics (1/30) O.C.E. (1/30) W.E. (1/30) Grammar (1/30) | Socio- linguistics (1/30) Phonology 1/30) O.C.E. (1/30) | Seminars in Linguistics (1/30) |
| Literary | None | British Literature (1/30) American Literature (1/30) | British Literature (1/30) American literature (1/30) African Literature (1/30) | Seminars in Literature -Anglo- American (1/30) |
| Historical | None | British Civilization (1/30) American Civilization (1/30) | British Civilization (1/30) American Civilization (1/30) | Seminars in Civilization (1/30) |
| Didactic | None | | General psychology (1/30) | Educational Psychology (1/30) TEFL (1/30) |
| Teaching Time (per week) | (12 hours) | (13/30) | (12 hours) | (7/30) |

Table 2.7. Official curriculum of the 'Licence' in English Studies

It is particularly worth noting that the many modular courses (linguistics, civilization and literature) are largely teacher-centred and based on the lecture-dictation method. During the lecture the students note down every word to faithfully reproduce it in the exam. This style of pedagogy does not allow the learners to be creative in their thinking, nor does it develop an ethnographic stance towards the target culture. While on the other hand, it encourages rote learning of large amounts of material which are useful only on the day of the exam. As a partial fulfilment of the requirement of the 'Licence', fourth-year students must either write an extended essay (mémoire) on a relevant topic related to one of the aforementioned modular courses, or undergo pre-service teacher training sessions in Secondary schools. At the end of the training period, the students writes down a Pedagogical Training Report as a pre-service assignment.

2.4.9. Reflections and Pedagogical Perspectives

The criticisms that can be made of these textbooks are partly general and specifically related to the cultural load. In so far, then, we have seen that the other aim of the textbook reform programme is obviously to reduce the cultural load both in content and characters. On the face of it, one would assert that there is a deliberate shift from target culture-oriented to local culture-oriented content, and subsequently a process of *de-Anglicization* of the pedagogical has already gained ground.

As a result, the Algerian-designed textbooks, though they are thought to be appropriate for the different learners' proficiency level, most of their content is highly inappropriate; it focuses primarily on topics related to the local culture, or is restricted to

scientific domains. What is more, most of the characters are Algerian. This is particularly evident in *SPRING* : Book One and Book Two with Rafik as the central character. In addition, all the British-oriented context is restricted to the semantic and pragmatic dimensions (see 1.8.). Simply put, the textbooks lack controversial and emotionally engaging and thought-provoking materials, and stick to **'bland, middle-of-the-road "safe" topics'** (Swan and Walter 1993:viii), which show a total absence of knowledge about history, social and political organization and literature concerning Britain. As a corollary to that, the root of such dearth lies in the difficulty in devising teaching materials which probe the relations between the political and linguistic aims to yield results which can be useful for pedagogical purposes.

On the hand, the teacher' method remains predominately didactic, making use of a deductive approach, with all necessary information conveyed by the teacher to the pupils, reflecting clearly the teacher-centred approach. Fine of points of grammar, based on usage not use, are frequent topics of discussion among teachers and are also the focus of unsolicited pupil questions. This is seen in the following statements made by a trainee-student:

In general, teachers seem to pay considerable attention to the explanation of grammatical points. These explanations are sometimes given in Arabic and/or French.

Furthermore, the lack of interaction between teachers and pupils and the heavy use of Arabic and French during the English lesson, raises the question concerning the implementation of the communicative language teaching approach advocated by the educational authority.

As far as the visual appeal is concerned, more than two thirds the pupils report that the ELT textbooks are dull to look at with very few illustrations to catch the eye. They lay bare. From the psychological standpoint, full-colour illustrations and cartoons add an attractive, fun element to the effectiveness of the textbook and help understanding and stimulate interest. Worse yet is that none of the textbooks contains some 'real life' recordings of conversations, interviews and other material. In sum, the comprehensible input is highly inadequate for culture teaching, coming mostly from non-authentic materials. Finally, the teachers' guidebooks, which are to provide full support to the teacher as well as ideas for warm-up task, classroom management, course structure and the development of language skills simplifying therefore the teacher's job, are almost non-existent. The Baccalaureate English-exam subjects (June 2002; June 2001) give an illustrative example of the type of topics much 'favoured' by the educational authorities; it also illustrates the lack of correspondence between the teaching objectives and the testing items. What is more, if we glance back at the other Baccalaureate papers, we can see that the same topic (demography) has been re-given to the same stream (Arts stream) in June 1999 and June 2000 (Seex Appendix III).

To conclude this section, it is worth mentioning the recommendations of the National Institute of Research in Education (Institut National de Recherche en Education, INRE) relating to school coursebooks:

- the coursebook should be designed according to the needs of the pupil and wishes of the institution;

- the editors should respect the programmes defined by the institution, and the coursebooks must be accompanied by guides to help teachers;
- the knowledge part must take precedence over the comprehensiveness of programmes;
- the institution should be ready to compensate for the editors' weaknesses;
- the presentation of knowledge should be the reference during the elaboration of the coursebook. This latter should aim at and stimulate the culture of reading. This should be a top-priority inter-disciplinary objective;
- the new technologies oblige us to do in such a way that the coursebook be based on a reasoned and open-to argumentation discourse.

(INRE, Sept. 2002)

At first sight the recommendations tend to be somehow ambitious and appealing. However, they remain vague in their content and ambiguous in purpose¹⁶. Conversely, a form of leeway allowing a shift from centralisation to decentralisation would be beneficial in the sense that programmes and curricula goals could be determined by the teaching situation and learning context. Breen et al. contend that:

The implementation of a new curriculum has to be accommodated within the teacher's own framework of teaching principles. Greater awareness of such frameworks across a group of teachers within a particular situation can inform curriculum policy in relation to any innovation that may be plausible in that situation.

(Brent et al. 2001:472)

In sum then, such a shift makes room for more tailored programmes and development activities according to needs assessment in the institution itself.

2.5. The Process of Textbook De-Anglicization.

The textbook reform programme initiated by the Ministry of Education in 1994 was motivated by a strong need to dissociate further the English language from its culture. In effect, the process of textbook de-Anglicization, in which the cultural dimension has been pushed to the margins, started in the 1980s when the educational authorities engaged in the *Algerianisation* of the ELT textbooks. Some Algerian-designed textbooks, namely *Madjid in England* and *NEWLINES*, felt to carry too much cultural load were discarded and replaced by *SPRING* (Book two) and *MY NEW BOOK OF ENGLISH*. The following quotation is an extract from the introduction in *NEWLINES*, and which shows the importance course designers should give to the cultural component:

Although our set goal is to teach the language-skills first and above all, we deemed it highly necessary to include in the wake of the functional approach relevant and selective basic socio-cultural insights and facts about the language and peoples who speak it as a mother tongue. It is hoped that these cultural insights will help to reinforce the functions and language forms dealt with in the units and to broaden our pupil's mind. We believe that language is ultimately linked to cultural connotations. Teaching the former while abstracting the latter would lead to some unrealistic and artificial learning.

(NEWLINES 1985:4)

As a result, a process of de-Anglicization has already gained ground over ELT methodology. The belief underlying this censorial and authoritarian approach to ELT *'is that by teaching only the English language skills and content students will need after secondary school, the cultures behind the language can be "contained", and the*

unwanted side-effects of English language learning reduced' (Hyde 1994:295). More surprisingly, a motto-like suggestion made during the 1991 MATE conference was *'Let us use English for our specific purposes, and not let English use us for its specific purposes'*. In our specific context, Miliani's long remark seems to us to touch the heart of the issue.

As for the target cultures, the educational authorities have always developed an extremely cautious policy... in our educational institutions, foreign cultures were simply discarded without justification from the official syllabi. There were even pieces of advice, by certain course designers or language inspectors, in some textbooks against the use of foreign cultures, hence the design of English text using situations belonging to the Algerian context thus providing culturally-barren situations in which the foreign language learner had very little chance of developing his awareness of the others, or increasing his knowledge.

(Miliani 1998:78)

The quotation is a convenient summary of the point the present discussion has now reached. It is also a corroboration of the fact that English language teaching as Mc Kay (1992:3) notes *'is an activity infused with social and political significance'*. This is obviously another way of saying that foreign language policies, not least English, are highly charged political issues and seldom are they decided on educational grounds. At the very least, cultural information is seen as a pedagogical device for contextualizing language learning. No doubt few language teachers would not realize *'how important it is for the country to be made real to the learner rather than "a nondescript place"'* (Byram 1990:85).

2.6. Conclusion

Because of the country's hurtful experience of French colonization, the educational authorities have always been extremely cautious vis-à-vis language policies. The French language, though officially regarded as a foreign language, still fulfils the instrumental function in many higher education institutions and some activities of the regulative function¹⁷. However, this imposed language is thought to have clouded the issue, adding complexity to a sociolinguistic situation characterized by a diglossic situation -Classical Arabic and Algerian dialectal Arabic- in addition to the emergence of *Tamazight* as a 'second national' language.

Algeria, like many other countries, is experiencing a radical change in her politico-economic policies as a result of the new established-world order, and the use of English as a language of wider communication in the international business sphere has become a prerequisite for effective business transactions. English is by far the most popular foreign language in schools and universities. Furthermore, English classes are offered at a growing number of private institutions outside the public educational system. Yet, foreign language teaching, not least English, is still decidedly influenced by the idea of the national identity.

The ELT textbooks were analyzed in terms of their cultural content and criteria of realism developed from literary criticism. Yet, two conflicting pedagogical orientations have emerged in teaching English as a foreign language. One, promoted chiefly by language specialists, is that English teaching should be done with reference to the cultural norms and values of the target country, with the purpose of increasing cultural awareness and developing

cross-cultural understanding. The other, advocated by the educational authorities, is mainly based on the premise that English, as a growing international language, does not belong to any one culture and as such should be independent of its nationality-bound cultural context; consequently classroom aims and methodologies should be based on the approach. This is another way of saying that the focus is to be on the semantic and pragmatic aspects of language, and language teaching which includes some attempt to present the target culture is a political activity. This language policy is widely pervasive in Uni-modal countries.

Yet the specific language policy which encourages the teaching of a language as a set of skills would not be seen as a political issue. The details are not specific to the Algerian education system, but it is a useful reminder that language teaching as a whole is a political activity, though most language teachers would consider their work to be apolitical.

However, the new world order and its on-going process of globalization will drastically effect the field of foreign language pedagogy, not least English Language Teaching Methodology. Syllabus designers must be aware of this change, and tailor the curriculum accordingly. Indeed, the argument that knowledge about a foreign culture can stimulate reflection on and questioning of the mainstream culture has become the rationale of the ELT newly-established intercultural approach.

Notes to Chapter Two

1. The terms *nation* and *country* are similar in meaning but in some instances cannot be used interchangeably, as it the case in our specific context. For the sake of clarity, the term *nation* is used when the focus is on the identity aspects which people feel. The word *country*, however, is used with no specific sociological reference.
2. This speech variety, which was in the past (until the advent of pluralism in the late 1980s) a vernacular, is steadily gaining ground, thereby becoming a 'second national' language.
3. Fishman (1969) distinguishes three types of nation: *A-modal nations*, countries which have indigenous languages with an oral tradition alongside another language, *Uni-modal nations* characterized by the use of an indigenous language with a literary tradition alongside another language, and *Multi-modal nations* where several languages with a literary tradition exist in such nations; compromises have to be made in designating an official language. The other languages are often left over period of colonial rule.
4. The distinction *nationalism/nationism* was introduced by Fishman (1968) to refer to the feelings that develop from a sense of group identity and the practical concerns of governing respectively.
5. "L'arabisation c'est la récupération de l'âme algérienne ... la langue française ... une fenêtre ouverte sur le monde", In *Maghreb Magazine*, 88/44.
6. Hassanein Haykal, President Nasser's counsellor, told Mostefa Lacheraf, former Algerian Minister of Education, that he had heard President Benbella's emissary requesting the Egyptian President to send teachers of Arabic to teach the Arabic language to Algerians though they would be greengrocers - "*fussent-ils des marchands de légumes*" (see GrandGuillaume 1998:219).
7. Arabic (i.e the *fusha* variety) has never been used in the Arabic-speaking countries as the language of everyday use and interaction and spontaneous communication; it is only learnt through schooling and used exclusively at official or formal functions.

8. The Arab Region Literacy Seminar, which was organized in Cairo, Egypt on February 23-25, 1997 by the International Literacy Institute, addressed this concern in the meeting topic of *Literacy, Language, and Basic Education in the Arab Region*.
9. GNP Gross National Product is the total monetary value of all goods and services produced in a given period of time.
10. Direction de l'Education, Tlemcen *Index Statistique*, 2002.
11. The acronym T.E.N.O.R. (Teaching English for No Obvious Reason) was coined by Abbott and Wingard (1981) to describe ELT situations in many developing countries.
12. The Algerian "Licence" is roughly equivalent to the English and American Bachelor of Arts (B.A.).
13. The term *cultural load* was first used by Damen (1987:259) to refer to the amount of cultural information presented in a text.
14. In Rapport: Synthèses des Travaux de COMET, Manuel d'Anglais des classes de 3ème AS (INRE, Avril 2000).
15. This assertion is made on the basis of an informal diagnostic test which I undertake every year with freshers in my in-class first contact
16. Que doit contenir un manuel scolaire selon l'INRE:
 - le manuel doit être conçu en fonction des besoins de l'élève et des souhaits de l'institution;
 - les éditeurs doivent respecter les programmes définis par l'institution, et les manuels doivent être accompagnés de guides pour aider les enseignants;
 - la part du savoir doit l'emporter sur l'encyclopédisme des programmes;
 - l'institution doit toujours être prête à suppléer les carences des éditeurs;
 - l'exposé des connaissances doit être la référence lors de l'élaboration du manuel. Ce dernier doit viser et

stimuler la culture de la lecture. Ceci doit être un objectif transdisciplinaire prioritaire;

- les nouvelles technologies nous obligent à faire en sorte que le manuel permette un discours raisonné et argumenté.

17. For details about the four functions of language: instrumental, regulative, interpersonal and innovative/imaginative, see B. Kachru 1983.

CHAPTER THREE

ELT AND THE INTERCULTURAL PERSPECTIVE:

THE ALTERNATIVE APPROACH

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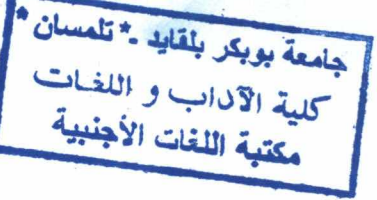
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**ELT AND THE INTERCULTURAL PERSPECTIVE:
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3.1. Introduction

The purpose of this chapter is to enrich our EFL teachers' understanding of the re-considerations involved in the nature of language learning with respect to the increasing process of global economic, political, linguistic and cultural integration. Needless to say, the globalization process tends to blur national boundaries, and this has already started with the European Union. What is more, the use of computer-assisted learning devices and other tools, which have reduced the world into a village-like planet, such as multimedia, e-mails and websites, have tremendously affected the field of foreign language pedagogy. All this, virtually creates a need for greater cross-cultural knowledge.

The language learning communicative ends of the 70s and 80s have been re-moulded on intercultural grounds to give birth to a new concept: inter/crosscultural competence. This intercultural scheme, one might argue, ensures the link between teaching language and learning culture, hence the intercultural language teaching or 'teaching-and-learning language-and-culture' approach (hereafter written TLLC), a term coined by Byram, Morgan et al. (1994). The term intercultural approach, though known to many educationalists such as Rivers, Lado, and Mackey to

name just a few, did not become current in books for some little while. The theory was still in the process of being clarified, and the terminology was incomplete. It has been the object of scrutiny in several works written in the 1990s (Byram and Morgan 1994; Byram and Fleming 1998; Kramsch 1998; Risager 1999). However, the work of Buttjes and Byram (1991) has played a prominent role; they approach the teaching of language and culture as integrated and advocate intercultural mediation to serve as a source of **'causal knowledge about culture'** (Buttjes 1991:9). Since the mid-1990s TLLC has been the dominant paradigm within foreign language education in many Western countries.

3.2. TLLC: An Alternative Approach

Traditional pedagogies have been for many years predicated, among other aims, on the development of a sympathetic orientation towards the target culture and its users. In recent years, however, the notion of empathy has somewhat lost its intrinsic value in the language learning process, and so has acculturation in other respects. It is no more **'desirable for learners to identify with the other nor to deny their own identity and culture'** (Byram and Fleming 1998:8).

One of the basic tenets of the TLLC is the development of intercultural communicative skills; in this regard, intercultural competence represents the rationale of foreign language pedagogy. Consequently, learning a language is no longer assessed in terms of a continuum whose end-point is the native speaker's construct, but rather as the ability to become intercultural speaker. Here construct, as one might interpret it, is being used as a broad term to include a cluster of ideas, beliefs, attitudes, etc. all of which shape one's behaviour in

various conventional ways. Hence, the shift from the native speaker norm to the intercultural speaker model.

This deliberate shift is due in part to the new configuration of today's world order - linguistic and cultural integration - resulting from large-scale migration, tourism, business and other cross-cultural encounters, namely the formation of multicultural corporations as a result of changes and internationalism, and partly to the linguistic and pragmatic differences among speakers of the same language, which have some bearing on the appropriateness of the notion of native speakership (Kramsch 1998:16).

It was not until the late 1980s that research on cross-cultural communication has started questioning and examining critically the construct of 'native speaker'. In countries like the USA, Britain and France where multiculturalism has become the hallmark of American, British and French schools, efforts are oriented towards making classroom discourse more explicitly intercultural and various classroom activities are devised in this regard. This educational aim has a socio-cultural dimension; it aims, through schooling, at developing a form of amity between the various ethnic groups. The Brixton riots of August 1981 were partly due to the exclusion of the Black and West Indian cultural behaviour from schools; a more relatively recent example is "l'affaire du foulard" (the headscarf scandal) in France and Belgium in 1999 and in which schoolgirls were excluded from school because of their wearing of what was taken for a distinctive religious garment.

3.2.1. Intercultural Competence

To keep the lines open to wider conception of language in relation to culture in a world characterized by an on-going process of global integration at various levels, the time has come for language teachers not only to focus on the conceptual schemes, but also to investigate the different ways in which intercultural competence can be achieved. It is interesting, in this respect, to recall that communicative and cultural competence can be too general terms. Today they are being strongly called into question in the pedagogical debate, mainly because they rest upon a concept of society and culture that does not include the context of other cultures. Damen argues that:

The current dedication to the development of communicative competence of language learners mandates the development of intercultural skills and an understanding of the processes of culture learning on the part of the teachers and students alike.

(Damen 1987:xvi)

On the other hand, Cortazzi and Jin (1999) propose the extension of Canale and Swain's list (1980) of competences (grammatical, sociolinguistic, discourse, and strategic) by adding intercultural competence (see 1.8.1.3. page 51).

Originally, the concept of intercultural competence has been widely used in social psychology and studies of communication. In the former it refers to social effectiveness, i.e. the ability to achieve instrumental and social goals, in the latter it denotes appropriateness, i.e. suitable communication in a given situation in a particular culture. In foreign language learning, however, it has been defined as:

The ability of a person to behave adequately in a flexible manner when confronted with actions,

attitudes and expectations of representatives of foreign cultures.

(Meyer 1991:137)

In a rather practical way, the two main facets of intercultural competence are (1) to gain insights into one's own culture and (2) to find reasons for similarities and differences from within the target cultures. Therefore in-depth understanding of otherness implies trying to understand from within.

3.2.2. Educational Aims of TLLC

Traditional methodology to the teaching of foreign languages assigns specific educational aims, and which are familiar to the language teaching profession. These aims are oriented towards three dimensions: linguistic, cultural and conceptual:

linguistic, i.e. that which focuses on learning skills and on an understanding and awareness of the target language.

Cultural, i.e. that which offers insights into the target culture and focuses on the development of practical communication skills.

Conceptual, i.e. that which encourages positive attitudes towards the target culture and its speakers.

What is new in the TLLC approach is the inclusion of comparisons between the learners' own culture and the target culture, thereby **'inviting learners to develop a reflective attitude to the culture and civilization of their own country'** (Risager 1998:244). This 'reflective impact' (Bryam and Fleming 1998) refers to the process

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which turns learners' attention back onto themselves and their way of life. This aim is, in fact, clearly stated in the National Curriculum for England and Wales:

- To develop pupils' understanding of themselves and their own way of life (DES 1990:3).

This innovation can be traced back to the 'Assumption-and-Values' approach advocated by the Scandinavian educational aims of modern foreign language teaching, and which views the conceptual scheme, as a way to raise knowledge above the collection of mere facts (*Landeskunde* teaching), and consequently to enhance '**pupils' international understanding and understanding of their own culture**' (Risager 1998:245), i.e. an understanding of themselves and the world around them, as well as their interrelationship. Indeed, a better understanding of the other culture or cultures requires putting that or those cultures in relation the learner's own culture. Ladson-Billings (1992) makes a similar point when she advocates culturally relevant pedagogy or

the kind of teaching that is designed not only to fit the school culture to the students' culture but also to use student culture as the basis for helping students understand themselves and others, structure social interactions, and conceptualize knowledge

(Ladson-Billings 1992:314)

In this regard, the reflective impact operates through a four-fold process:

- 1- contact with otherness
- 2- comparison of similarities and differences
- 3- interpretation of similarities and differences
- 4- understanding of the taken-for-granted nature of the target culture.

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Also, what is interesting in this approach is the use of findings in educational psychology to investigate the nature of the learning process. It starts from the fact that foreign language learning usually takes place just half-way between the primary and secondary process of socialization, and the discovery of new sets of practices, beliefs and values - otherness - leads to reflection on and questioning of the learners' native way of life. Consequently, the contact-comparison process with otherness provides answers and explanations to many aspects of the mainstream culture, and the interplay between the different processes contributes to the development of intercultural competence.

It is not surprising that the notion of reflective impact turns to the application of ethnographic investigative methods and practices for developing cultural awareness and intercultural understanding in foreign language learners. This new educational perspective serves a three-fold purpose: for one thing it aims at modifying negative perceptions and stereotyping, for another at facilitating positive impressions and attitudes, and thirdly, it aims at establishing a sphere of interculturality which helps learners perceive the similarities and cope with the differences. One may add for the purposes of this argument that the TLLC approach revisits the concept of culture. Thus it is that Moerman's definition seems to go along with the TLLC schemes. **'Culture is a set - perhaps a system of principles of interpretations, together with the products of that system'** (Moerman, cited in Cortazzi and Jin, 1999:197). In this respect, culture can be seen as the framework of assumptions, ideas and beliefs that are used to interpret other people's actions, words and patterns of thinking.

As regards the Algerian context, there is a need for a radical change; language mastery is still the overwhelming issue, the culture is often never dealt with, and worse still, culture is naively indexed in the Official Ministry Guidelines, (see 2.4.1. page 128) and finally, the establishment of cultural references and landmarks, which help learners to build up vivid pictures and valid perceptions of the target culture, are seen as a potential threat to national culture and identity. This is another way of saying that the teaching of culture often represents an aspect of language teaching that is unfamiliar to most Algerian English language teachers whose professional training largely focuses on linguistic aspects. We reach the conclusion that given the extraordinary transformations which have taken place in the world, we confront a design change.

In what follows, we propose a model for curriculum development projects through which we attempt to focus on the different ways to accommodate the cultural dimension in ELT settings for developing cross-cultural competence on a principled TLLC methodology. We suggest taking as a point of departure the teaching materials because they capture much of the paradox of teaching English in Algeria. Secondly, we take a new look at the language teaching profession and finally, we propose a set of techniques which have been advocated with respect to the intercultural approach.

3.3. Teaching Materials

The vastness of the concept of culture would lead us to adopt a 'selective-focusing' approach, differentiating the areas of culture teaching on the basis of humanistic (geography and history) and anthropological

(cultural behaviour) orientations. The scholarly literature on culture teaching has strongly focused on the combination of the anthropological and humanistic approach, i.e. the Olympian culture to use Brooks' term. In this respect, three broad topic areas will be dealt with. It is important to note that the proposed topics are by no means exhaustive and can be extended to cover other related aspects:

- People and places
- History and institutions
- Arts and other major achievements

3.3.1. Places and People

The language learner should be aware of the most common geographical expressions used and how they are perceived by the native speakers. For example, Britons tend to think of their country as an island nation, separate from the rest of Europe and consequently, people in Britain often talk about "travelling to Europe" or "taking a holiday in Europe", or simply "going on the continent". In fact, when Britain joined the European Community in 1993, people have a tendency nowadays to say "going into Europe". The other expressions are still widely used. More surprisingly in Cornwall, in the south-east corner of England, some Cornish people still talk about "going to England" when they cross the county border. Besides the geographical division of England into areas such the Midlands, the Downs, Yorkshire etc. and Scotland into mainly the Highlands in the north and the Lowlands in the South, there are nicknames used to refer to specific areas, cities or towns. For example, the south-eastern area surrounding London is often called the "Home Countries". The word "Home" in this context highlights the importance attached to London and its domination of public life.

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It is clear, however, that culture denotes the total set of beliefs, customs and way of life a particular community. In culture teaching, we shift focus away from the individual towards the people who speak the language. Nevertheless, the student can gain a sense of cultural reality through personal contact with native speakers. This source of cultural information is the expatriate language teacher. By observing his behaviour and asking questions about it, the student gets an entry into some aspects of the target culture and progressively gets attuned to some habits of the target community. Unfortunately, for the time being the Algerian educational institutions in their quasi-totality are suffering tremendously from the lack of expatriate teachers; this is due, in part, to financial motives and to security reasons.

What is more, the language learner should be led to identify members of the target community on the basis of social and regional differences, and adjust his linguistic and cultural behaviour accordingly. Yet, class distinctions in Britain, are less marked today than they used to be. The student should be aware that the tendency of the upper and working classes to merge into the middle class has been accelerated since the triumph of the Labour Party over the Conservatives.

The old pattern of old Britain is breaking up. However, regionally it is generally recognized that the people of northern England are thought to be less refined than their southern neighbours, but more energetic. The people of the south are kind and courteous. On the other hand, "Dai" or "Taffy" the typical Welshman, is renowned for his singing ability. Whereas, "Jock" the Scotsman is supposed to have red hair and freckles on the face, and to be addicted to golf, whisky and endless argumentation. When

he does not go to the church gloomily dressed in black, he wears the kilt and plays the bagpipe. "Jock" also has the reputation of being very careful with money. To the average Englishman "Paddy" or "Mick" is supposed to be a great talker, a fellow full of unexpectedness proud of his Irish culture and Celtic origin, friendly but bloodthirsty. These are some stereotypes which are commonplace in Britain and which form the seeds of anecdotal jokes in Britain (see 4.5.1. and Appendix II)

3.3.2. History and Institutions

The language learner should be aware of the main historical events of the country, including the historically significant symbols, dates and the main historical personalities. For example, the Union Jack, the national flag of the UK, provides a wonderful illustration of the identifying symbols of the British nations represented through the cross of St George (England), the cross of St Andrews (Scotland), and the cross of St Patrick (Ireland). On the other hand, the Norman Conquest (1066) provides a useful linguistic explanation to the many borrowed French words and expressions that have been adopted by the English language¹. The historical personality, who swept away the power of the Roman Catholic Church in England, is Henry VIII. All these historical events, or hard-and-fast facts can be studied in a scholarly fashion, i.e. the way books of history present them. However, some of the most important aspects of British life cannot be described in terms of hard-and-fast facts, they can easily be incorporated in some teaching materials.

On the other hand, the learners should familiarize themselves with the dominant institutions in

the target speech community. This does not require a scholarly approach based on thorough knowledge of the various British institutions and their functions; what matters most of all is to provide the learner with insights about the topic area, and be acquainted with the terminology used. To illustrate the main idea of this point, let us examine the following sentences:

The Algerian position on was warmly welcomed by 10 Downing Street.

Buckingham celebrated Queen Mother's hundredth Birthday.

The church service celebrated at St Paul's Cathedral was a memorial to the disaster victims.

These frayed sentences unintentionally, yet undeniably convey cultural information:

10 Downing Street, i.e. the British Prime Minister

Buckingham, i.e. the royal family

St Paul's Cathedral, the religious centre of London

Note that the deep structure of basically simple sentences carries much hidden information where no such hints are intended.

3.3.3. Arts and Achievements

These aspects denote a heritage of common literacy, thereby constituting the common knowledge in a speech community. In the field of culture teaching, they provide another source to cultural awareness-raising. **'The learner should be able to acquire knowledge about and an appreciation of artists, musicians, and writers and their works'** (Stern 1992:221). Allen and Valette (1977:336-8) subsume under the Arts: music, painting, sculpture and dance. Folksongs and folkdances, however, are dealt with

separately. It is particularly noteworthy that in Algeria the choice to study English as a foreign language in Middle Schools is mainly motivated by the popularity of the language created through pop-music.

On the other hand, knowledge of the major discoveries made by British scientists in the field of science and technology, for example Newton's law of gravitation, Watt's revolutionary invention of the steam-engine, Jenner's discovery of the vaccination process and the many other famous achievements constitutes imperatively, among others, the basics of the student's general cultural repertoire.

However, an exhaustive survey of all the cultural features would be impossible; learning to know a culture is, in effect, a life-time process. Many natives come upon some aspects of their own culture of which they are completely unaware. Yet, there are cultural aspects which form part of a British person's general knowledge and can, therefore, help us understand the British approach to life in general.

3.3.4. Selection Criteria

Moving away from theoretical considerations to practical applications, the following checklist is proposed; it consists of ten criteria to help teachers decide on the adequacy of the teaching materials for developing intercultural competence. The checklist is inspired from Sercu (1998:271-63) who discusses the criteria from a philosophical point of view.

- 1- What image is presented in the teaching material: realistic and representative? Or a distorted picture

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- based on stereotypes, simplistic and biased and prejudiced information?
- 2- Is the content outdated and therefore fails to present a coherent picture of the target culture?
 - 3- Does the content present generalizing statements about the target culture?
 - 4- Are negative and problematic aspects of the target culture touched upon?
 - 5- Does the teaching material offer an authentic reflection of the multicultural character of the target culture?
 - 6- Is a historical perspective presented and used to explain certain present-day features of mentality and national character?
 - 7- Are the cultural elements presented in the teaching material used to develop specific language skills?
 - 8- Do photographs provide realistic and representative pictures of the target culture?
 - 9- Do learners get the chance to reflect on their own culture and lead to draw comparisons between the their own and target culture?
 - 10- Are insights that have been gained previously re-used in the teaching material.

It should be noted that these criteria, based mostly on representativeness and realism, aim at examining

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the acceptability of teaching materials with respect to the TLLC in a broader context. Yet, the checklist can be extended by adding a criterion which is rather specific to our context: does the teaching material deal with unfamiliar or taboo topics that make both teacher and learners feel uncomfortable, and are therefore inappropriate for use in the classroom? To give illustrative examples of the practical applications of our checklist, we found it useful to take a look at some examples and consider the potential for language teaching and culture learning.

Example One:

Gunmen have opened fire on a busload of women and children in Ulster, wounding two people. The bus was ambushed near Market Hill in County Armagh. David Stroke reporting:

"The minibus was taking mothers and their children on a prison visit to Belfast when it was wrecked by gunfire. Two women are among those hurt. They're suffering wounds in their legs and body. It's believed the gunmen's target may have been the bus driver, normally top Sinn Féin man Tommy Carroll from Armagh, but he apparently had taken the day off. David Stroke, IRN, Belfast."

(The New Cambridge English Course 4 , 1993:22)

This example mirrors the problematic issue in Northern Ireland, and demands a measure of awareness from the teacher; in linguistic terms, it can be used to focus on the active/passive form.

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Example Two

| | Britain | The USA | Algeria |
|---|---|--|----------------|
| consists of | 4 countries | 50 states | |
| Is governed from | London | Washington | |
| Laws are made by | Parliament | Congress | ..... |
| Which consists of | House of Commons and House of Lords | House of Representatives and Senate | ..... |
| Members are called | Members of Parliament (MPs) | Representatives or Congressmen/women | ..... |
| They are elected | Every 5 years or less | Representatives: 2 years Senators: 6 years | ..... |
| Head of government is called | Prime Minister (PM) | President | ..... |
| Is head of government separately elected? | No, leader of majority party in House of Commons | Yes, every 4 years | ..... |
| Real power is held by | PM and his/her ministers (cabinet) | Both Congress and President | ..... |
| How many large political parties are there? | Three: Labour (left-wing) Conservatives (right-wing) Liberal Democrats (center) | Two: Democrats (left-wing) Republicans (right-wing) | ..... |
| Ceremonial head of state | King or Queen | No | ..... |

This example represents a synthesis of the British and American government systems on a comparative/contrastive

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basis; the column about Algeria can be assigned as a homework as pupils have already dealt with this civics in the ninth year of Foundation School. The table can also serve writing activities, for example, in paragraph development by comparison or contrast or comparison/contrast.

Example Three:

Should I ask her out?

I'm 16, I really fancy a girl at my school. For the last few weeks I've been getting more and more attracted to her, and it's turning into a serious relationship. The trouble is that she's Asian, and I know my parents would object if I asked her out. They're Catholics, and they would be shocked and angry if I got involved with a Muslim girl. I respect their beliefs, and I don't want to go behind their backs, but I have to think of myself. What should I do?

(The New Cambridge English Course 3, 1993: 62)

This example portrays the changing face of the UK and the emergence of cultural clashes; it provides an opportunity for pupils to engage into intercultural negotiations. Grammatically speaking, it can be used to deal with less likely possibilities, i.e. second type of conditional clauses.

Example Four:

He Believes I'm a Cheat

My boyfriend dumped me because four people lied and said I had slept with another man. I am 19 and he is 21. We were together for three years and have a two-year-old son. I love him very much but he doesn't love because he believes I have cheated on him; I'm gutted. He's not being unkind to me - in fact he is being very nice. I have no idea why these so-called friends are lying but it hurts that he believes them. If someone told me he'd been unfaithful, I would have gone mad. But at least I would

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have given him a chance to explain. I did sleep with someone else when we split up once before I confessed. I think that is why he isn't willing to give me a second chance. I want him back but I think I've blown it.

(*The Sun* 13 November, 1999)

I really fancy other girls, not my bride

Help! I'm due to marry my girlfriend next year but something is telling me to call it off. I have gone off her sexually and find myself more and more attracted to other women.

I'm 27 and she is 30. We've lived together for over two years and have known each other for three. We have had a very bumpy relationship which has included visits to Relate. We don't argue much now but when we do it's like World War Three. We also have different sex drives. Though we have talked it through many times, the outcome is that I just have to put up with it. My girlfriend is the nicest person you could meet but deep down my love for her is being questioned. I find excuses to go out with the lads but always feel guilty the next day. I don't want to hurt her but am not sure I can avoid it. Please help me as we are due to pay a deposit for the reception

(*The Sun* March 21, 2000)

The two articles taken from *The Sun*, the most popular newspaper or tabloid in Britain, provide a concrete illustration of the culture-specific criterion; most of our teachers and pupils do feel fitful and uneasy having to deal with such topics. However, newspaper articles are a rich source of authentic texts which are ideal study materials for higher-level learners; the language is authentic, the material is topical and they provide both language practice and insights into English-speaking cultures, in sum, there is always something to interest every student (see Appendix IX pages 406-409).

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Example Five:

Dialogue 1

Neighbour 1: Excuse me.

Neighbour 2: Yes.

Neighbour 1: My name's Peter Mathews, I live on the fourth floor, my telephone isn't working and I was wondering if I could use yours.

Neighbour 2: Yes of course, come in, the phone is over there in the living room.

Neighbour 1: Thanks.

Dialogue 2

Neighbour 1: Hello.

Neighbour 2: Excuse me. My name's Alan. I live downstairs I'm sorry to trouble you, but could you lend some sugar?

Neighbour 1: Yes, of course. Just a minute. Here you are.

Neighbour 2: Thanks very much.

These two dialogues illustrate cultural differences; some students may be taken aback by such a situation to call casually on a neighbour one doesn't know in order to borrow something. The teacher should explain that this is normal behaviour in most English-speaking countries. From the linguistic standpoint, they illustrate the use of tentative requests and/or the difference between time and tense.

The examples reflect a number of criteria outlined in the checklist. Notwithstanding the culture specific-criterion, the materials can serve as springboards to more in-depth discussions and engage into intercultural language teaching. Hence, to link the teaching of language to that of culture. On the other hand, textbook designers would find the materials insightful and thoughtful to exploring informative and thought-provoking topics.

3.4. Techniques of Intercultural Language Teaching

The acquisition of intercultural competence requires contact with members of the target language in an as active and direct a way as possible. In this section, therefore, a rather selective 'broad brush' approach will be adopted, which will attempt to highlight techniques which might be most helpful to teachers involved in intercultural language teaching. In ordinary classroom teaching, attempts can be made with the traditional techniques such as cultural asides, culture capsules, culture assimilators, role playing and classroom decoration. The following techniques have been put forward to address cultural behaviour while teaching language skills, that is, to link **'the teaching of language to that of culture'** (Kramsch 1991:236).

The proposed techniques contain practical ideas for developing cultural awareness and cross-cultural understanding. They also provide guidance for teachers on adopting traditional techniques to create activities suitable for intercultural learning. The activities can be done with the minimal of resources, and do not need special artistic expertise on the part of the teacher. The examples offer insights and practical guidance on designing cross-cultural activities.

3.4.1. Cultural Asides

By definition, cultural asides are **'items of cultural information offered by the teacher as they present themselves in the course of language work'** (Stern 1992:224). Most writers on culture teaching recommend the use of cultural asides. Rivers talks about them as **'experiencing the culture through language use'** (Rivers 1981:326), and Allen and Valette make suggestions for

incorporating culture in language learning activities stating that, '*in presenting new vocabulary and new structures, the teacher can often incorporate aspects of the target culture*' (Allen and Valette 1977:334-5). What is more, it is highly recommended to use the same cultural material several times throughout the course. In this way the students increase their familiarity with items associated with the target culture. Of the various cultural asides, the following will be dealt with:

3.4.1.1. Magazine Pictures

The use of magazine pictures increases the effectiveness of learning by helping the learner to assimilate in a more meaningful and interesting way. To teach about food in Britain, for example, the teacher cuts and mounts pictures from magazines. These may be contrasted with pictures representing Algerian cuisine. An instance of this, could be the English breakfast of orange juice, fried eggs, bacon, toast, corn-flakes and coffee visually contrasted with the Algerian breakfast of *café au lait*, jam, butter, and bread. At the same time, these visuals can be used to introduce the students to the new vocabulary items.

3.4.1.2. Maps

The teacher can use geographical maps to practise specific linguistic items, for example, the four cardinal points as nouns: north, south, east and west, adjectives/nouns: northern(er), southern(er) eastern(er), and western(er) and adverbs: northward, southward, eastward, and westward, or northerly southerly, easterly, westerly and up north/down south. The use of maps also allows students to engage in meaningful language practice

while developing a greater familiarity with the geography of the target country. In our context, emphasis is to be put on the regional divisions of the United Kingdom.

3.4.1.3. Brochures

An instance of the use of brochure would be to divide the classroom in groups, each group writes a letter to the British Embassy asking for travel/holiday brochures of England, Scotland, Wales, and Northern Ireland. Later in the year, when students begin getting responses, the material received may be used to show differences in forms (for example, lay-outs between the English way and the Arabic/French way) or for other language activities (for example, in formal/informal letter-writing).

3.4.2 Culture Capsule

The culture capsule is regarded as one of the most influential devices for developing cultural awareness and cross-cultural understanding. This technique was elaborated by Taylor and Sorenson (1961). It is a short verbal presentation that discusses characteristic differences between the target culture and native culture. The culture capsule may be accompanied with photographs or magazine pictures, and other aids. The presentation is generally followed by discussion. The culture capsule technique suits better intermediate-level students. The following topics are culture capsules par excellence:

3.4.2.1. Example One

Christmas in Britain

Christmas is the most important annual festival in Britain. On December 25, Christmas day, Christians celebrate the birth of Christ. In many towns, open-air carol services are held round a Christmas tree in the town centre. Children at school often perform nativity plays commemorating the birth of Christ. Church attendance on Christmas day is higher than at many other time of the year. Churches are decorated and carols are sung. Many weeks before Christmas, the first sign of its approach is usually the appearance of Christmas cards for sale. Millions of cards are sent by individuals and firms. Many people use them as a way of keeping in touch with friends and relatives.

Christmas is a time for giving presents, especially to children. Small children believe that Santa Claus, or Father Christmas, a white-bearded old man dressed in red, rides through the air on a sleigh pulled by reindeer and delivers presents to each child, coming into the house by the chimney. Children hang stockings up on Christmas Eve and find them filled with presents on Christmas morning. On Christmas day itself there is usually a celebration with family and friends, which includes a special Christmas meal of roast goose or turkey followed by a Christmas pudding. The table is specially decorated, usually with Christmas crackers, containing paper hats, riddles and other novelties. Port and nuts are often served after the meal. Other Christmas foods are mince pies and a special Christmas cake, a fruit cake covered in marzipan and icing. Many people listen to the message broadcast by the Queen to people in Britain and the Commonwealth on Christmas day.

The following day (26 December) is called Boxing day. It was formerly the day when servants were given their Christmas box, a gift or money from their employer. Many households still give Christmas boxes to the people who deliver their mail, milk, newspapers, etc.

(Adapted from OALD)

Cultural attitudes illustrated

- 1) Religious importance of the event
 - celebrating the birth of Christ
 - church attendance
 - carol services
- 2) Social importance of the event
 - perpetuating a ritual
 - spending Christmas *en famille*
 - keeping in touch with friends
 - children's sense of Christmas
 - inculcating generosity values
 - culinary tradition
- 3) Political importance of the event
 - national festival
 - Queen's message

Cultural symbols illustrated

- church decoration
- Christmas tree / cards
- Santa Claus / presents
- Christmas meal / foods
- Boxing day
- Christmas box.

Extensive Reading Material

Conversation about Christmas

SMALL BOY: Years and years and years ago, when you were a young boy - what was Christmas like?

SELF: It snowed.

SMALL BOY: It snowed last year, too. I made a snowman and my brother knocked it down and I knocked my brother down and then we had tea.

SELF: But that was not the same snow. Our snow drifted out of the arms and hands and bodies of the trees; snow grew overnight on the roofs of the houses like moss and settled on the postman, opening the gate, like a thunderstorm of white torn Christmas cards

SMALL BOY: Were there postmen, then, too?

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SELF: They were just ordinary postmen, fond of walking, and dogs, and Christmas, and the snow. They knocked on the doors with blue knuckles.

SMALL BOY: And then the Presents?

SELF: And then the Presents. On Christmas Eve I hung at the foot of my bed a black stocking, and always, I said, I would stay awake all the moonlit, snowlit night to hear the roof-alighting reindeer and see the snowy boot descend through soot. But soon I was asleep before the chimney trembled and the room was red and white with Christmas. But in the morning, though no snow melted on the bedroom floor, the stocking bulged and brimmed .

SMALL BOY: Were there any sweets?

SELF: Of course there were sweets. And Easy Hobby-Games. And a whistle to make the dogs bark. And last of all, in the toe of the stocking, sixpence like a silver corn. And then downstairs for breakfast under the balloons!

SMALL BOY: What did you have for dinner?

SELF: Turkey and blazing pudding.

SMALL BOY: Was it nice?

SELF: It was not made on earth.

SMALL BOY: What did you do after dinner?

SELF: At Christmas tea, we gathered round be over the jolly mince-pies; and the great iced cake loomed in the center of the table a marble grave. And in the evening, there was music, and then everybody laughed again, and then I went to bed. Looking through my bedroom window, I could see the lights in the windows of the other houses on our hill, and hear the music rising from them up the long, steadily falling night. I got into bed. I said some words to the close and holy darkness, and then I slept.

SMALL BOY: But it all sounds like an ordinary Christmas.

SELF: It was.

SMALL BOY: But Christmas when you were a boy wasn't any different to Christmas now.

SELF: It was, it was.

SMALL BOY: Why was Christmas different then?

SELF: I mustn't tell you. I mustn't tell you because it is Christmas now.

(Adapted from A Prospect of the Sea, by Dylan Thomas)

3.4.2.2. Example Two

Wedding Ceremonies in Britain

In Britain, most young couples spend some months getting to know each other before settling down to a life together. Some couples meet through one of the many agencies that offer to find suitable partners, but couples may meet at college, at work, in a club or society, or on holiday. Engagement to marry are often officially gazetted. A typical announcement in a local newspaper might be headed.

The engagement is announced between John Martin, son of Mr. and Mrs. B. R.. SMITH, of Ealing, London and Susan Jane daughter of Mr. and Mrs. W. J. BROWN, of Oxford.

Weddings usually take place on a Saturday and traditionally in spring, and especially Easter. There are two types of wedding ceremonies: a religious wedding in the Church of England and wedding without religious ceremony in a registry office. Many couples prefer a religious wedding because they want a 'white wedding', a ceremony in church, with the bride dressed in white, often with a veil and carrying flowers. The bride is normally taken to church by her father, who 'gives her away', while the bridegroom is accompanied by a 'best man'. The bride often has attendants, called bridesmaids, and sometimes small boys act as pages. A typical religious wedding announcement might be as follows:

Clergyman: *Mr. SMITH, do you take this woman for your lawfully wedded wife?*

Mr. SMITH: *Yes I do.*

Clergyman: *Miss BROWN, do you take this man for your lawfully wedded husband?*

Miss BROWN: *Yes I do.*

Clergyman: *I publish the banns of marriage between John Martin SMITH and Susan Jane BROWN. If any of you know cause, or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it.*

After the marriage service and the ritual of the wedding ring exchange, to which family and friends have been invited, there is a reception, called a 'wedding breakfast', where traditionally the bride's parents are the

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hosts. It may be held at the bride's home or at a hotel. There will be drinks, a meal, and in due course, speeches by the bride's father, the best man, and the bridegroom. There is also a wedding cake, a cake with white icing. The bride is usually photographed cutting the cake. Photographs or videos of all stages of the ceremony are taken including several in front of the church after the ceremony. After the reception, the couple usually leaves for a short holiday called their honeymoon. The car in which they drive away often has old tin cans or old boots and shoes tied to it and trailing behind it with a notice that reads "Just married".

(Adapted from the OALED)

Cultural attitudes illustrated

- 1) Emphasis on the formal religious aspects
 - religious ceremony
 - monogamous value
- 2) Importance of family/home
 - wedding ceremony as a social observance
 - importance of establishing a new home
 - importance of family responsibility
- 3) Superstitious beliefs
 - old tin cans, boots and shoes: good luck symbols

Cultural symbols illustrated

- announcement in newspapers: official wedding
- Saturday / Easter : Christian value
- Church: symbol of Christianity and authority
- exchange of rings: symbol of permanence of marriage

Extensive Reading Material

The Family

In comparison with most places in the world, family identity is rather weak in Britain, especially in England. Of course, the family unit is still the basic living arrangement for most people. But in Britain this definitely means the nuclear family. There is little sense of extended

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family identity. This is reflected in the size and composition of households. It is unusual for adults of different generations within the family to live together. The average number of people living in each household in Britain is lower than in most other European countries. The proportion of elderly people living alone is similarly high.

Significant family events such as weddings, births and funerals are not automatically accompanied by large gatherings of people. It is still common to appoint people to certain roles on such occasions, such as 'best man' at a wedding, or godmother and godfather when a child is born. But for most people these appointments are of sentimental significance only. They do not imply lifelong responsibility. In fact, family gatherings of any kind beyond the household unit are rare.

Even the stereotyped nuclear family of father, mother and children is becoming less common. Britain has a higher rate of divorce than anywhere else in Europe except Denmark and the proportion of children born outside marriage has risen dramatically and is also one of the highest (about a third of all births). However, these trends do not necessarily mean that the nuclear family is disappearing. Divorces have increased, but the majority of marriages in Britain (about 55%) do not break down.

(J. O'Driscoll Britain the Country and Its People, 1995:46)

3.4.2.3. Example Three

Superstitious Beliefs in Britain

In Britain, certain objects are believed to bring good or bad luck. For example, seeing a white horse, a four-leafed clover, two magpies together, a ladybird or a horseshoe is supposed to bring good luck, whereas it is regarded as bad luck to look at the new moon through glass or see a single magpie. When a black cat crosses one's path, it can mean either good or bad luck. A horseshoe upside down is unlucky, because its luck is 'running out'.

Certain actions are also believed to bring bad luck. These include walking under a ladder, breaking a mirror, and killing a spider. If someone spills salt he should immediately throw a pinch of it over his left shoulder. On the other hand picking up a pin from the ground brings good luck. Relics of superstitious actions like these have been preserved in phrases like 'touch wood', for avoiding bad luck, or 'keep your fingers crossed'. Some people accompany such sayings with actions, for example by touching wood when saying 'touch wood'.

Among the strongest superstitious beliefs are those concerning lucky and unlucky numbers. The number 13 is generally regarded as unlucky. Some hotels even have no room of this number, some buildings have no 13th floor, and aeroplanes often have no 13th row of seats. When the 13th of any month is a Friday it is regarded as particularly unlucky.

Fortune-telling or prophesying the future can range from seeing in tea-leaves or in the flames of a fire, or in a crystal ball to having one's palm read by a palmist or one's fortune told by a fortune-teller. Almost all the popular newspapers and magazines print horoscopes, which foretell the future according to person's 'stars', the sign of the zodiac under which he was born.

Schoolchildren and students sometimes take a 'mascot' or lucky charm into an examination room with them. It may be a pet toy, the figure of an animal, or any small object that they feel brings them luck. In Britain old houses and castles are sometimes said to be haunted by the ghost of someone who died violently or mysteriously in the house.

(Adapted from the OALED)

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Cultural attitudes illustrated

- 1) Cognitive level
 - objects/actions bringing good/bad luck
 - unlucky numbers
 - beliefs in prophesying and future-telling
 - protection against bad luck
 - beliefs in the presence of spirits
- 2) Verbal level
 - use of phrases to avoid bad luck

Cultural symbols illustrated

- 1) Signs of good luck:
 - white horse
 - four leafed-clover
 - two magpies together
 - ladybird
 - horseshoe/mascot/pet toy/amulet
- 2) Signs of bad luck:
 - to look at the moon through glass
 - to see a single magpie
 - to see a horseshoe upside down
 - number 13/Friday 13th
- 3) Phrases to avoid bad luck
 - touch wood / keep one's fingers crossed
- 4) Prophesying and fortune-telling
 - use of tea-leaves/flames/crystal ball
 - to read somebody's palm
 - horoscope
- 5) Presence of spirits
 - haunted houses/castles by ghosts.

Extensive Reading Material

I AM BORN

Whether I shall turn out to be the hero of my own life, or whether that station will be held by anybody else, these pages must show. To begin my life with the beginning of my life, I record that I was born 'as I have been informed and believe) on a Friday, at twelve o'clock at

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night. It was remarked that the clock began to strike, and I began to cry, simultaneously.

In consideration of the day and hour of my birth, it was declared by the nurse, and by some sage women in the neighbourhood who had taken a lively interest in me several months before there was any possibility of our becoming personally acquainted, first; that I was destined to be unlucky in life; and secondly, that I was privileged to see ghosts and spirits; both these gifts inevitably attaching, as they believed, to all unlucky infants of either gender, born towards the small hours on a Friday night.

I need say nothing here, on the first head, because nothing can show better than my history whether that prediction was verified or falsified by the result. On the second branch of my question, I will only remark, that unless I ran through that part of my inheritance while I was still a baby, I have not come into it yet. But I do not at all complain of having been kept out of this property; and if anybody else should be in the present enjoyment of it, he is heartily welcome to keep it

(Charles Dickens David Copperfield, 1850)

These three culture capsules reflect the characteristic differences between the British culture and Algerian culture at various levels: social, psychological, religious etc. In practice, following the presentation, the teacher leads to a discussion on differences and similarities between a typical wedding ceremony in Britain and in Algeria, the superstitious beliefs in the British and Algeria societies, and the way Christmas as a religious festival is celebrated in Britain and El Mawlid Ennabaoui³ in Algeria. This activity incites students to investigate not only some aspects of the target culture, but also aspects of their own culture. As part of their written assignment, the students will be asked to write a description of a wedding festivity in their region, an account of the differences and similarities between the British and Algerian superstitious beliefs, and a portrait of the celebration of the El Mawlid Ennabaoui in Algeria. It is particularly noteworthy that one of the fundamental objectives of the technique of culture capsules is to increase cross-cultural awareness, and ultimately to develop tolerance for cultural differences.

3.4.3. Culture Cluster

The technique of culture clusters has been proposed by Meade and Morain (1973). The culture cluster is a short unit which consists of three or four conceptually related culture capsules. According to the originators, the cluster should be concluded by some sort of activity, for example, questions for discussion and role playing. During the dramatization the teacher acts as narrator and guides the students through the simulation. Here are some examples:

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3.4.3.1. Example One

Explain that Fatiha (Faty) is an Algerian student on a study tour in England. She is living with an English family. It is the first time she has been served an English breakfast.

First scene

Landlady: What's the matter Faty? You aren't ill, I suppose.

Faty: No, it's all right.

Landlady: But why aren't eating your breakfast. It's been a quarter an hour since you ate nothing.

Mid-discussion

The pupils try to identify the source of the clash and develop explanatory hypotheses out of the following questions:

- *What's wrong with Faty?*
- *Why did she refuse to have breakfast?*

Second scene

Faty: Well, actually I'm not used to having a big breakfast in the morning.

Landlady: But, Faty, breakfast is a very important meal of the day. You must eat, and then go to school.

Faty: Yes, but why do we have to eat so much in the morning.

Mid-discussion

- *Is she accustomed to eating so much in the morning?*
- *What is the difference between an English and Algerian breakfast?*

Last scene

Landlady: Well, because at midday, you'll have only a sandwich.

Faty: Yes, now I understand better.

3.4.3.2. Example Two

First scene

Omar: Peter, I'd like to introduce my teacher, Mr. Johns

Peter: How do you do?

Mr. Johns: How do you do?

Mid-discussion

Explain to the students that Mr. Johns did not appreciate the way the introduction was made. Why?

- *Didn't he like John?*
- *Is Peter his student too?*

Second scene

John: Omar, let me tell you something.

Omar: Yes, tell me what's wrong with Mr. Johns?

Peter: In our culture, you should introduce me to Mr. Johns.

Omar: I see, Mr. Johns I'd like to introduce my friend, Peter.

Mr. Johns: Omar, don't worry, you'll soon learn our culture.

The cultural message: In formal situations, a man is introduced to a woman, unless he is much older and more senior. Young men are introduced to older men, and young women to older women.

3.4.4. Culture Assimilator

The technique has been elaborated by Fielder et al. (1971). In this cultural problem-solving activity, the learner is confronted with a culturally significant situation that contrasts with his own culture. For example, a situation in which one of our students interacts with an Englishman. During the course of this interaction, we notice a misunderstanding. What is, then, the source of this misunderstanding? The teacher reads/writes four plausible explanations and asks the students to select the

one they think is the correct answer. Here are some examples:

3.4.4.1. Example One

Read the following passage and put a circle round the corresponding letter.

Ali, an Algerian student reading for a B.Sc. in mathematics in England, is invited by his English classmates to a party. He is very happy as it is the first time he has been invited to a party. He puts on his jeans, and goes to the party. He arrives on time but as he enters the house, he has the feeling of being coldly welcomed. He wonders why his hosts seem less friendly than usual.

- A. He was dressed inappropriately for a party.
- B. He didn't bring flowers or a small gift.
- C. He didn't bring food and drinks.
- D. He came too early.

Explanations

- A. (Wrong) English people, especially students, do not pay attention to the way people are dressed.
- B. (Wrong) You are not expected to bring flowers or a gift to a party. In Britain, it is customary to offer flowers when you are invited to a house for a tea or meal. Gifts, however, are offered on the occasion of a birthday party or wedding ceremony.
- C. (Correct) You are expected to bring some food and drinks to a party organized by students. It is impolite or even rude to come to a party empty-handed. It is customary in Britain to bring cakes, biscuits, and drinks when you are invited to

a student party.

- D. (Wrong) Obviously, British people are very punctual and observe time limit very carefully. Our guest, as it is said in the text, was neither early nor late, he was on time.

3.4.4.2. Example Two

Read the following passage and answer the question below.

Ali, our student, lives in a shared flat with other students. John, a student from Ireland, is his next-door neighbour. John is fat and likes eating. Ali always invites John to eat couscous. John and Ali have become close friends. Whenever they meet each other, Ali shakes John's hand. On one occasion John has told something to Ali.

Can you guess what he has told him?

- A. As he has decided to go on a diet, he cannot eat couscous anymore.
- B. He is taking digs in the city centre.
- C. He is going back home to Ireland.
- D. British people shake hands only when they are introduced.

Explanations

- A. (Wrong) The British people have been more increasingly aware in recent years of the benefits of a healthy diet. On the other hand, British cuisine has the reputation for bland food. To offer, from time to time, another style of cuisine to a Brit is likely to be declined.
- B. (Wrong) It is customary for young people who leave home to work or to study to stay in lodgings called digs. In many cases, this is a bed-sitting-room (or

'bed-sit') in a private house. Students, however, often live in halls of residence or shared flats which many prefer for the low-cost rent.

- C. (Wrong) This could be the thing he wanted to tell him but there is no inference to draw from the passage related to his desire to leave England.
- D. (Correct) British people rarely shake hands. They do it only when they are introduced, or when meeting someone they have not seen him/her after a long time. Embracing, hugging and walking hand in hand, are not British-like signs of greeting or affection.

3.4.4.3. Example Three

Read the following passage and answer the question below.

John, Ali's friend, was informed that his granny was seriously ill. He decided to pay her a visit during the week-end. He proposed to Ali to travel with him to Belfast. He accepted with great pleasure as it was an opportunity to visit Ireland. When they arrived, Ali offered some flowers to grand-mum. She was very pleased, she asked him questions and Ali was very interested listening to her speaking English with an Irish accent. He asked her how old she was, she replied reluctantly, "seventy-five," and added, "you'll soon learn our culture."

Why did she say, "You'll soon learn our culture?"

1. He offered her flowers without shamrocks.
2. He didn't bring fruit .
3. It is impolite to ask old people how old they are.
4. He didn't appreciate her inquisitive behaviour

Explanations

- A. (Wrong) Admittedly, the shamrock is the national emblem of Ireland. On official occasions, Irish people usually wear some shamrock on their

lapel to display their Irish identity. Ali is not supposed to be aware of this cultural detail.

- B. (Wrong) In Britain, you are not expected to bring fruit when paying a visit to ill people. This habit is quite specific to the Algerian context.
- C. (Correct) In Britain, from middle age onwards people are quite sensitive about their age, and for this reason, it is generally considered impolite to ask them how old they are.
- D. (Wrong) By nature, women are more inquisitive than men, Ali did not feel annoyed by grand-mum's questions, he was rather interested in listening to her way of speaking English with a heavy local accent.

This type of activities, in which the pupil is provided with a set of alternative situations illustrating only one appropriate target culture behaviour, reflects some misunderstanding between the language learner and the native speaker. The source of misunderstanding is traced back to the fact that the pupil has "struck the false note". The explanation of the correct solution as well as the reason why the other distracters are wrong, supply additional useful cultural or cross-cultural information. Consequently, through such cultural problem-solving activities or cross-cultural encounters, students progressively build up an understanding of behaviour within a cultural framework. This understanding is carried out through cultural adjustment.

3.4.5. Role Playing

This technique also proved very efficient in making points about culturally appropriate or inappropriate behaviour. Role playing, or simply, role play refers to drama-like classroom activities in which students take the role of different participants in a situation. In this way, the teacher creates situations that provide opportunities for the pupils to take up roles and simulate some situations which reflect everyday language use. In addition to the language practice activities, the role-play technique contributes to an understanding of the cultural aspects underling the role-play activities. Here are some examples:

3.4.5.1. Example One

Informal Greetings

Susan: Hello, Liz.
Elizabeth: Hi, Sue, How are you?
Suzan: Fine thanks. And you?
Elizabeth: Not bad. It's good to see the sun again.
Susan: It makes a change, doesn't it?
Elizabeth: Let's hope it keeps fine for the week-end.
Susan: Well, here's my bus. Bye, Liz.
Elizabeth: Bye, Sue. See you.

Formal Greetings

Mr. Johns: Good morning Dr Blake. How are you?
Dr Blake: Oh, good morning Mr. Johnson. I'm very well, thank you. And you?
Mr. Johns: I'm fine, thank you. Nice and bright this morning. Isn't it?
Dr Blake: Yes, much better than what we've been having.
Mr. Johns: Good-bye Dr Blake, and have a nice day.
Dr Blake: Good-bye Mr. Johns.

At first sight, the two dialogues illustrate aspects of language use in greetings, ranging from formal to informal style depending, obviously, on the participants. Many social events require the use of

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conversational routines as do the majority of speech acts. These conversational routines help define speech situations, and their appropriate use is a vital component of social competence⁴. Pawley and Syder (1983) argue that the ability to use routines contributes to the sense of naturalness and nativeness about a person's speech.

Conversational routines also involve other formulized uses of language such as social formulae: *good morning, good afternoon, good evening, good night, thank you, you're welcome, don't mention it*, and the like, as well as ritualistic uses, for example, *bless you, happy birthday, Merry Christmas, Happy New Year, congratulations*, etc. The only difference between the social formulae and the ritualistic expressions lies in the fact that the former refers to communication between people which is not intended to seek for or convey information but has the social function of establishing or maintaining social contact, in sum, what the British-Polish anthropologist Molinowski calls 'phatic communion'⁵. The latter, one might say, are used on special occasions and ceremonies.

Besides the focus on the appropriate use of conventional routines illustrated through the use of formal vs. informal style and pet names, the dialogues also include in their content weather information. The deliberate introduction of such cultural element could be justified on the basis that Britons are constantly talking about the weather. Unlike many others, this stereotype is actually true to life.

3.4.5.2. Example Two

In a Restaurant

Waiter: Can I take your order, please.
John: Yes, mushroom soup, please.
Omar: I'd like Welsh rarebit, please.
Liza: Yes, I think I'll have onion soup, please.
Waiter: And to follow?
John: Bangers and mash, please.
Omar: I'd like Irish stew, please.
Liza: I'll just take beef curry.
Waiter: Do you want any sweet?
John: I'd like Cornish pasties and pudding.
Omar: Yes, I'd like to try shepherd's pie, please.
Liza: Apple pie and custard would be nice, please.

This role play activity should be dramatized with a real English menu, and ideally reinforced by pictures representing the different styles of British cuisine mentioned in the dialogue. In this activity, the English menu is actually the genuine piece of cultural realia which gives a touch of cultural authenticity to the dialogue. In this sense, the menu may be used to practise reading prices or to study compound-noun structures. Yet, we should rather try to exploit it in the way a restaurant manager has intended and the way native customers do when they go to the restaurant. The teacher's task is, therefore, to give the students the means of properly authenticating an activity in the classroom.

Cooking Methods and Some English Colloquialism

Basic methods of preparing food show great similarity throughout the world, but English cooking terms sometimes have special meanings. For example, almost all cultures have devised some means of baking, that is cooking bread or other food in an oven. Boiling, or cooking food in water or other liquid, is a universal practice. A related process, stewing, means to boil slowly or gently a mixture usually of meat, vegetables, and water. Still another cooking process, roasting, means to cook meat in its own juices over an open fire or in an oven. While the terms to

describe the various cooking methods have a literal meaning in formal English, in informal English they are sometimes used to describe human behaviour in a colourful or humorous way. *Half-baked*, for instance, may refer to a foolish idea or a stupid person. *Boiling* or *boiling mad* means very angry. *In a stew* means to be worried or to be in a difficult situation, and to *stew in one's own juices* means to suffer, especially from one's own actions. To *roast* a person means to criticize or ridicule him without mercy. In other cases, a person, through his excessive *relish* of life, might get *pickled* and end up *in a jam*. This brief list demonstrates the use of cooking terms as colloquial expressions to picture human conduct more vividly.

(From *Paragraph to Essay*, M. Imhoof and H. Hudson, 1985)

This passage has deliberately been introduced to develop the learners' study skills, especially the use of dictionaries. Learners need to understand how a dictionary entry is organized, and what kind of information they can get from each part when looking up a new word. In this very specific context, they can be taught how to select the head word, and distinguish between the denotation and connotation and how they are compiled as entries in a dictionary.

3.4.6. Classroom Decorations

This technique has always been implemented in a classroom as an aid to memory for slow learners. Teachers in primary schools still exploit this technique by decorating a classroom with multiplication tables, verb declensions, proverbs and other educational and pedagogical material. In culture teaching, **'classroom decorations afford an unobtrusive way of initiating students to the foreign culture'** (Allan and Valette 1977:332). Most educational psychologists agree that this technique provides a form of learning resulting from the relationship between the individual learner's mind as his eyes wander

around the classroom and the depiction. In our context, the language learner will unconsciously be developing images of the country and its culture.

The technique of classroom decorations falls into five instructive categories: geographical, historical, scientific, artistic, and moralistic. It is obvious that this technique can only touch on very few aspects of culture instruction. Indeed, the breadth of the subject calls for an entire handbook. These categories will be dealt with under the following headings:

3.4.6.1. Dates and Events

The dates-and-events posters provide an opportunity to introduce some cultural information on important historical events. In this way, the students increase their familiarity with the major events of the target culture.

3.4.6.2. Historical Personalities

The display of pictures portraying historical personalities, past and present, with their biography and annotations is particularly important in foreign language setting. The learner is provided with additional opportunities to get to know the persons who ruled the country and moulded its history. In this way, these posters provide a sound basis for the development of a historical background that is so important in culture teaching settings.

3.4.6.3. Arts and Science

The material covering the Arts-and-Science board should depict the great writers and their works, as well as the other scientists and their achievement. Here again, we seek to provide the learner with a knowledge that the

native speakers normally possess on the basis of their own experience. For methodological convenience, it would be wiser to split this category into two sub-headings: *British Writers and Their Works* and *British Scientists and Their Achievement*.

3.4.6.4. Proverbs

The proverb has had a long-standing tradition in language education. Ridout and Witting (1977) note that as early as the tenth century, proverbs were used in England for the teaching of Latin. Posters can then be made of them and hung around the classroom. Allan and Valette (1977) recommend the grouping of proverbs thematically. Here are some examples:

- 1) To show the English emphasis on the sense of privacy:
 - There is no place like home.
 - East or west home is best.
 - An Englishman's home is his castle.
 - Home sweet home.
 - A hedge between keeps friendship green.
 - Good fences make good neighbours.

- 2) To show the English sense of perseverance, patience and determination:
 - Constant dripping wears away the stone.
 - If at first you don't succeed, try, try, try again.
 - Where there is a will there is a way.
 - Little by little and bit by bit.
 - Rome was not built in a day.
 - Never say die.

- 3) To show the English sense of prudence:
 - Catch your bear before you sell it.
 - Don't count your chickens before they are hatched.
 - Don't halloo till you are out of the wood.
 - Never spend your money before you have it.

In addition to this, students may be assigned the preparation of "The Proverb of the Week". A proverb a week

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might amount to as many as thirty in a year's course. As an assignment students will be asked to provide equivalent proverbs in Arabic and/or in French. This cross-cultural activity incites learners to establish the universal morals of human values. In what follows, we suggest four other pedagogical ways to deal with proverbs:

1. To rewrite the proverbs in the right order, for example:

- fonder the absence makes grow heart
- all that is not gold glitters
- dogs seldom barking bite
- the child burnt fire dreads
- policy honesty the is best
- means the justifies end the
- Jill must Jack every have his
- wisdom mother experience the is of
- itself history repeats
- wealth health is than better

2. To link the two parts of the proverb, for example:

| | |
|-------------------------|---------------------------|
| -A bird in hand | before you have it. |
| -Don't cross the bridge | till you have it. |
| -Every cloud has | the best sauce |
| -Birds of a feather | is worth two in the bush. |
| -An Englishman's home | in a poke. |
| -Hunger is | a silver lining. |
| -Never buy a pig | flock together. |
| -Lend you money | is the root of all evil. |
| -The love of money | is his castle. |
| -Never spend you money | till you come to it. |

3. To supply the missing word in the proverb, for example:

- Where there's a there's a way.
- East home is best.
- There is no like home.
- speak louder than words.
- While there's there's hope.
- Out of out of mind.
- Slow but sure the race.

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- Let be bygones
- When the cat is away the will play.
- was not built in a day.

4. To provide the final part of the proverb

- All roads lead
- Charity begins
- Better late
- All's well that
- The eye is bigger than
- No news
- Love little,
- Strike iron while.....
- A stitch in time.....
- Ask no questions and.....

Ideally, a conversion table covering the imperial and metric system could be added to classroom decoration. From the pedagogical standpoint, the table in question may be a useful aid for learners when confronted with items of the imperial system, and can be used to practice reading decimal fractions. On the other hand, it enriches the learners' general knowledge. To this end, the following table is proposed:

Conversion Table

| Imperial | Metric |
|------------------------|---------------|
| 1 inch | 2.54 cm |
| 12 inches (1 foot) | 30.48 cm |
| 3 feet (1 yard) | 0.92 cm |
| 1760 yards (1 mile) | 1.6 km |
| 1 ounce | 28.35 gr. |
| 16 ounces (1 pound lb) | 0.456 kg |
| 4 pounds (1 stone) | 6.38 kg |
| 1 pint | 0.58 litres |
| 2 pints (1 quart) | 1.16 litres |
| 8 pints (1 gallon) | 4.64 litres |

It is noteworthy that the in-class techniques we have made use of in this section converge on one point: the creation of an authentic-like classroom environment. They

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include probing questions which raise issues, develop ideas and ultimately extend the intellectual boundaries of discourse. In the present context, this is particularly important as the reality of life and language use in the target speech community is both physically and psychologically far removed from the classroom. These hands-on-techniques have been implemented with the intention of informing the language learners of cultural facts and patterns, and ultimately drawing their attention to cross-cultural differences in order to tackle stereotypes and cultural barriers through reflection, critical thinking, and a questioning attitude. In sum, their implementation is geared towards a double-fold aim: to increase their cultural awareness and to develop intercultural competence. From the pedagogical standpoint, the techniques are devised to ease the burden of large-sized classroom management and overcome the problem of mixed-ability classes and reluctant learners. In this sense, they bring pupils closer together, improve confidence and motivation, encourage cooperation and remove fear and inhibition.

Novice teachers can make use of these techniques for practical, step-by-step guidance. Experienced teachers, however, may find new teaching applications of the many principles they already value to stimulate further explorations and introduce new ideas.

Writers on the methodology of intercultural teaching have drawn our attention on some factors having a bearing on the content of culture teaching. These include the learners' age, their level of maturity, their previous language learning experience. Indeed, the soundness of a technique is highly dependent on skilful teaching. Put very briefly, the teacher, as a practitioner and researcher,

should know what his pupils need, what their interests are, and what should be done to adjust his teaching to the requirement of the situation.

3.5. Conclusion

In so far, then, we have seen that the intercultural approach to foreign language teaching is, largely explicitly, based on not only the target cultures, but also the mainstream culture. Here, the process of contact/comparison with otherness is at the very core of this approach, and it is this process which helps learners to establish a relationship between their own and other cultures, and ultimately cope with the differences. This approach has been interested in attitudinal issues relating to learner's development of tolerance and understanding of other cultures as well as in the degree to which the study of other cultures enhances cultural self-awareness. In this regard, curriculum planners and policy makers will find it a necessary aid to exploring the pedagogical alternatives, hence, a compromise solution.

On the other hand, one might argue that teaching material and in-class techniques can widen the bond of communication beyond the mainstream culture. From a pedagogical standpoint, they give teachers, teacher trainers and trainee-teachers guidance in key aspects of intercultural language learning. This is why the teacher and ELT textbooks may be a powerful force in representing a frame of reference for developing sensitivity to cultural differences and inciting learners to acquire the needed skills to discover and interpret other cultures. Hence, language learners are called upon to be amateur ethnographers. From this wealth of methodological ways it is clear that cross-cultural contact can be constructed.

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What makes intercultural language learning especially valuable is that from the potentially "unwanted side effects" of language learning several benefits may accrue, not least the mechanisms underlying many aspects of the native culture. Evaluation of intercultural differences will allow the learner to develop his own identity in the light of cross-cultural understanding.

Notes to Chapter Three

1. The linguistic influence of the Norman Conquest of England was the influx to English of a considerable number of French words and expressions (see Crystal 1990:175-77; Zeiger 1973:432-33). Another evidence of such an influence is the Royal Arms of England on which the motto "Dieu et mon Droit" is written in French. This illustrates the impact of French culture on English political institutions after the Norman Conquest and which lasted almost to Henry VIII's reign when the British monarch saddled all responsibilities and powers: religious as well as political.
2. There are a number of words in English that can cause great offence; these words fall under three headings: taboo words, i.e. words related to sex and excretion or what we generally call the four-letter words, e.g. *fuck* and *shit*; expletives, also called blasphemous words, e.g. *damn* and *blast*, and swear-words relating to sex and excretion, e.g. *balls* and *ballocks/bollocks*. For a detailed description of such words and related expressions refer to the OALD.
3. Day on which Muslims annually celebrate the birth of the Prophet Mohamed (the 12th.of Rabie el Aoul in the Hegira calendar).
4. *Social competence* is defined not with reference to the sentence, but to the utterance. This refers to the speaker's knowledge of how speech acts are used in social situations (see Richards 1991: 129-130) .
5. Malinowski (1923) defines the term *phatic communion* as **'a type of speech in which ties of union are created by a mere exchange of words'**.

CHAPTER FOUR
STRATEGIES FOR CHANGE

CHAPTER FOUR

STRATEGIES FOR CHANGE

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CHAPTER FOUR

STRATEGIES FOR CHANGE

4.1. Introduction

Teaching a language involves conjoining two essential aspects: first, the learner must acquire a systematic use of the language in meaningful ways, both its spoken and written forms, i.e. the semantic and pragmatic dimensions; secondly, the learner must acquire a knowledge about the target culture, i.e. the aesthetic and social dimensions. We would all agree that knowledge of a language can only be beneficial in its own right; this does not necessarily determine its place in communicative language teaching. Turning to the teaching of English in our educational institutions, one can say regretfully, then, that the first aspect is by far the most dominant. At a time when there is much emphasis on the cultural component, with the purpose of developing cultural awareness and ultimately cross-cultural competence, culture teaching has remained peripheral. What is more, the idea of *de-Anglicizing* the English syllabi is strongly advocated, and consequently, English is taught in such a way that the learners are made to identify themselves through the learning content employed.

This pseudo-communicative language teaching calls for a radical change of the current situation. Indeed, research carried out by Byram and Cain (1998) in both France and the UK concluded that the socio-cultural context is of key importance in foreign language motivation, in the sense that the cultural component not

only increases learners' motivation but also leads to an improvement of their attainment, in short the cultural insights help to reinforce the functions and language forms. Consequently, there needs to be a more clearly structured and articulated methodology if the situation is to improve. Before proceeding to the practical analysis of our students' needs, it is imperative, however, to touch on a few central issues. These involve a redefinition of the teachers' role with respect to the literature relating to teacher education development, and the tenets of the intercultural perspective, textbook attributes, the treatment of the cultural component in ELT textbooks and its accommodation.

4.2. The Teacher: A Reflective Practitioner

A recent trend in foreign language teaching is to introduce teachers to ways of exploring and reflecting upon their teaching practices, hence reflective teaching (Richards and Lockhart, 1996). It might be worthwhile remembering that such a concept has been dealt with under different terms; Allright and Bailey (1994) and Head and Taylor (1997) use the terms 'exploratory teaching' and 'teacher development' respectively. Such an 'approach' focuses on the teacher and the actual teaching processes. It promotes self-inquiry and self-evaluation as a basis for decision making, planning and action. Head and Taylor posit that:

Teacher development draws on the teacher's own inner resource for change. It is centered on personal awareness of the possibilities for change, and of what influences the change process. It builds on the past, because recognizing how past experiences have or have not been developmental helps identify opportunities

for change in the present and future. It also draws on the present, in encouraging a fuller awareness of the kind of teacher you are now and of other people's responses to you. It is a self-reflective process, because it is through questioning old habits that alternative ways of being and doing are able to emerge.

(Head and Taylor 1997:1)

Reflective teaching turns teachers' attention onto themselves using a carefully structured approach to self-observation and self-evaluation. It is a helpful and insightful approach to explore the processes involved in the teaching/learning mechanisms in order to develop and improve the teacher's professional competence. The notion of reflective teaching, in essence, involves setting up a set of questions about the teacher as a practitioner, his role as a teacher, his beliefs and his learners' beliefs about teaching and learning, etc. As Clair (1998) notes:

As an individual, the teacher is the only one who knows where he begins his professional development and thus where he needs to go. The teacher knows best what steps need to be taken to become a better language teacher, researcher, or teacher educator.

(Clair 1998:465)

Arguably, the questions relating to teacher education development are so obvious that they need no comment, yet there are many teachers who rarely turn their attention onto themselves. All too often, attention is directed towards the learner, the textbooks, the physical context, the administration and its instructions and other related issues. Teachers who want to undertake a process of serious reflection need to look for effective ways to assess their teaching practices, and reflective teaching is one alternative. The following questions could help teachers introspect themselves in order to adjust their

teaching strategies in the light of a reflective self-assessment, and ultimately contribute to a betterment of ELT in Algerian educational context:

- How can I collect data about my own teaching?
- What is my role as an EFL teacher?
- What are the most important elements in an effective language teaching?
- What beliefs do pupils hold about English?
- How important is it to teach the world's prime language?
- What is the usefulness of the mother in an EFL classroom?

4.2.1. Investigation Procedures

A number of simple investigation procedures can be introduced to help teachers collect data about their own teaching. These include teaching journals, lesson reports, surveys and questionnaires, peer observation, and action research. According to Bastidas (1996) these represent a plan to acquire the knowledge, skills and attitudes needed for future self-improvement.

4.2.1.1. Teaching Journals

As its name implies, a teaching journal is a notebook in which teaching events are minutely recorded. The events are noted down for later reflection, for example to set up questions and hypotheses for future analysis and action research. The journal-keeping experience can serve as a support to large classroom management and provide useful insights into the individual learner development. This procedure can help develop a deeper understanding of the teaching/learning process, and consequently grow as better practitioners and educators.

4.2.1.2. Lesson Reports

A lesson report is a structured account or inventory that enables individual teachers or group of teachers to report the main aspects of a lesson. It helps the teacher to monitor regularly the processing of a lesson. To be effective, Richard and Lockhart (1996:9) advocate the preparation of lesson reports in accordance with the goals and content of a particular course. They put forward four procedures in the elaboration of self-report forms: (1) identification of the approach underlying the course, i.e. teaching activities, procedures and available resources, (2) preparation of a lesson report form, i.e. preparing a checklist to collect information about how a particular lesson was presented and practiced during a lesson, (3) utilization of a report form on a regular basis to record the teaching activities, procedures and resources and (4) review and comparison of lesson reports, i.e. meeting periodically other colleagues teaching the same level so that to gain the benefit of one another's experience and insights. This *cooperative development* to use Edge's (1991) term refers to the teachers' genuine caring and sharing of views and experiences; it is the most efficient means to serve their common aim. The following is a sample of a lesson-report form for structuring of lessons:

| | |
|--|------------|
| CLASS _____ | DATE _____ |
| GOALS AND CONTENTS OF LESSON _____ | |
| OPENINGS | |
| The activity I used to open the lesson was _____ | |
| The purpose of this activity was _____ | |
| The effectiveness of this opening was: | |
| a) very effective | |
| b) moderately affective | |
| c) not very affective | |
| SEQUENCING | |
| The lesson contained the following sequence of activities: _____ | |
| _____ | |
| The purpose of sequencing the lesson in this way was: _____ | |
| _____ | |
| The effectiveness of this sequence was: | |
| a) very effective | |
| b) moderately effective | |
| c) not very effective | |
| PACING: | |
| Strategies I use to achieve pacing were _____ | |
| The effectiveness of this strategy was: | |
| a) very effective | |
| b) moderately effective | |
| c) not very effective | |
| CLOSURE: | |
| The activity I used to end the lesson was _____ | |
| The purpose of this activity was _____ | |
| The effectiveness of this closure was: | |
| a) very effective | |
| b) moderately effective | |
| c) not very effective | |

Figure 4.1. Sample lesson-report form (source: Richards and Lockhart 1996:137)

4.2.1.3. Surveys and Questionnaires

Some aspects of teaching and learning could usefully be investigated by carrying out a survey or using a questionnaire. In this respect, they both enable teachers to collect information about other affective aspects such as attitudes, motivation and preferences, for example, to investigate the learners attitudes towards taboo topics. Feedback from questionnaires can provide useful information about the selection of teaching material (topics, task types, learning needs, supplementary language input to support mixed-ability classes). Feedback from questionnaires has the advantage of being easily quantified if well structured.

Responses to surveys and questionnaires depend obviously on the nature of the questions: open-ended type, such as:

Why do you study English? -----
-----.

Why do you want to study English? -----
-----.

Why is it important to learn English in today's world? ----
-----.

Or multiple choice:

Why do you want to learn English?

- To communicate with foreigners when travelling abroad.
- To read special (scientific) literature.
- To understand English/American pop music.
- To get a job in a multinational company.
- To surf on the web.
- To understand American films
- To chat with English-speaking people on the web.

4.2.1.4. Peer Observation

This procedure involves inviting colleagues to attend and observe the 'host' teacher's processing of a lesson. Such visits can provide a source of useful feedback and criticisms on one's teaching and can be very constructive in the sense that they serve as a scheme for mutual reflective assessment. One should note, however, that the 'guest' teachers should not be involved in evaluating a teacher's lesson (see 4.3. pages 261-263).

4.2.1.5. Action Research

Action research aims to solve classroom problems to develop appropriate methodologies, which in turn, can significantly improve the efficiency of classroom practices and eventually bring about desirable change. As Grookes (1993) posits, *the conducting of action research as a means of critical reflection on teaching ... has the potential to be a major component in the continuing struggle to improve language teaching* (Grookes 1993:8). From the empirical standpoint, it involves small-scale investigative projects in the teacher's own classroom, operating through a four-fold paradigm: planning, action, observation and reflection. The following diagram illustrates the interrelationship between the four phases:

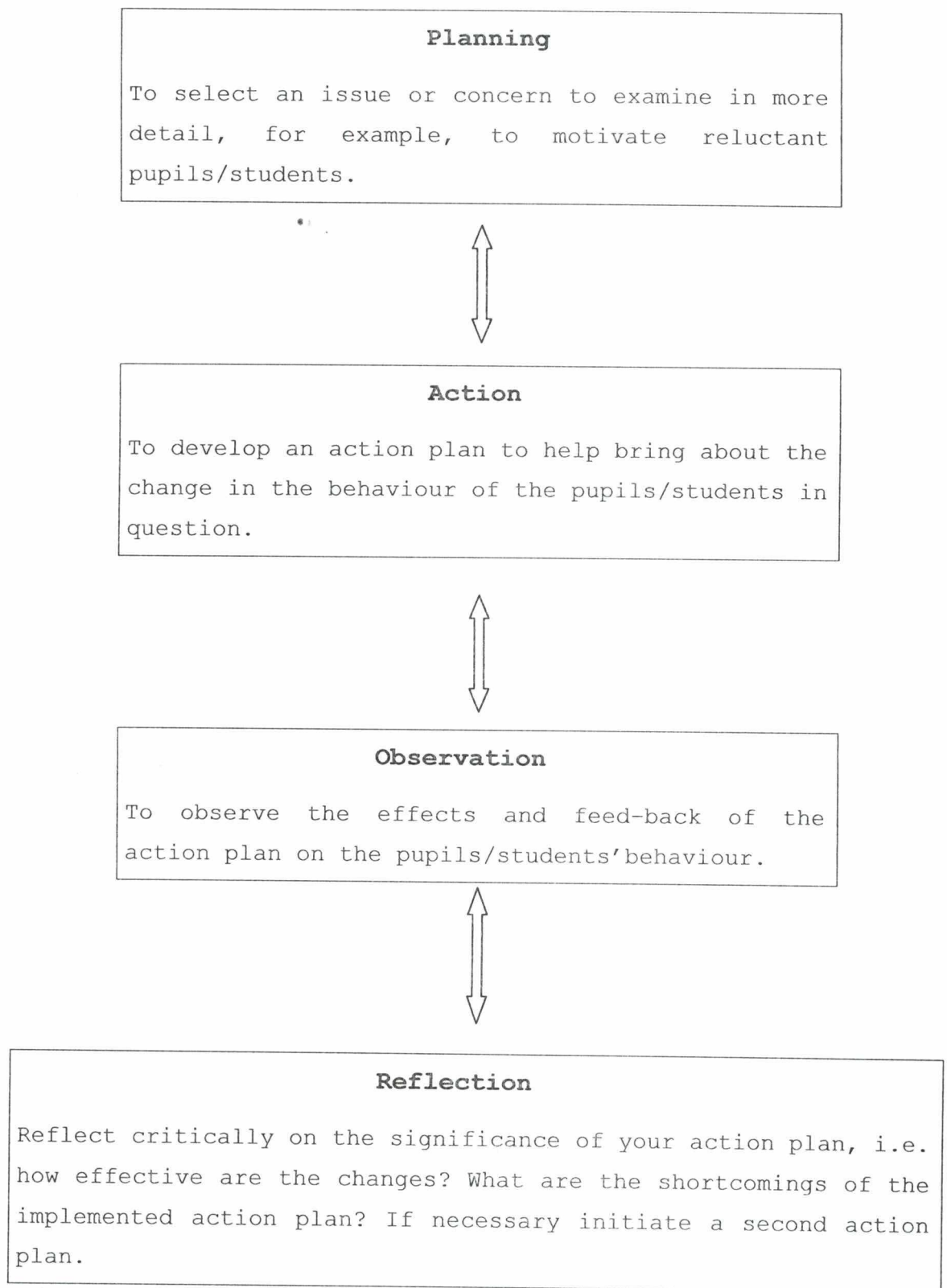


Diagram 4.1. Phases in Action Research Methodology

Arguably, the role of the teacher is seen as highly significant in terms of the successful

implementation of change. One of the first things teachers need to modify is their deadly routinized way of teaching. If teachers want to act as effective "agents of change" based on their own self-evaluation, self-improvement and self-introspective skills, they will be soundly equipped to exercise control over their teaching and to critically question educational reforms. Thus it is that Richards (1999) argues that:

The process of change occurs when teachers articulate to themselves and others what they want to change and why, when they identify the factors that inhibit change, and when they develop strategies to implement change over time.

(Richards 1999: 143)

Paradoxically, many teachers in our educational institutions are so focused on teaching that they do not have time to notice if their pupils are learning. In this respect, collaborative development is necessary to keep the process of reflection open to critical comments and to improve teaching effectiveness. On the other hand, teachers working together can come up with many more ideas than any trainer, and the ideas are more relevant to their context. Collaborative development is of paramount importance to novice teachers who can benefit from the experiences and insights of well-formed and well-trained teachers.

Turning to the practical side of the organization of teacher education development sessions, these should be envisaged as meetings of groups of colleagues working in the same institution (intra-group sessions) or in different institutions (inter-group sessions). From the managerial standpoint, teacher education development sessions should be scheduled on the teacher's timetable, specifying term calendar, dates and frequency of meetings, so that they become integral part of the teacher's professional duties.

Indeed, some aspects of this approach are more fruitful and insightful when placed under the supervision of a mentor (see below).

One should note, that the General Inspectorate of English issued a notice (March 1992) related to the role of what is called a "coordinator" whose role is that of a mentor in the context described in this part. At the practical level, unfortunately, these "coordination meetings" are active and operative only by the end of each term in the test elaboration.

4.2.2. Teacher Role Specifications

Though, at present the learning/teaching process is deemed to be learner-centred, the teacher still remains the pivotal element in the whole process. In this very specific context, it worth remembering the motto-like teaching process, "**A teacher is a P.L.E.F.T.E.R.**", put forward by the General Inspectorate of English to specify teacher role specifications. The acronym P.L.E.F.T.E.R. stands for the following:

Planner, i.e. the teacher sees planning and structuring of learning activities as fundamental to success in teaching and learning.

Linguistic model, i.e. the model learners should imitate.

Evaluator, i.e. the teacher assesses the learners' progress.

Facilitator, i.e. the teacher simplifies the learning process.

Team member, i.e. the teacher takes part in cooperative activities and team work.

Educator, i.e. the teacher serves as an example suitable for imitation.

Team member, i.e. teachers are encouraged to work together as a team rather than to teach in isolation from other teachers in the school.

Researcher, i.e. the teacher is encouraged to conduct research related to language learning, including research in his own classroom.

Professional, i.e. the teacher is expected to continue with professional development by taking part in workshops and conferences, reading professional journals in the field, and joining professional organizations.

In like manner, the notion of *professional*, has been expanded to cover other attributes. The teacher, in this respect, should possess an underlying understanding of the principles of their practice, not just a collection of technical skills. According to Ur (1997/2001), this profile of the teacher as professional

equips them [teachers] with the ability and authority to criticize input from other professionals and academics and evaluate its appropriateness or acceptability in principle or for specific contexts.

(Ur 2001:3)

Making use of those attributes, we interviewed fifty English language teachers (twenty-five male teachers and twenty-five female teachers) and asked them if their profile as teachers corresponded to the various roles outlined above. The following table summarizes the statistical results obtained:

Researcher, i.e. the teacher is expected to keep up with the latest development in the field of language learning.

However, this account reflects partially what the teacher, as a practitioner and researcher ought to do with respect to the requirements of the teaching profession. More importantly, the teacher should account for the specificities of the teaching situation; the teacher is in a better position to know what his pupils need, what their interests are, and what should be done to adjust these needs and interests to the requirements of the school curriculum (Clair 1998).

It is interesting to note that the roles of the teacher, as a practitioner and researcher, have been considerably expanded in recent years. Richards and Lockhart (1996:99-100) identify eight teacher role specifications; the following are intended to teachers who think about their task and want to improve their classroom performance:

Needs analyst, i.e. the teacher determines students' individual needs following institutional procedures (e.g. a structured interview) and uses the information obtained for course planning and development.

Curriculum developer, i.e. the teacher develops his own course plans and syllabuses based on students needs.

Materials developer, i.e. the teacher develops his own classroom materials.

Counselor, i.e. the teacher is encouraged to identify students who are having problems and learning difficulties, and to offer individual counsel to students who need it.

Mentor, i.e. the teacher assists less experienced teachers with their professional development.

| Role | Male teacher | Female teacher | Total in % |
|----------------------|--------------|----------------|------------|
| Needs analyst | 15 | 7 | 44% |
| Curriculum developer | 9 | 5 | 26% |
| Material developer | 4 | 2 | 12% |
| Counselor | 7 | 5 | 24% |
| Mentor | 11 | 3 | 28% |
| Team member | 9 | 3 | 14% |
| Researcher | 11 | 5 | 32% |
| Professional | 7 | 2 | 18% |

Table 4.1. Percentage of teachers catering to the requirements of the teaching profession.

The table clearly reflects the discrepancy between what teachers actually do (occupational role), and what they feel they should do (professional role). Surprisingly, male teachers seem more mindful of their duties than female teachers. The only evident reason given to explain such discrepancies is that male teachers have more spare time outside teaching hours; some female teachers do recognize that the time left after teaching duties is usually taken up with household chores. On the other hand, there is a recognition of some form of carelessness on the part of some teachers, but often indirectly stated. Consequently, the steep fall in educational standards and lack of discipline are, in part, due to some teachers' lack of commitment and devotion to their jobs.

Interestingly, and perhaps contrary to common sense, some teachers have touched on a striking phenomenon that has turned to become commonplace in many schools: to offer extra remedial lessons to the pupils. Kamel B., a 3rd Secondary-School year English teacher, notes that:

The benefits of such a compensatory teaching are wide-range: the number of students is very limited (not more than ten), the teacher explains every single word or structure in Arabic or in French, he goes through the exercises that were done in class and the pupil has all the chances to succeed. That's an extra to the teacher to make ends meet.

However, such an endeavour is worth praising, and deserves encouragement and support if it carried out on a regular basis, and officially scheduled on the teacher's school time-table. Unfortunately, it interests only those who have the financial means and can therefore afford such a compensatory teaching.

Another factor which is part of the teacher's duties, and which plays an important role in increasing motivation and helps overcome some negative personality traits is the feedback learners receive from the teacher on their performance. Richards and Lockhart (1996) notes that:

Feedback can be either positive or negative and may serve not only to let learners know how well they have performed but also to increase motivation and build a supportive classroom climate.

(Richards and Lockhart 1996:188)

With these notes in mind, let us examine a variety of strategies that help in giving positive feedback.

Acknowledging a correct answer: The teacher acknowledges that a pupil's answer is correct by saying, for example, "Good" or "Yes that's right" .

Indicating an incorrect answer: The teacher indicates that a pupil's answer is incorrect by saying, for example, "Yes, but..." or "No, that's not quite right".

Praising and encouraging: The teacher compliments a Pupils for an answer, by saying, for example, "Well done", "Yes an excellent answer" or "go on" .

Expanding and modifying a pupil's answer: The Teacher responds to a pupil's answer by providing more information. For example:

Teacher: Does anyone know the capital of England?

Pupil: London.

Teacher: Yes, London and it is also the capital of the United Kingdom.

Repeating: The teacher repeats the pupil's answer.

(Adapted from Richards and Lockhart, 1996:189)

It is common knowledge that these strategies are very dependent on the experiences the teacher brings, and the ingenuity and empathy with which he approaches pupils. They often dispose pupils with negative personality traits to overcome their fear, anxiety, timidity or shyness and thus place them at the same pace as the other learners. Many teachers note that some learners avoid participating in class so as to avoid the chance of making mistakes. The following excerpt illustrates the experiences lived by a highly timid schoolboy when called to perform some classroom activities, as well as the teacher's behaviour towards such pupils:

But I was still shy and half paralysed when in the presence of a crowd, and my first day at the new school made me the laughing stock of the classroom. I was sent to the blackboard to write my name and address; I knew my name and address, knew how to write it, knew how to spell it; but standing at the blackboard with the eyes of the many girls and boys looking at my back made me freeze inside and I was unable to write a single letter.

'Write your name,' the teacher called to me.

I lifted the white chalk to the board and, as I was about to write my mind went blank, empty; I could not remember my name, not even the first letter. Somebody giggled and I stiffened.

'Just forget us and write your name and address', the teacher coaxed.

An impulse to write would flash through me, but my hand would refuse to move. The children began to titter and I flushed hotly.

'Don't you know your name?' the teacher asked.

I looked at her and could not answer. The teacher rose and walked to my side, smiling at me to give me confidence. She placed her hand tenderly upon my shoulder.

'What's your name?' she asked.

'Richard.' I whispered.

'Richard what?'

'Richard Wright'.

'Spell it.'

I spelt my name a in wild rush of letters, trying desperately to redeem my paralysing shyness.

'Spell it slowly so that I can hear it,' she directed me.

I did.

'Now can you write?'

'Yes, ma'am.'

'Then write it.'

(From *Black Boy* by Richard Wright)

In a very moralistic form, a teacher lucidly states:

I have come to a frightening conclusion. It is my personal approach that creates the climate. It is my daily mood that creates the weather. As a teacher, I possess the tremendous power to make a child's life miserable or joyous, I can be a tool of torture or an instrument of inspiration. I can humiliate or honour, hurt or heal. In all the situations, it is my response which decides whether a crisis will be escalated or de-escalated, a child humanised or de-humanised.

(In Syllabus for EFL, 1999:1)

In the same line of thought, Mohamed H., a young English language inspector, reports that:

"reluctant" EFL pupils can make significant progress if the teacher helps them become aware of their individual problems and to help them cope with them. It's a matter of savoir-faire which consists in the use of motivational techniques to create classroom climate and motivation; most language teachers should be aware of those strategies... Improving the learners motivation is part of the teachers' responsibility. With a little goodwill and ingenuity we could probably improve things quite quickly.

This is obviously another way of saying that a spirit of cooperative effort and sympathetic atmosphere may have a supportive effect, and can lead reluctant pupils to look forward to English lessons, which, in turn, help establish friendly contacts with the English language environment. Our teachers need to understand that action research (see 4.2.1.5. pages 239-240) can play a major role in giving a renewed sense of purpose; our learners need to be "handled with care" so that they can play their part fully.

In the same line of thought, the issue of pupils indiscipline can be re-evoked in this chapter. Needless to say, this problem is alarmingly increasing, and consequently many teachers have lost their enthusiasm, and as mentioned earlier (see 2.4.4.4. pages 145-146), spend more time and energy dealing with behaviour management than actual teaching. The question of how to put an end to the pupils' unbridled behaviour and lack of restraint is becoming increasingly serious. Virtually, all teachers note with disgust that, of the various pedagogical problems, the issue of indiscipline is the most pressing one. An in-depth investigation of the issue is well beyond the scope of this chapter. Instead, we would like to focus on the teacher's role, and in so doing highlight another facet of the issue. Teachers must realize their responsibilities and fulfil their duties so that pupils consider their conduct worthy of emulation. The relationship between the pupils and teacher should be built on mutual respect and understanding.

Many educationalists have pointed out that indiscipline has increased because of teachers who are unqualified and indifferent towards their responsibilities. Language inspectors often report that some teachers tend to

teach in ways that fail to promote learning. Moreover, it is necessary to reform the educational system and set up conditions so that learning English would become responsive to the country's changing needs, and be well received by pupils who do not always perceive this as a necessarily worthwhile objective.

The problem of indiscipline can also be traced to the parents' role and the nature of relationship they hold with their off-springs. Parents often exaggeratedly spoil their children; this excessive affection and indulgence, too, leads to indiscipline. This is not to suggest that parents should not overtly express their love to their children; what is implied is that parents should not overindulge them to the extent that their children devalue moral conduct, humility and civility and become unrestrained (Vyas *et al.* cited in Hinkel 1999:88).

Looking forward to the challenges of the twenty-first century, one wonders what professional qualities will be needed for successful and skillful teaching. Of particular interest among the traditional qualities are flexibility and creativity. Our rapidly changing society requires flexibility, the ability to adapt oneself to new ideas and experiences. Teachers should work together to gain the benefit of one another's experiences and insights. Next, creativity, the capacity to create in an imaginative way processes and schemes, is a cardinal attribute by which professional competence can be developed and improved further. Just as these attributes of character are desirable today, so in the future they will surely continue to be decisive in determining skilled teaching.

4.2.3. Effective Language Teaching

Indeed, teaching is a very personal activity, and therefore many individual teachers bring to teaching very different assumptions and beliefs about the nature of effective teaching. Some teachers from traditional educational systems sometimes react negatively to attempts to teach communicatively. They feel that grammar is the proper focus of a language course and everything else is just waste of time. This can be seen by comparing the following comments obtained through a structured interview with two English teachers in the same Middle School; the interview evolved round their teaching experience, the teacher-pupils relationship and the method/approach they favour most in their teaching, i.e. what are the most important elements in an effective language teaching?

Female teacher:

My name's Meriem B. I've been teaching English for more than five. Well, my pupils are a bit rowdy, it's rather normal for kids aged fourteen and fifteen. Most of my colleagues think I'm too friendly with the pupils. I don't know whether it's one the qualities of a good teacher or something else.....As regards grammar, I don't give it too much importance, what matters most is to develop in the pupils the ability to communicate.....

Male teacher:

My name's Said D. I started teaching English twenty-three years ago. Most of my pupils are teenagers. When I enter the classroom the pupils stand up, they should raise their hands when they want to speak. For me, as an old proverb suggests "Better be feared than loved"... I think grammar is the backbone of any language programme, the rest is a sheer waste of time.

From the comments, we can see that these two teachers hold quite different views about classroom

management and quite different theories of teaching. The former tends to be tolerant in her relation with the pupils, and promotes a function-based approach; the latter seems to dominate the classroom through very authoritative strategies, and promotes a rule-based approach.

Interviews with teachers about the most important elements in an effective language teaching programme yielded three different answers: 1) focus on grammar rules and a conscious understanding of the language system (42%); 2) focus on the discrete skills listening, speaking, reading and writing (27%); 3) focus on interactive communication and the ability to function in "real" social situation (31%). Although they conducted their teaching in quite different ways, all teachers felt that their teaching was effective. These classroom practices reflect the theoretical beliefs teachers hold about language teaching.

The notion of eclectic teaching is at the core of this part. Yet, it is the teacher's responsibility to find as much as one can about the approach or method that he is required to use and to determine ways to make it relevant to one's classroom context.

Arguably, the efficacy of using methods developed for EFL/ESL contexts is implicitly being called into question and the term "post-methods" era is used here and now in the ELTM literature. Increasingly, teachers are urged to make their own decisions about how best to plan and implement lessons, including their use of materials. As a result, effective instruction is seen more as how well the teacher develops and teaches a course that meets learners' needs and presents content in a meaningful way than how well the teacher follows a given method (Harshbarger 2002). Consequently, emphasis is placed on teacher education development and learner autonomy.

Another related aspect of teaching is to inculcate in the learner some independence, or what would be called, independent learning. This form of learning aims primarily at **'helping learners develop the knowledge and skills to learn more effectively and independently'** (Sinclair 2002:1). The most important development which has had an enormous influence on the concept of learner autonomy is the recent advancement in technological communications, such as the worldwide web and internet-based learning, what is technically termed *Computer-Assisted Language Learning*, or *CALL* for short. Many teachers in other disciplines (history, geography, natural sciences etc.) are aware of the pedagogical relevance and importance of the internet. They ask their pupils to prepare "exposés" (extended research essays) on a particular topic using web-retrieved documents. Thus, what can done in a subject-matter can be extended to English and other foreign languages. In so doing, the students make the move from passive learners to active information explorers (Barnes 1994).

However, teachers who are not familiar with the concept of independent learning, and still cling to the traditional focus on teacher-centred methodologies should explore this approach and start their pupils towards the path of independent learning. As Wilson (2001) notes:

Learner autonomy is a key feature of individualized learning and teachers need to train their students to use self-access centers in the most effective way.

(Wilson 2001:10)

On the hand, electronic literacy¹ is now a life skill. Computer skills, to explore interactive multimedia, and using English online, to actually communicate with people in other parts of the world in English, are probably

very valuable skills for academic success and professional development for the student and teacher respectively (Warschauer 1999; Crystal 2001). Just as these skills are desirable today, so in the future they will undeniably be *sine qua non* in determining success and development.

This point would lead to what is surely another aspect of the argument relating to the use of the internet, and how to make the most of web-retrieved documents on a larger scale. The establishment of what would be termed *professional development workshops* could be extremely useful if scheduled on a regular basis -say once a week. At present, the need for well-trained and well-informed teachers calls for a radical change so that teachers would be keep abreast of the country's new imposed socio-economic aspects of development as a result of the globalization process. These workshops serve a two-fold purpose:

1. Connecting with educational networks through the web site to be aware of the different actions and issues in ELT.
2. Sharing and exchanging insightful experiences and new ideas with EFL/ESL teachers worldwide.

To make these workshops operative and insightful, each week a small group of teachers read and report on an article. This is especially beneficial for our context where materials and resources are at a premium (Ourghi 2002).

4.2.4. Pupils' Beliefs and Assumptions

To teach in a way that suits every single learner in the classroom is practically impossible. Yet, some pupils find that the teacher is quite useless to them; they articulate their views in very specific terms, as is illustrated by the following interview with some Middle

School pupils about what they think of the English course and their English teachers:

Amine, how do you feel about English?

I like some bits of it, and I don't like other bits. I like some lessons, but some are really boring, and he [teacher] doesn't do anything you like. And if you don't understand it then the teacher doesn't explain anything. Mr. G. is really boring.

How about you, Yacine?

It's boring...she still treats you like a little kid...you should sit down and just be quiet while listening to her. She's useless...she can't teach...she's useless. She doesn't understand things.

How about you Nassima? Do you like English?

Yes, I love it. I like my English teacher, she's nice. But I hate my.....teacher and myteacher.

At first sight, one might say that young children seem to identify school subjects with the teachers who teach them. Yet another background issue is that languages are typically seen as girls' subjects, that is, girls are more receptive to languages. This is seen in the following statements reported by a trainee-student:

During my training, I have noticed that girls are more motivated and interested than boys. It seemed that boys were totally uninterested. Many boys see English as an 'effeminate' language that should be used by girls.'

As far as we know no research has been done on how girls are keener on and more favourably disposed to learn languages. Until any definite results emerge, we still think that such assumption is more speculative than research-based. However, in our English Language Section the number of female students outnumbers by far the number

of male students, representing nearly 90% of the total (see Table 2.6. page 159) .

Another point to keep in mind is the associative meanings between the language and the pupils attitudes. Indeed, most of our pupils have not had sufficient experience of the target language community to have attitudes for or against it. If the French language represents different things to different pupils: the language of academic excellence and intellectual pursuit, a necessary extension of their communicative repertoire for coping with some life's demands or the language of colonialism and therefore an obstacle to promoting a sense of nationalism, what about the English language then? The assumptions pupils hold about English can be summarized as follows:

- *English is an international language.*
- *English is a language like the other languages.*
- *English is the language of scientific development.*
- *English is the language of pop music.*
- *English is the language spoken in America and England*
- *English has many sounds that resemble many sounds in Arabic.*
- *One ought to learn foreign languages because the Prophet (MPBH) has recommended it saying that, "He who has learnt a community's language is safe from their evils".*

Although the pupils' assumptions about the English language may sometimes represent stereotypical impressions, these beliefs do, nevertheless, express realities which may influence the learning process and may help develop positive attitudes. In this case, one important aspect of this new experience is the image of the community which the learner derives from the teacher and the ELT textbooks; they are the learner's sole or major source of language experience. Pupils, very often, follow

the example of people they respect, and above all that of the teacher. In this regard, effort should be made to design courses which will encourage all pupils to perceive the English language as a valuable instrument for communication (the communicative needs may be immediate or longer-term), and scientific research.

4.2.5. Teaching English: A Privilege

The introduction of EFL as a compulsory subject-matter in the overall school curriculum, regardless the streams, adds an important facet to the general learning and instruction of pupils. However, some ELT teachers have, somehow, an inferiority complex compared to those who teach traditional subjects, such as mathematics, physics and other applied sciences. Needless to recall, English is the most successful language of world communication, with an estimated 1,500 million speakers. What is more, the proliferation of web sites and electronic retrieval systems continue to increase the record of achievements of the English language. In sum then, English has become the *sine qua non* of global communication. In the light of such importance, the teacher of English needs to respond, with pride, to this situation to better prepare his pupils for such a requirement.

Admittedly, the prime and ultimate goal of foreign language education is the socialization of learners with the target language community. However, another *de facto* goal in today's world education system is to enable the younger generations to develop sound proficiency in English to gain access to the huge wealth of scientific and technological knowledge stored in English. In this specific context, one should note that eighty percent of information recorded in the electronic retrieval systems of the world

is stored in English (Crystal 1990:7). In this respect, professional and academic content that learners would need in their future employment should become central components of ELT courses.

With the on-going process of globalization the implications of ELT policy ineluctably fall into three broad perspectives: educational and scientific, economic and cultural. These objectives, summarized in the diagram below, form the bases of the prospects of the English language in Algeria's changing socio-economic and educational context. There are, indeed, noble advantages to be gained in looking at teaching English as a profession among other professions.

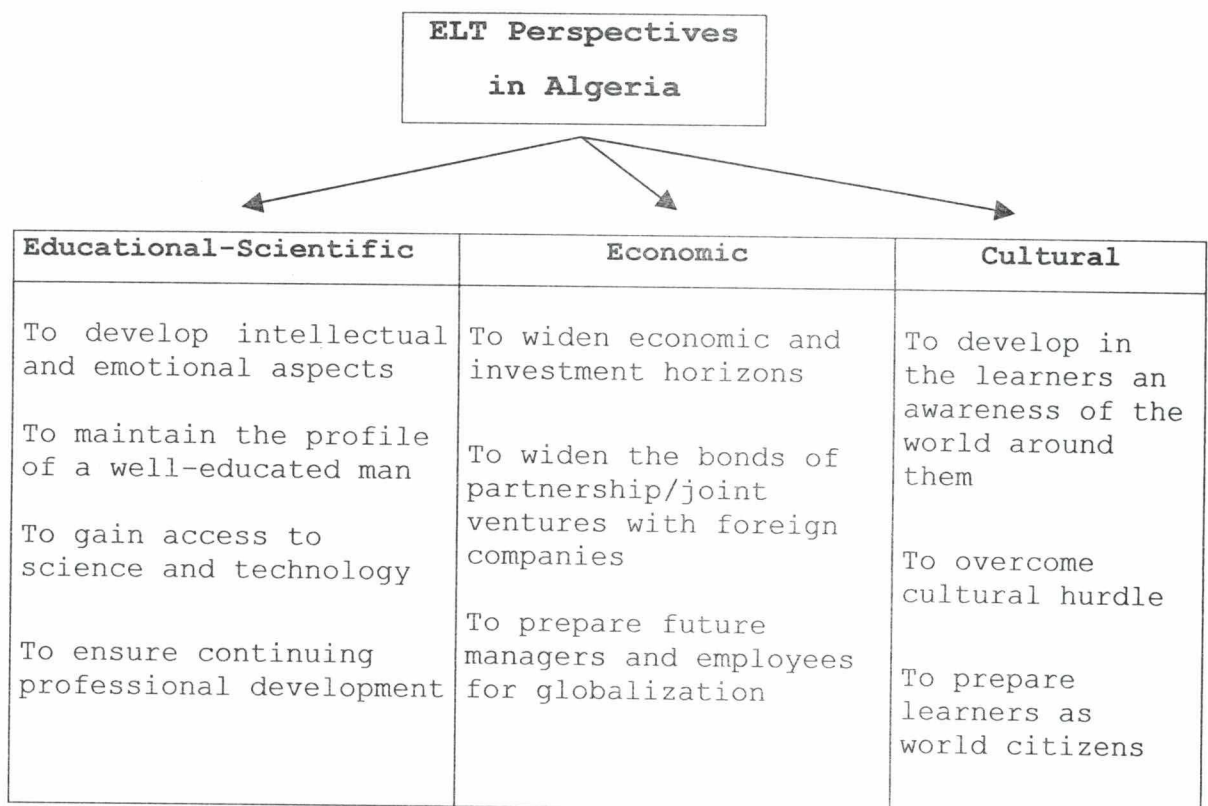


Diagram 4.2. Mid and long-term objectives of ELT in Algeria

It is worth remembering in this context that the cultural perspective is being used here a broad term to

include a cluster of related concepts such as cultural enrichment, cross-cultural understanding, international understanding, tolerance vis-à-vis others' differences, etc. all of which transform cultural barriers into cultural bridges.

4.2.6. Use of Arabic and/or French

Another background issue concerns the use of the mother tongue. Here mother tongue, as one might interpret it, is being used in its inclusive sense to include a set of linguistic varieties, such as Classical Arabic, Algerian dialectal Arabic, Berber, etc. Some time ago, language teaching theories (the direct method with its principle, *Never translate: demonstrate*, the oral approach with its characteristic, *The target language is the language of the classroom* and to a lesser extent the communicative approach) believed that it was quite wrong to use the mother tongue in the classroom. Though this dogma is now dying out, it is still perpetuated by some individual teachers in many classrooms. It should be born in mind that:

Foreign language learning cannot completely bypass the learners' first language, especially, in the early stages. Sensible use of the mother tongue, when possible, can speed up classroom management in terms of time and energy, and can make grammar and vocabulary explanations clearer and complete.

(Swan and Walter 1995:17)

The grammar-translation method produced excellent results, yielded high academic standards and proved very efficient on some aspects of language learning - knowledge about the language.

However, many teachers note that the pupils' poor command of the French language is another serious handicap

(see 2.4.1. page 124). At present, it does not help in explaining some English words and structures as it used to do in the past. They make this point clearer when they assert that the French language, because of its linguistic affinities with the English language, had contributed enormously and effectively in the development of the English Romance-origin words and consolidation of many aspects of the grammar of English. Arabic becomes a useful aid only at the lexical level.

Conversely, teachers should try to dissociate pupils from their own linguistic background by compelling them to speak English outside the classroom, for example in the corridors. In general the technique is quite simple. One simply assumes that one is in a typical English school, and proceeds as if one is in England. In this way, the pupil finds himself in a micro English-speaking environment where to satisfy his needs, he must use English.

The urgent call for the implementation of innovation and change in the Algerian education system cannot be achieved without first and foremost a sound teacher-led research methodology. A methodology which draws on the principles developed in the literature of critical reflection, collaborative development, independent learning and other related aspects of the teaching/learning processes. It is hoped that the proposed methodological framework will afford some food for thought about the larger context of English Language Teaching Methodology of which teacher education development forms a meaningful part, or at least, to think about the processes by which professional competence is developed and improved.

4.3. Attitudes To Being Observed

The establishment of an "open-door" policy² and the implementation of system of cover which frees teachers to observe their colleagues on a regular basis is an initiative that deserves encouragement and support. In such situations there can be a flourishing exchange of experience and ideas between teachers and a strong feeling of working in a creative environment.

4.3.1. Observation: An Aversion

Yet, many teachers have an aversion to being observed and EFL teachers are no exception in this respect. Teachers tend to regard their classroom as their own private territory and often maintain that the presence of an outsider in their classroom has an adverse effect on their performance and on that of their learners. The inevitable feeling in such circumstances is that the teacher will be criticized by the observer, that he will not like the way the teacher does things or, that he is somehow doing "wrong". It need not be like this, however.

4.3.2. Observation: Collaborative Learning

If observation is set up in a constructive and positive way, it can have an extremely beneficial effect on both the observed teacher and the observer. If the relationship between the teacher and his colleagues is established as a kind of "partnership", with both sides clear at the outset what the purpose of the observation is, then the observation itself can be an extremely positive process. A basic principle can be that both sides set out to learn from experience.

4.3.3. Observation: Advantages

Open-door policy offers a number of advantages that can accrue to both the observed teacher and the observer:

- For the teacher this may be an opportunity to get some informed feedback on his teaching in general or on some specific aspect of it. It may be to get feedback on the effectiveness of a particular lesson, technique, activity or piece of material.
- It may be a chance to explore different ways of approaching what was done in the lesson.
- For the observer, this kind of collaborative observation can be an important source of new ideas. The observer may also be able to focus on the performance of the class as a whole or on individual learners and to give the teacher valuable feedback on this aspect of the lesson.
- If the lesson is a resounding success, the observer may wish to reflect on why things have worked so well. If, on the other hand, the lesson has not worked so well, the observer, together with the teacher, may be able to explore the reasons for this and to put forward alternative suggestions.

Clearly, such a scenario works best when teachers are in a position to be observed by colleagues rather than by figures of authority or inspectors of some kind. How many medical doctors, lawyers or engineers regularly get the chance to see a colleague in action or to get feedback from a colleague on their work. In our educational institutions such opportunities are fairly rare, except in the context of evaluation and control. Perhaps we EFL teachers are particularly fortunate in this respect. Obviously, open-door policy can give teachers a boost to their confidence and be a positive and empowering experience of teacher education development.

4.4. Teacher Education Development: Reflections

The empowerment of the teacher, in the sense of endowing him with the status of an autonomous professional, i.e. responsible for, and an authority on, professional learning and practice, rather than subordinate to external authority and expertise (Ur 2001), does not always happen in most of our educational institutions. There are several instances of situations where some sessions of "teacher education development", organized under the form of "study days" or "coordination meetings", are understood as a training methodology based on involving teachers in interactive discussion, but where the ultimate goal is to get them to accept innovation and change that have been determined elsewhere: by the Ministry of education, or by some authoritative group of experts who are not themselves teachers.

The success of such teacher development sessions is evaluated by the extent to which the managers of the project succeed in convincing teachers to take on board these innovation and change. In such cases, teachers appear to be given some measure of freedom to express their opinions, ideas and initiate discussion, but the aim of the organizers of the project is to use this discussion in order to persuade the teachers to adopt certain pre-determined ideas for change, rather to explore and develop their own.

4.4.1. Internal Sources of Input

Admittedly, the most important and central source is the teacher's reflection on their own experience. Yet, to learn only from oneself and other people's critical

observations, what would be called *internal sources of input*, will not suffice for an optimal teacher learning (Hayes 1995). The internal sources of input operate as follows:

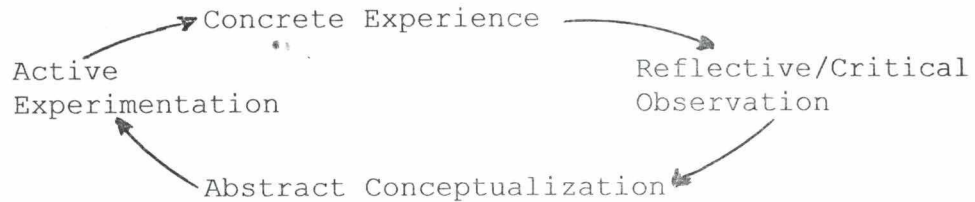


Figure 4.2. Model of Teacher Development based on internal sources of input (after Kolb, 1984).

4.4.2. External Sources of Input

The teacher needs also to supplement his experimentation by finding out about *external sources of input*, i.e. the amount of knowledge, practical and theoretical, that has been amassed by other practitioners, thinkers and researchers (Figure 4.3.). It might be helpful to schematize the relationship between the internal and external sources of input as follows:

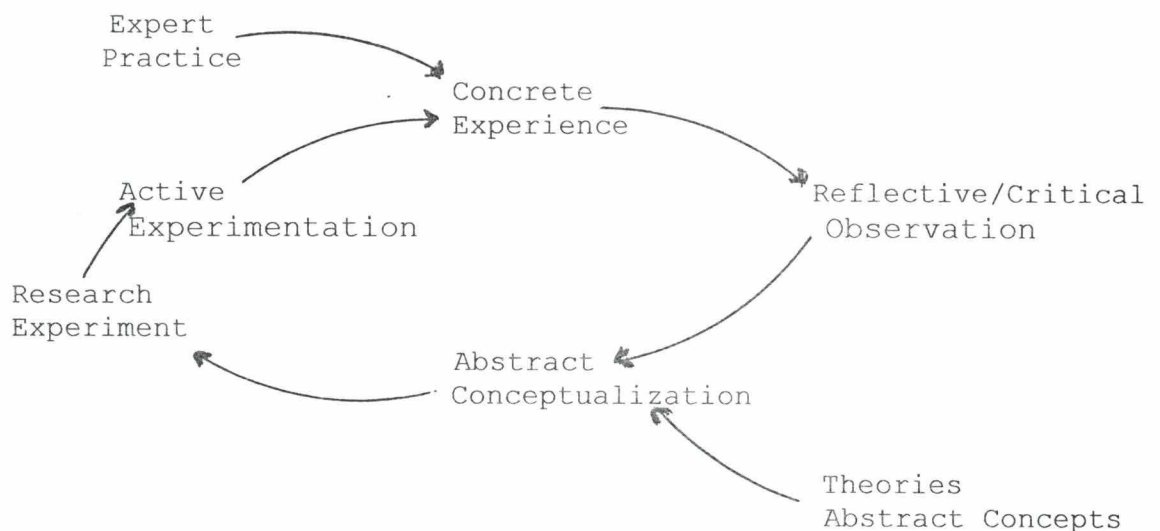


Figure 4.3. Optimal Teacher Learning combining both sources of input: internal and external (after Ur, 2001).

Such knowledge, however, cannot be taken on board simply through reading or hearing about it. In order to function as real knowledge and not just as inert items of information, the teacher needs to process it through his own experience, reflection, conceptualization and experimentation, and to construct his own understanding of it. This is another way of saying that not all external input will necessarily be accepted and extensively adapted. The teacher's processing and *savoir-faire* will "filter out" those aspects which do not seem to be appropriate or comprehensible, and finally absorb the knowledge in the form which fits in his own thought and action (Bax 1995). Surely, a proper model of teacher education development would need to take into account both sources, internal sources of input and external sources of input. In sum then, teachers should learn selectively and critically from academic's research and thinking, and not accept these as the main authoritative bases for professional knowledge (Ur 2001).

4.4.3. Teacher Training vs. Teacher Education Development

Another related teacher learning model is teacher training. However, a clearcut division should be made between teacher training and teacher education development. Teacher training may be defined as preparation for professional practice usually through formal courses at universities and colleges; teacher education development, as described previously, refers to professional learning by teachers already engaged in professional practice. Thus, the first basic difference is that teacher training implies pre-service learning, and teacher education development in-service learning. A further very basic and far-reaching distinction implied in the above definitions has to do with

their underlying theories of the nature of professional learning (Higgs 1996).

The distinction between teacher training and teacher education development is an interesting one, and, like Krachen's *learning* and *acquisition* of language, it has given rise to some useful and productive thinking about the nature of professional learning. More importantly, the distinction ceases to be a useful one if the two concepts are considered to be completely separate or mutually exclusive.

The following table, based on the literature related to models of teacher learning by Allright and Bailey (1996), Clair (1998), Edge (1991), Hayes (1995), Head and Taylor (1997), Higgs (1996), Kolb (1984), Richards and Lockhart (1996), Ur (1997/2001), and Wallace (1997), sets apart the principles underlying the two concepts:

| Teacher Training | Teacher Education Development |
|--------------------------------------|--|
| Imposed from "above" | Initiated by "self" |
| Pre-determined course structure | Structure determined through processes |
| Not based on personal experience | Based on personal experience |
| Externally determined syllabus | Syllabus determined by participants |
| External evaluation | Self-evaluation |
| Input from experts | Input from both participants and external sources |
| Unthinking acceptance of information | Personal construction of knowledge |
| Isolated | Collaborative |
| Stresses professional skills | Stresses both personal development and professional skills |
| Disempowers individual teacher | Empowers individual teacher |

Table 4.2. Contrasting list of principles between teacher training and teacher education development

Arguably, teacher education development, on its own, is not a very efficient means for bringing about innovation and change. A combination of aspects of training and teacher education development is needed. The aim in dealing with the two concepts, it has been, to clarify and order some form of thinking on concepts which have been rather fuzzily defined, and are confusing and ambiguous for the majority of our teachers.

4.5. Intercultural Language Teaching and Teacher Qualifications

The language teaching profession occupies a central stage in intercultural language teaching. The teacher's role is bound to be different here from the traditional one. The teacher is no longer regarded as the basic source of knowledge, but rather as an intercultural interpreter who draws out the knowledge that each learner has potentially within himself in order to discover the target culture on the basis of reflexivity. Consequently, if we want to contribute to bringing about changes, there needs to be in-service teacher training for EFL teachers on a formal basis.

In-service teacher training programmes are usually carried out under different forms: study days, seminars, symposia or series of conferences and workshops. Traditionally, these academic meetings are seen as a forum for the exchange of ideas and experience and the production of conforming minds. From the technical standpoint, Wallace 1997 notes that:

The effectiveness of such courses will obviously depend on how well they relate to the trainees' own reflection and practice. In other words, the trainees (the in-service teachers) may evaluate the inputs in terms of their own practice and either decide to change their teaching in some way or not.

(Wallace 1997:52)

Yet, our initiative is different in many respects: its main aim is to supply the teacher with the needed skills, sought knowledge and reflective attitudes which are necessary if he is to participate in the process of change and 'embrace the intercultural wave'. However, it is a daunting task to make teachers experience that if the

situation is to improve it requires changes in their self-concept, in their attitudes towards the target culture and in their teaching skills in general. In sum, these are the main three attributes of our endeavour in which the ultimate aim will, obviously, be to think about the processes by which professional competence, by and large, can be developed and improved.

Arguably, most of our teachers are practitioners and therefore do not have the necessary professional terminology to cope with and reflect upon theories and proposals for practical applications. Their courses are still based on the oft-held principle of language forms versus functions; this pseudo-communicative language teaching, one could argue, does not support reflective learning, nor does it raise the learner's cognitive abilities and thinking skills. Probing and thought-provoking topics which raise issues, develop ideas and extend the intellectual boundaries of the discourse have been pushed to the margins. However, the goals of the past, usually limited to selected communicative functions, need to broaden to include an understanding of both the native and target culture.

Yet another background issue, on a much broader scale, is that the concept of culture teaching is generally misunderstood by many teachers; it is generally equated with civilization and literary works. Very few teachers associate it with the teaching of aspects related to life and ways of living in the target country. Worse still, some teachers' understanding of culture teaching refers, in a certain sense, to the learners' native culture. These misunderstandings give a fair picture of the overall failure of culture teaching in our educational institutions.

The initiative in question serves a threefold purpose: for one thing it aims at acquiring culture-specific knowledge, for another at developing the teacher's professional skills and thirdly adjusting attitudes:

4.5.1. Acquisition of Culture-specific Knowledge

The acquisition of culture-specific knowledge is one of the tenets of the intercultural approach. Owing to a lack of self-access facilities which can assist language learning, there are very few opportunities for learners to get in touch with the target language and culture -the use of computers or other tools, such as multimedia or websites being very limited. It is to this end that teachers should have a sound knowledge of both the target culture and their native one to open up learners to other cultures. The following principles lay the foundations for a scheme of may be done to develop a culture-specific knowledge:

- Teachers should have and seek knowledge about their own country and community.
- Teachers should have and seek knowledge about the sociocultural environment of the target language communities or countries.
- Teachers' knowledge should be active knowledge ready to establish associations between the main stream and target cultures.
- Teachers should have and seek knowledge about the variables affecting the acceptability of social behaviour.
- Teachers should have or seek knowledge about the taboo topics, expletives and swear words of the target communities³.

4.5.2. Development of Professional Skills

The development of the needed professional skills is another cardinal facet of intercultural language learning. These following skills provide teachers with 'core skills' to select, structure, adopt, evaluate, and create language teaching material and language practice activities.

- Teachers should have an appropriate communicative repertoire for various social functions and develop further the language skills needed for extended discourse.
- Teachers should have and develop further text skills, i.e. the ability to interpret any piece of prose or variety of spoken language.
- Teachers should have and develop further the necessary skills to engage in intercultural discussions which lend themselves to reflective learning.
- Teachers should cater for what their learners need to know and what skills they need to acquire to discover other cultures for themselves.
- Teachers are called upon to develop an ethnographic Stance towards classroom experience; it now regarded as a major path to professional development.

4.5.3. Adjusting Attitudes

The rationale behind this point lies in considering language learning from an intercultural perspective as process of change aiming at developing a bias-free picture and avoiding stereotypical and generalizing characterization about the target culture. It also aims at reducing the 'unwanted side effects' of foreign language learning, such assimilation and disparaging attitudes towards the native or target culture.

The following points specify some of the dimensions involved in learning about other cultures:

- Teachers who are meant to educate learners towards intercultural learning must adopt informative, objective and intelligent value judgments about critical and problematic socio cultural issues.
- Teachers are called upon to be intercultural interpreters, not members of a cultural mission disparaging the cultural background of the learners.
- Teachers should be convinced that the principles underlying intercultural language learning have humane ends.
- Teachers should bear in mind that learning to know a language and culture is a life-time process.

The proposed guidelines on intercultural language teaching presented here put considerable emphasis on the teacher qualifications. It is, in effect, a mere attempt to reflect on and address the changes required for foreign language teachers in general, and English language practitioners in particular, to shift from the traditional role of the teacher as a fount of knowledge to become interpreters of cultural knowledge and skills in the language classroom. This is another way of saying that intercultural language teaching demands a re-examination of the traditional teacher roles, makes different assumptions about the nature of teacher development and prescribes specific professional skills. On the other hand, this part illustrates how the relationship between language and culture within language teaching has dramatically changed under the influence of the world integration process.

4.6. Textbook Attributes

A more recent but related analysis of textbooks content is found in Cortazzi and Jin (1999), in which they

assign seven attributes to a textbook: a *teacher*, a *map*, a *resource*, a *trainer*, an *authority*, a *de-skinner* and an *ideology*. The seven attributes are worth looking at in some detail since they form the basis of our extended overall evaluative analysis of the current home-made ELT textbooks with regard their roles.

1. The textbook as a *teacher*, in the sense that it contains material that is intended to instruct directly about English-speaking cultures, not least about British culture.

2. The textbook as a *map*, in the sense that it gives an overview of a structured programme of linguistic and cultural elements, showing teachers and students the ground to be covered and summarizing the route taken in previous lessons.

3. The textbook as a *resource*, in the sense that it contains set of materials and activities from which the most appropriate or useful items will be chosen. Other parts may be briefly dealt with or ignored, and supplementary material will often be brought in by the teacher, because the textbook is unlikely to cover everything. However, for many teachers the textbook remains the major source of cultural content, because in their situation supplementary materials on target cultures are simply not available.

4. The textbook as a *trainer*, in the sense that it provides inexperienced and untrained teachers with explanations and guidance. Teachers can learn from them, not least about culture.

5. The textbook as an *authority*, in the sense that it reliable, valid and written by experts. Therefore, the linguistic and cultural content is taken at face value.

6. The textbook as a *de-skinner*, in the sense that teachers' task is restricted to the textbook content only; they are guided by the textbook only, hence observed reliance on the textbook.

7. The textbook as an *ideology*, in the sense that it reflects a worldview or cultural system imposed on both the teacher and students. This policy is shown in the

efforts of many newly independent countries to produce their own textbooks.

| Attributes | SPRING 1 | SPRING 2 | MY NEW BOOK OF ENGLISH | NEW MIDLINES | COMET |
|------------|----------|----------|------------------------|--------------|-------|
| Teacher | +/- | +/- | +/- | +/- | +/- |
| Map | + | + | + | - | - |
| Resource | - | - | +/- | - | - |
| Trainer | +/- | +/- | +/- | +/- | +/- |
| Authority | + | + | + | + | + |
| De-skinner | + | + | + | + | + |
| Ideology | + | + | +/- | +/- | +/- |

Table 4.3. Extended evaluative analysis of Algerian designed ELT textbooks.

Key:

+: possession of attribute

-: lack of attribute

+/-: either + or -

Our understanding of the nature of language learning has greatly expanded in recent years as a consequence of research into many dimensions of language and culture. This helps to shed light on several aspects of the multi-faceted task of syllabus design. Our examination of the textbooks reveals gaps at various levels: linguistic, cultural and conceptual. The five textbooks predominantly mirror the mainstream culture, lack a synchronic and diachronic progression, and do not offer latitude to teachers to see themselves as more or less active participants in the teaching process so as to reform as necessary their curricular choices and classroom practices.

In sum, the Algerian-designed textbooks lack for the most part clearly-defined schemes articulated around

creative, reflective and resource-based view of the use of the textbooks. One may add for the purposes of this argument that many teachers regard the textbooks as a hindrance to their creativity and prefer at times to make more use of their own teaching materials. Some of our informants expressed clearly their like to introduce a change in methodology in their English language classes, but that would be difficult, because of the prescribed textbook and the demands of formal system of examination. In this regard, Richards posits, **'I see textbooks as sourcebooks rather than coursebooks. I see their role as facilitating teaching, rather than restricting it.'** (Richards, cited in Hinkel 1999:201).

It is interesting, in this respect, to note also that the observed reliance on textbooks has led many experienced teachers to become less creative, passive and marginalized to that of merely "teaching to the book", letting the textbook make many of their instructional decisions. In sum, in no way should the textbooks be patronizing. To learn to evaluate ELT textbooks is now a compulsory core content of teacher training programmes. However, commercial values tend at present to influence the design and content of many textbooks, which are in effect **'Masses of rubbish that is skillfully marketed'** (Brumfit 1980:30).

4.7. Culture: Accommodation and Treatment

Today foreign language pedagogy focuses on the fact that in learning another language, students should be exposed to and undeniably learn something about the target community and their practices. This requires a *priori* presenting the target culture in the most faithful way so as to avoid distortion and misinformation. Corroborating

evidence for greater emphasis on the adequate treatment of the cultural component will be the nub of another worthwhile argument: how adequately the language teaching materials in a textbook reflect, or how they distort, the culture they purport to represent. This enquiry would lead us to an in-depth analysis of some teaching materials in the SPRING series and MY NEW BOOK OF ENGLISH.

4.7.1. Starting Strategies

Notwithstanding the quasi-lack of the cultural dimension in the SPRING series textbooks reported in the repertory grid data (See Appendices IV and V), a criticism can be levelled at the functional aspects of language use and language development supplement. There are various ways of expressing a function. For example, Occupation: What are you? / What's your job? / What do you do? (Units 2 & 3 SPRING One); Name: Family name / Surname (Unit 8 SPRING One); Telling the time: What time is it? / What's the time? / Got the time? (Unit 10); Nationality: Where are you from? / Where do you come from?, I'm from Algeria / I'm Algerian / I come from Algeria (Unit 13 SPRING One). Here the need to know more than one expression is important even at an elementary level; pupils are taught only the underlined structures. Again, pupils should be taught that *You're welcome* is an answer to *Thank you* in a specific context, and British people make no reply when they are thanked for small things. What is more, there are numerous ways of expressing surprise, *Splendid!* (Unit 5 SPRING Two) is only one item; intonation alone can very often convey surprise regardless of the words being uttered, for example:

X: He's going to Britain.

Y: *Is he?*

Here, *is he?* is used to express a surprise. There are, however, other ways of indicating surprise in this context, for example *What!* ; *Oh, that's a surprise!*; *Really!*; *He's going to Britain!* In the last of these, surprise is again indicated by intonation alone.

On the other hand, in dealing with shoe size (Unit 6), Weight and Measures, the Metric System (Unit 15) and Temperature (Unit 16), the textbook-writing team should have introduced their equivalent units used in Britain. Some dialogues in *SPRING* Two (Units One and Two) do not follow the pragmatic rules observed in formal and informal greetings (cf. 1.9.2.3. page 67). In what follows, a proposal can be made to the way in which the cultural component (British size and Fahrenheit scale of temperature) can be easily supplemented in some language learning activities:

Original dialogue

Karima: Look at that dress, mum. It's nice.

Mrs. Mesbah: Yes, it's a nice dress, but expensive.

Shop assistant: Can I help you madam?

Mrs. Meshah: Yes, I'd like those brown trousers, please.

Shop assistant: What size?

Mrs. Mesbah: Size 34, please.

Shop assistant: Here you are madam. They are nice trousers.

Mrs. Mesbah: How much are they it?

Shop assitant: 150 DA.

(In *SPRING* Book One, Unit 7:51)

Culturally adapted version of dialogue

Karima: Look at that dress, mum. It's nice.

Mrs. Mesbah: Yes, it's a nice dress, but expensive.

Shop assistant: Can I help you madam?

Mrs. Meshah: Yes, I'd like those brown trousers, please.

Shop assistant: What size?

Mrs. Mesbah: Size 24, please.

Shop assistant: Here you are madam.

Mrs. Mesbah: How much is it?

Shop assitant: £ 15.99.

As an extensive activity, the teacher erases the word *trousers* and ask pupils to suggest other words that might go there, e.g. *dress, shirt, shoes* etc. The pupils pair off and make their own dialogues to practise reading and changing the words using the clothing size chart (to be provided).

| City | Degrees in C | Degrees in F | City | Degrees in F | Degrees in C |
|----------|--------------|--------------|------------|--------------|--------------|
| Algiers | 35 | ..... | Manchester | 59 | ..... |
| New York | 30 | ..... | Dublin | 68 | ..... |
| London | 20 | ..... | Belfast | 75 | ..... |
| Paris | 25 | ..... | Cardiff | 86 | ..... |
| Sydney | 40 | ..... | Edinburgh | 50 | ..... |

In these activities, the pupils not only practise reading numbers but also learn how to convert from the Celsius/Centigrade to the Fahrenheit scale of temperature and vice versa. The conversion scale is to be provided. Unfortunately, these language and cultural subtleties are not made explicit to the pupils nor are they mentioned in the SPRING series. In this very specific context, one would argue that the imperial system of weight and measures is amenable to explicit, focused instruction in ELT classrooms. A textbook moving from an elementary level to an advanced level should provide the learner with the insights into the different ways of expressing important language functions and other aspects dealing with British life. On the other hand the choice of language items to express a function is generally based on frequency of use, i.e. language to be learnt actively vs. language to be recognized passively. This supplementary language input not only helps pupils make the breakthrough from basic survival vocabulary to greater fluency development and confidence-

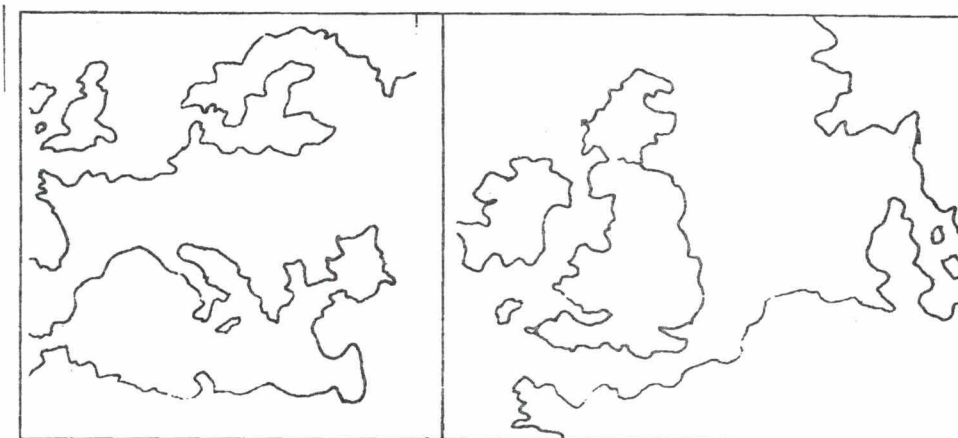
building, but also provides a support to mixed-ability classes. From a methodological standpoint, textbooks like the *SPRING* series should be designed to operate as a complete, integrated four-skills course for beginners

4.7.2. Oversimplification and Distortion

The present analysis will investigate the way in which a text and a visual support (map) may present a distorted and erroneous picture of the cultural component. The material in question is drawn from the Unit entitled *The British Isles* (*MY NEW BOOK OF ENGLISH*, page 32).

The British Isles

If you look at a map of Europe, you see two large islands to the north-west of France. These two islands, and the smaller ones round them, are the British Isles. The larger of the two is called Great Britain; the smaller one, to the west, is Ireland. Between them is the Isle of Man



There are three countries in great Britain: Scotland in the north, England in the south, and Wales in the west. Edinburgh is the capital of Scotland; and the people are Scots. The people living in Wales are Welsh, and their capital is Cardiff. The capital of England, London, is also the capital of the whole United Kingdom. Ireland has two parts: in the south, there is the Irish Republic, or Eire, with its capital Dublin. The north of Ireland is part of the United Kingdom, but Northern Ireland, or Ulster, has its own capital, Belfast. People in both islands speak

English, but some Irish speak the Irish language, some Scots speak Gaelic and many Welshmen speak Welsh.

Although the British Isles are no bigger than Italy, there is a great variety of scenery. The north of Scotland and parts of Wales have beautiful mountains and valleys; the south of England has rich farmland and even palm-trees in the south-west. People love walking on the hills or camping by the lakes, and they do not have to travel very far if they want to see the countryside or the sea.

The British often complain about the weather, but it is rarely extreme. It is never extremely hot like the Sahara, nor extremely cold like in central Russia. It is an excellent climate for agriculture, but not always good for holidays.

At first sight, one would assert that this text is an oversimplification of the geography of the British Isles. This oversimplification has led to the neglect of many other islands: the Shetland Islands, Orkney Islands, Lewis Island, Western Isles, Skye, Anglesey Island, Isle of Wight, Isle of Scilly, to mention just the most important ones. Furthermore, the official appellation of the Irish Republic is the Republic of Ireland, the term Irish Republic is usually used for sporting events (Olympics and Football). However, informally it is referred to as just "Ireland" or "The Republic". The name United Kingdom has been used with no specific reference. What is more, the maps representing the British Isles need 'no comment'. Finally, the geographical location of the Isle of Man is wrongly plotted on the maps (cf. map in 4.8.2. page 289).

As regards the different languages used in both islands the use of 'some' and 'many' is rather misleading and would generate misinterpretations. For the sake clarity, one should mention that out of a population of more than five million inhabitants, only 80,000 speak Scots Gaelic mainly in the neighbouring islands and the north-

west Highlands. Welsh is spoken by 20%, mostly in rural areas in the north and west. Although Erse, a revived Irish Gaelic, is the official language of Ireland, it is only spoken by a minority of about 5%.

In sum, the cultural load in this Unit is limited to a mere geographical location of the UK countries and the Republic of Ireland, their capitals, proper adjectives (British, English, Scottish, Welsh, and Irish), the others are to be supplied by the pupils. More importantly, it is widely recognized that oversimplification leads undeniably to distortion affecting, therefore, both the content and the discourse.

4.7.3. Examples of Culturally-Neutral Texts

Admittedly, literary texts offer several benefits to EFL students -linguistic, cultural and conceptual (see 3.2.2. page 179). However, the key to success in using literature in foreign language pedagogy is dependent, to a larger extent, on a sensitive choice of texts (see 1.10.2.4. page 86). The present analysis raises questions of culturally-neutral topics. This issue will lead us to put into question the rationale behind the study of two literary texts, *The Telephone Call* and *Camping Out in Rainy Weather* (My NEW BOOK OF ENGLISH, page 67 and page 70 respectively). These two texts are the only extensive literary reading material in the textbook.

The Telephone Call

We were spending the night in a small town in Texas. It a convenient stopping place for people driving across the continent, and the hotel was full. Everyone went to bed early. At ten o'clock, a woman in one of the rooms put in a call to Washington, and in the frame house, you could hear plainly every word she said. She wanted a Major Tompkins, but she didn't know his number; she told the

operator that he was in the War Department. Presently, She got on to Washington, and when the operator told her she couldn't trace him, flew into a temper and said that everyone in Washington knew Major Tompkins. It was very important, she said, and she had to speak to him. She was cut off and a few minutes later, she tried again. She tried every quarter of an hour. She abused the local operator. She abused the Washington operator. She made more and more noise. Nobody could sleep.

Indignant guests rang down to the office, and the night manager came up and tried to get her to be quiet. When he left her, she started once more to ring the exchange. She rang and rang. She shouted. Furious men in their dressing gowns, disheveled women in wrappers, went into the passage and banged on her door telling her to stop making so much noise, so that they could sleep. She went on telephoning. She screamed that she must get Major Tompkins; it was a matter of life and death.

At last she got him. It was four in the morning and no one in the hotel had shut an eye. "Have you got Major Tompkins?" She asked the operator. "You're quite sure you've got him? Is he on the line?" Then, with concentrated fury, spacing out her words to make them more emphatic: "Tell-Major-Tompkins-that-I-don't-want-to-speak-to-him". With that she banged the receiver down.

(W. S. Maugham, *A writer's Notebook*)

Camping out in Rainy Weather

Camping in rainy weather is not pleasant. It is evening, you are wet through, and there is a good two inches of water in the boat and all the things are damp. You find a place on the bank that is not quite so puddly as other places you have seen, and you land and lug out the tent, and two of you proceed to fix it.

The rain's pouring steadily all the time. It is difficult enough to fix a tent in dry weather; in wet, the task is herculean. Instead of helping you, it seems that the other man is simply playing the fool. Just as you get your side beautifully fixed, he gives a hoist from the other end and spoils it all. At last, somehow or other, the tent does get up and you land the things. It is hopeless attempting to make a wood fire so you lit the methylated spirit stove, and crowd round that.

Rainwater is the chief article of diet and supper. The bread is two-thirds rainwater, the beefsteak-pie is exceedingly rich in it, and the jam and the butter and the salt, and the coffee have all combined with it to make soup. After supper you find your tobacco is damp and you cannot smoke. And in the morning you are all three speechless, owing to have caught severe colds in the night.

(Jerome K. Jerome, *Three Men in a Boat*)

As mentioned previously, these two texts are the only extensive reading material in MY NEW BOOK OF ENGLISH. *The Telephone Call* is an extract from William Somerset Maugham's novel *A Writer's Notebook*. It is, however, worth remembering that W.S. Maugham is a famous English short-story writer and novelist. His main concern was to underline cynical behaviour of human frailties. *The Telephone Call* portrays a culturally-neutral situation that could happen in any hotel all over the world to illustrate a snob woman's obstinate and weak character and morals. On the other hand, Jerome's text *Camping Out in Rainy Weather* is an excerpt from his novel *Three Men in a Boat*. This literary passage is another slight different version of L.G. Alexander's passage *A Wet Night*⁴. These are illustrative examples of a culturally-neutral topic. Texts of this type with fairly neutral characters, or superficially interesting topics, representing no cultural information, or engagement with real world issues, are qualified as 'trivial-content' or 'zero-content' topics, to use Ur's (1996) terms.

4.7.4. Original vs. Simplified Version

Another pedagogical device which has drawn our attention in this textbook is the use of an original and a simplified version of the same text. The textbook contains nine instances of this two-fold version text. For the sake

of clarity, one assumes that the term *original* in the context of English language teaching methodology means authentic. In this regard, the writing team have devised four techniques stating that the teacher may:

- do the simplified versions first and a term or so later do the (almost) original versions or
- do the simplified versions and immediately afterwards do the original ones before moving to the next unit or
- may also decide to use them exclusively as a way of introducing the topic and some difficult key words before doing the original version or
- may wish to use them as texts for [his] students to listen to or combine all four techniques to shackle off routine.

Admittedly, developing texts for foreign language learners that take into account their linguistic ability and background knowledge is not an easy task. The communicative language teaching movement of the late 1970s strongly recommends the use of authentic 'real-life' materials; the most compelling argument for the use of such materials is that they are genuine discourse. The idea that simplified texts are to be avoided stems from the view that something is always lost. Yet, to go as far as to say that the use of simplified texts in language teaching leads to a denatured learning process is an understatement. Conversely, to put a high premium on the use of authentic texts, believing it to be a pedagogical *sine qua non*, is also an overstatement.

The cult of authenticity and the myth of simplification -to use Day and Bamford's (1998) dichotomy- would lead us to analyze a simplified and original version

of the same text. The selection of this material is closely linked with aspects of culture teaching.

FROM MOROCCO TO SPAIN

SIMPLIFIED VERSION: A Tunnel under the sea.

Spain and Morocco are going to build a tunnel under the straits of Gibraltar. The tunnel will join Tarifa in Spain and Tangiers in Morocco. It will help travellers reach their destination very quickly. Travellers will go from one continent to the other in half an hour instead of the two hours the trip lasts now. Originally, the Spanish wanted to build a bridge, a very long bridge, but the cost was too high, eight times more than a tunnel. Besides, it could be dangerous for the ships sailing there. Work will probably start in 1997. It should be completed by 2010. It will cost approximately 8 billion dollars. Most of the money will be given the European Union.

(MY NEW BOOK OF ENGLISH, page 42)

ORIGINAL: A tunnel under the sea.

Spain and Morocco announced the construction of a tunnel under the straits of Gibraltar. It will join Tarifa and Tangiers. It will be useful. People have to wait days under a temperature of 40 degrees in the summer. The Spanish wanted to build a bridge, but that would cost eight times more than a tunnel and might hamper sailing in the straits.

The tunnel should be 28 kilometres long and 100 meters below the sea-bed and approximately 450 metres below water level.

Work will start as early as 1997. The tunnel should be completed by the year 2010. The cost is estimated at 8 billion US dollars. Compared to Eurotunnel, which was technically more simple to build, the actual cost was 18 billion dollars, that is double the amount originally forecast. The journey should take half an hour rather than the two hours it now takes. Most of the money should come from the European Union.

(MY NEW BOOK OF ENGLISH, page 42)

At a glance, and with all due respect to the writing team, one may assert that the original text lacks the inherent qualities of authenticity in terms of form, discourse structure, and vocabulary. First, no reference is made about the source of the text: Who was it written by? Is it a newspaper/magazine article? Is it a joint announcement made the Spanish-Moroccan officials? What is it then? Secondly, the fourth sentence (People have to wait days under a temperature of 40 degrees in the summer) does not seem to establish a context modulator⁵, and its removal does not affect the overall coherence of the text. What is more, the second paragraph consists of one-sentence paragraph. Finally, the name of the area where the tunnel is to be built is called the Strait of Gibraltar (not straits). One can also make a comment about the last sentence and the use of the word *money*. The sentence would apparently be more authentic if reformulated as follows: *Most of the fund to finance the project should come from the European Union.* As far as the simplified version is concerned, it is, so to speak, a consistent summary. From the standpoint of culture teaching, a text that deals with the Eurotunnel (same topic, different themes) would have more beneficial results. The following text is a proposal and illustrative example of the way the cultural component can easily be accommodated:

The Chunnel

In 1858, a French engineer, Aimé Thomé de Gamond arrived in England with a plan for a twenty-one mile tunnel across the English Channel. However, in 1860, a better plan was proposed by an Englishman, William Low. On Friday 6 May 1994, Queen Elizabeth II of Britain and President François Mitterant of France entered ceremonially under the sea that separates their two countries and opened the Channel tunnel. The chunnel joins Calais in France and Folkestone

in England. For the first time, people were able to travel between Britain and the continent by car or by train. The chunnel was the biggest building project of the twentieth century in Britain. The cost of the construction of the chunnel was estimated at £ 10 billion, and several workers were killed during construction.

(Researcher's own data)

One should note that the proposed text is, in fact, a fusion of authenticity and simplicity. In this view, authentic and simplified are mutually complementary. Indeed, Day and Bamford (1998:59) judge a simplified text in terms of **'whether it has the natural qualities of authenticity'**.

4.8. Culture Studies: An Academic Modular Course

Working on the assumption that culture studies is an integral part of any language learning curriculum, the objective here is, then, to legitimize culture studies as an academic modular course in its own right. In so doing, the proposed modular course is, in effect, a contribution to the recent reform project in programmes undertaken by the Ministry of Higher Education, and which is supposed to come into force starting from the academic year 2003-2004. The new module in question is entitled *'Introduction to the cultures of the (target) language'*.

Beyond the inextricable link between language and culture, the teaching of conceptual knowledge about the target language in some countries is more widely recognized and is given priority over language proficiency. Risager (1990) reports that the 'assumptions-and-values' approach has significantly influenced language teaching materials in all the Scandinavian countries. Needless to say, these countries have a long-standing tradition in the field of

foreign language teaching, not least of which is the quality of the teaching of English. Their educational system has always been exemplary.

As was pointed earlier, the shift of emphasis from, either cultural knowledge to language proficiency or vice versa, is a decision dependent upon political grounds. If the Algerian educational authorities have always manifested an active promotion of ELT, the cultural load in school syllabi is, by international standard, relatively insignificant. The cultural dimension is neither inserted into the Algerian-newly designed ELT textbooks, nor debated in the language pedagogy literature. It is thus that our appeal is to advocate a prominent position for culture studies within the curriculum of English. However, the aim pursued is not to cram the students' heads with cultural information, but to remedy the student's almost lack of knowledge about British culture.

4.8.1. Suggested Teaching Material: Proposals and Illustrations

We should remember that the proposed teaching material is a sheer guideline, certainly of interest to the teacher for whom culture studies is no familiar ground. The themes have been thought as self-contained lessons, and can be taken up in the order in which they appear in the unit, or some material can be selected for study as the need arises. This, however, does not make the use of the topic area incoherent, so as it makes up pieces in a broader cultural framework. The overall aims of the proposed sample unit and course outline (see below) are twofold:

1. To provide learners with a substantial knowledge about the dominant aspects that characterize the British society and its cultural practices.

2. To provide the learners with a framework and a set of activities for cultural and cross-cultural learning.

In our view, these objectives can be best assumed to develop simultaneously from the start and to complement one another in the learning process along with the historical and literary-oriented disciplines (see Table.2.7. page 161) These general principles can be translated in terms of a more specific objective: to develop in the student ethnographic research-minded learning as means of linking language development and cultural learning. The following sample grammar lesson on the use of the indefinite and definite article illustrates a way among other ways of accommodating the cultural component in language learning:

1. Main uses of A and AN

- i) Before singular countable nouns representing no particular person or thing:

e.g. John and Liza live in a terraced house.
 There's has been an accident on the M4.
 Henry is a bobby.

- ii) Before nouns complements (including professions):

e.g. It's a haunted castle.
Mary is a bus driver.

- iii) Before expressions of frequency, price and speed:

e.g. Christmas is once a year.
 They cost 5 p a pound.
Moslems pray five times a day.
Christians go to church once a week.
 60 miles an hour

- iv) Before some numbers and expressions of quantity:

e.g. Sue's parents live at a 110 Church Street.

The Premier has a *thousand and one* things to do.
 We have a chance in a *million* of winning.
 A *lot of* people are queuing to see 'Gone With The
 Wind'.
 I've been to Scotland a *couple of* times.
 I have read a *few* novels of Charles Dickens.
 I need just a little help from my friends.
 They're £ 7 a dozen.
 Can I have a pint of milk?
 What a pity!
 What a shame!
 What a lovely day!
 What an awful weather!

- v) Before names, meaning 'a certain' (I don't know):
 e.g. A Mr. Smith called this morning.

2. Main uses of The

- i). Before singular and plural, countable and uncountable nouns representing something or someone in particular:

e.g. The furniture in Buckingham Palace is very valuable.
The people of Ireland are very friendly.
The broth we had last night was very good.

- ii) Before superlatives:

e.g. Edinburgh is one of *the finest* cities in the world.
Everest is *the highest* mountain in the world.

- iii) Before nouns representing things of which there is only one:

e.g. Make hay while *the sun* shines.
 There are more fish in *the sea*.
 The four corners of *the earth*.
Neil Armstrong landed on *the moon* in July 1969.

- iv) Before an adjective representing a class:

e.g. Robin Hood robbed from *the rich* to give to *the poor*
The young vs. *the old*

- v) Before certain geographical names - seas, rivers, mountain ranges, island groups and countries:

e.g. The English Channel is the sea between England and France.

The River Thames flows across London.

The Pennines are the 'backbone of England'.

The United Kingdom consists of four countries.

The British Isles consist of five countries.

vi) Before musical instruments, with play:

e.g. Scotsmen play the bagpipe on Burns' night.

To play the flute needs great dexterity.

The second aspect of the issue is the criteria concerning the selection of topics and themes -what would be called topic area. Notwithstanding the learners' wishes and teachers' proposals (see Appendix X Questionnaires One pages 411 and Two pages 416-420), the following methodological procedures have been introduced to gear, hopefully, our approach to 'Culture Studies' towards a better understanding of the target culture:

1. The teaching material should be presented in a specific thematic order based on an ethnographic methodology.
2. The choice of texts ensures that they are within the linguistic and intellectual grasp of our first-year university level.
3. The themes should cover significant, fundamental areas of cultural life and practices.

Making use of an eclectic conceptual framework, i.e. what learners wish to know and what teachers think -as a minimum- to be introduced about the target culture, the topic areas (in Appendix XI pages 422-430) may serve as a course outline for the proposed modular course.

4.8.2. Sample Unit

Our effort represents a sheer attempt to provide the language learner and teachers with materials in this

area, which, as far as we know, has not been fully covered on a sound methodological basis in English Language Departments throughout the country. The sample unit is based on a series of texts, and other material specially written or selected to highlight a number of cultural aspects related to the topic area. However, some aspects of the British culture are flash-framed.

It is important to stress that the proposed modular course be taught in parallel with other modules which focus on the acquisition of linguistic skills. The approach adopted is generally an exploratory one that asks students to rely on and activate their prior linguistic knowledge. In this regard, many of the texts come from academic books or magazines, others are extracts from literary works, in short, intellectually challenging. Their language has not been simplified in any way and this is deliberate; the student, after five years of English instruction, is supposed to master quite a lot of English. Nonetheless, one would argue that linguistic and cultural learning are integrated.

There is a wide variety of activities, which we hope will make the course material of the sample unit interesting, insightful and motivating. Although, some of the activities are empty of specific language structures, they are instead recharged with a wealth of cultural information. Some other activities give opportunities to students to practise language in less controlled way; some others give practice in selected study skills and use of data (skimming, scanning, inferences, filling gaps/tables...). There is no fixed procedure on how to conduct these activities, and teachers have a great deal of latitude in using the materials suggested in the way they think most appropriate.

We believe that with this approach, we are hopefully meeting a real need to teach English on a culture-oriented scheme and that through the sample course material teachers and students, in particular, will find more interest, satisfaction and motivation in learning English. The principle upon which the course material has been designed assumes no prior cultural knowledge. The innovative dimension in the proposed materials development is, however, to move away from the disciplines of Civilization and Literature.

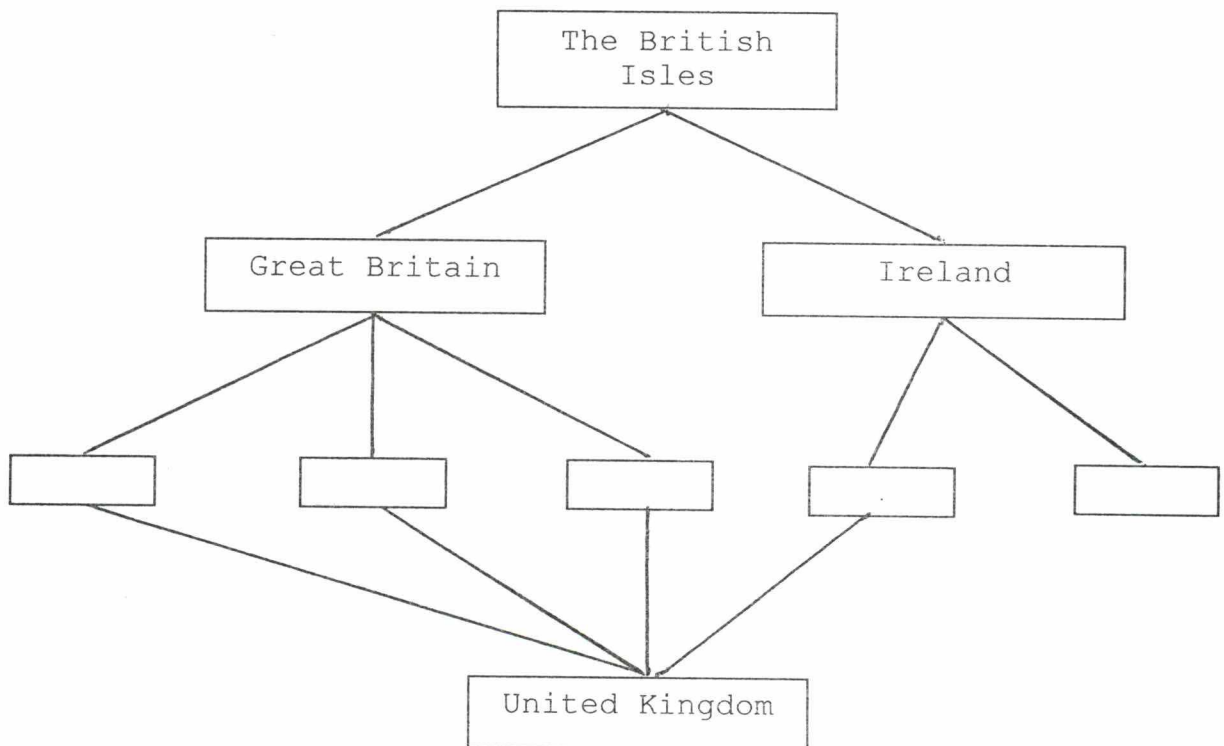
Country and People

The United Kingdom consists of England, Wales, Scotland and Northern Ireland. The term 'Britain' is generally used to refer to the country as a whole. The United Kingdom of Great Britain was formed by the Act of union in 1707. The United Kingdom of Great Britain and Ireland, formed in 1801, became the United Kingdom of Great Britain and Northern Ireland in 1922, following the establishment of the Irish Free State, known today as the Republic of Ireland.

The British Isles



Exercise One: Complete the following diagram:



DID YOU KNOW?

1. **THE Isle of Man** is a small island in the Irish sea. It is a possession of the British Crown but is self-governed, with its own parliament. Its population is about 66,000 and its capital is Douglas. Manx, which is an ancient Celtic language, is now used for ceremonial purposes.
2. **The Channel Islands** are a group of island in the English Channel off the north west coast of France, the largest of which are Jersey, Guernsey and Aldemey. The island are popular with British tourists, having a mild sunny climate and favourable tax rates.

**The United Kingdom of Great Britain
and Northern Ireland****England**

Of the UK countries, England is the largest geographical division. It has a population of some 50 million, of whom about 10 million live in London. England is the centre of government and administration of the UK. It is also the most populous region of the UK.

Wales

Wales became politically assimilated to England under the Act of Union of 1536 million. The population of Wales is about 3 million. Cardiff became the capital in 1955. The Welsh people have their own language and distinctive

Scotland

Scotland is a country in its own right, with its history, traditions, institutions and culture. It has rather more than 5 million inhabitants. Edinburgh, the capital, is one of the finest cities in the world. The Scottish dialect has its own characteristics, differing slightly in pronunciation and vocabulary from English.

Northern Ireland

Unlike the other UK countries, Northern Ireland has accepted self-government with the UK since 1800. Of the population of about 1,600,000, some 400,000 live in Belfast. English is spoken everywhere with a heavy local accent. The Irish are a peace-loving people.

Needless to say, Great Britain is one of the most powerful nations in the world. Its world power lies in the fact that such a small island can support a large population at a relatively high standard of living. The high socio-economic level of development attained by the UK countries can be attributed to their flourishing agriculture and prosperous industry.

Exercise Two : Dates and events

| Dates | Historical Events |
|-------|-------------------|
| 1536 | |
| 1707 | |
| 1800 | |
| 1801 | |
| 1922 | |
| 1955 | |

Regional Review

Scotland

Scotland became part of the United Kingdom in 1707, when its parliament was dissolved. Even so, Scotland still retains its separate identity. Its banknotes are different from those south of the border, and the country maintains separate legal and education systems. Scots generally like to preserve their cultural differences - the history, traditions and dialects of Scotland are very distinct from those of the rest of the UK.

Scotland comprises two main regions, the Lowlands (industrial cities and farmland) and the Highlands (highly unpopulated areas, with small towns). The Lowlands region contains most of the Scotland's large port cities - Aberdeen, Glasgow and to a lesser extent, Edinburgh- which made Scotland a world-leader in shipbuilding and heavy engineering during the nineteenth century. Nowadays, the Lowlands concentrate on new technology industries, and 'Silicon glen', as the area between Edinburgh and Glasgow is nicknamed, forms the biggest concentration of electronics manufacturers in Western Europe.

(Richard MORELAND in *Study UK*, 2:1994)

Exercise Three: Fill in the following table

| Scotland | |
|------------------|--|
| Location | |
| Land | |
| Resources | |
| Monetary unit | |
| Principal cities | |

Exercise Four: Put the following words in their appropriate context: golf, whisky, kilt, marmalade, bagpipe, haggis, broth and Dundee cake.

1. The.....is the traditional male costume on the Highlands. Its wearing is regarded as a symbol of Scottishness.
2. One of the most popular ball games in Britain is This sport originated in Scotland.
3. The.....is regarded as the national musical instrument of Scotland.
4. Scottish cookery is not sophisticated, but itsis very much appreciated by spirit drinkers.
5., a type of jam made from citrus fruit, had its origin in Dundee.
6. Too many cooks spoil the.....
7. Would you like some more.....?
8.is a rich fruit cake, supposedly originating from the town of.....

With a real Scots piper to spur you on
Each morning, noon and night,
May all your grey skies change to blue,
And your "wrong" come right.

An old Scotsman, lying on his deathbed, asked his life - long drinking partner to pour a bottle of whisky over his grave on each anniversary of his death. "My", replied Angus, "that's an awful waste of guid whisky, would ye mind if I filtered it through ma kidneys first?"

Wales

Wales is a small country. Yet it compresses into its 20,000 square kilometres as much beautiful scenery as much bigger lands. It also retains a distinctive culture that marks it out strongly from other parts of the UK.

The most obvious sign of its individuality is the Welsh language, taught in all schools and spoken by about one in five of the population. This Celtic tongue has little in common with English; its closer relations are Ireland's Gaelic and the Breton spoken in Brittany. If you're not familiar with those languages, however, there's no need to worry: English is universally understood, and is the principal teaching language in all the country's higher education institutions.

The climate is mild and damp, with much rain falling on the hills that cover large parts of the country. Although these are not big by international standards - Snowdon, the highest, rises just 1,085 metres - they have historically served to cut off the land from its larger neighbour England, to which it has been administratively joined since 1536. They also provide it with some of the UK's finest scenery.

The most populous part of the country is the south east, where the two biggest cities, Cardiff and Swansea, are located. This is the Wales of mining valleys and heavy industry, now increasingly replaced by lighter, post-industrial sources of employment. North Wales draws tourists to several popular seaside resorts, as well as to the splendours of the Snowdonia National Park. Outside these two busy areas, the sheep in many places outnumber the human population. Aberystwyth, the principal town of mid-Wales, has just 12,000 inhabitants.

(Tony ALLAN in *Study UK*, 2:1994)

Exercise Five: Fill in the following table:

| Wales | |
|-----------------|--|
| Area | |
| Climate | |
| Principal | |
| First language | |
| Second language | |
| Tourist sites | |

Northern Ireland

Ulster -and the Irish- don't conform to stereotypes. The six countries that form Ulster are the scene of horrible crimes of violence, yet have one of the lowest rates of petty crime in Britain. Indeed, you are statistically more likely to be killed on the roads or murdered in France than in Ulster.

The effect of unemployment and the Troubles would have all but destroyed the spirit of most regions, yet the peoples of Ulster live with a dignity, humour and fortitude that earns the admiration of all visitors. The media often depicts the region as grey and bleak, yet the Antrim coast and the Mourne Mountains are as green and scenic as anywhere in neighbouring Britain.

It is safe to say that while they have socio-political differences, Ulster people are always hospitable to outsiders. Belfast and Londonderry in particular are renowned for the warmth of their welcome, which all but overwhelms the visitors.

(Richard MORELAND *In Study UK 2:4 1994*)

The Irish Question : It's a long story

The problems in Northern Ireland are not caused by a religious struggle -they are caused by the fact that different cultures are unable to live side by side in the same country. In the part of Northern Ireland where I come from, 'Catholic' means Irish or Celtic, Republican, Nationalist; 'Protestant' means of English origin, loyalist, colonizer. This shorthand language is a product of our up-bringing -it should not be confused with religious fervour, it is related to all the experiences that we had when we were brought up.

The IRA is not all interested in creating a 'Catholic Ireland' ... The Protestants will tell you that they hate Catholicism, and they have been brainwashed by their leaders into believing it; but their fear of Catholics is in reality a simple fear of Irish nationalism. How did this situation occur? Who is 'right' and who is 'wrong'? This is impossible to answer impartially; the history of Irish nationalism begins where you want it to begin, either 700 years ago when the English first began colonizing Ireland or in the Civil Rights March of 1968.

How did Ireland get to this situation in which it is divided into two parts -the Republic of Ireland and Northern Ireland? Well the English started getting interested in Ireland into the 12th century; from that time, they sent small forces, and then larger forces, into Ireland, to claim the land for England. Eventually, they ruled all Ireland and large numbers of English and Scottish people migrated there. Most of these emigrants settled in the North-East corner of the country, and finally they outnumbered their Irish (Catholic) neighbours in that area. Most of the emigrants were poor and Puritan; once they had settled in Ireland, they had no desire to leave.

British rule over Ireland was not always efficient; in the 1840s, for example, about four million people in Ireland depended on potatoes for their existence. In 1845 and 1846, potato crop failed, and there was no food, nearly one million people died in the years 1847-1851, and two million Irish people emigrated to America between 1847 and 1861. There was a lot of resentment against the British because of this, and for various other reasons.

The Catholic Irish decided to get independence from Britain, but this desire was not shared by the protestant Irish, who, you will remember, were originally Scottish or English; they insisted on remaining part of Britain. The Catholic-based movement exploded into revolt in Dublin in 1916 -but there was no support for this from the protestant North. On the contrary, the protestants threatened civil war if Ireland was given complete independence; they did not want to be a minority in a country run by Catholics.

In 1921, the British government decided to compromise, by partitioning the country. A boarder was drawn around the six counties in the North-East, which then became known as Northern Ireland. Both parts of the country were given their own parliaments; the North voted to remain in the United Kingdom, and the South decided to become independent, firstly as the Irish Free State (1922), and later as the Republic of Ireland (1949).

It seemed obvious that such an artificial solution could never work. There was still a large minority, 35 % , of Catholics in North Ireland, who found moved themselves out off from the Irish Free State. Some of them moved to the South, but others stayed. The present fighting in Northern Ireland is a direct consequence of (a) the partition, and (b) the treatment since then of the Catholic minority by the Protestant majority. The Protestants

dominated Stormont ... from 1922 until 1968 when the present troubles began, the Catholics were deliberately and systematically discriminated against in matters of jobs, housing and voting. In short, they were second-class citizens.

In 1960 Irish republicanism was almost dead. For its re-emergence, Northern Ireland Protestants have only to blame themselves. If they had behaved more fairly towards the Catholic minority, the 'troubles' would not have started. The Protestants speak about democratic majorities, but they live in an artificially-created country. If you take away their border, they would be a minority in Ireland: it's this fear which has conditioned their behaviour.

So what of the future? Perhaps the most depressing thing about Northern Ireland is the lack of solutions that can be found. The IRA ruthlessly exploits nationalist feelings without providing any concrete proposals for how a 'United Ireland' would survive economically or politically ... As for the Protestants, they do not appear to be interested in talking to anyone. Their cry is 'No surrender'. They have tried to live in harmony with their Catholic neighbours ...

And the British? There is no doubt that they want to resolve the crisis, but they can see no solutions, and in my opinion they are getting fed-up with the whole business ... It is the ordinary people -Protestant and Catholic- who really suffer in Northern Ireland. They have the highest unemployment rate in Britain, bad housing, a high cost of living ... Poverty often breeds terrorism; the removal of poverty would give people an interest in working together to protect what they have. At the moment it's a case of 'When you've got nothing, you've got nothing to lose'.

One thing is certain. Northern Ireland has been created by unique historical circumstances and its problems will not be solved by political theories proved in other parts of the world. At this moment, it is very difficult to see any easy solutions to the problem.

(Tom WILMOTT In *Modern English International*, Jan. 1982)

IRA : Irish Republican Army: An association of radical Irish nationalists, formed in 1914, which has the intention of uniting Northern Ireland with the Republic of Ireland.

Civil Rights Marches: In 1968 a series of marches organized by Northern Ireland Catholics, to protest against injustices suffered by Catholics in Northern Ireland. These marches indirectly led to the end of the Stormont government.

Exercise Six: Dates of Events

| Dates | Historical Events |
|--------------------------|-------------------|
| 12 th century | |
| 1845-46 | |
| 1847-61 | |
| 1914 | |
| 1916 | |
| 1921 | |
| 1922 | |
| 1949 | |

The Great Famine

The famine of 1845-9 is a major dividing line in the history of modern Ireland. Politically, economically and socially, the period that followed it appears sharply distinct from the period that preceded it. One effect of the famine was to concentrate in a few brief years changes that would otherwise have been spread over generations the immense burden of human suffering left an indelible mark on the popular memory. The historical importance of the great famine lies not only in the physical results -the decline in population, the transfer of poverty, the changes in agriculture- but in the attitude to the government and to the ruling class that it engendered in the great majority of the people.

From one point of view, there was nothing exceptional about the great famine except its extent and its devastating effects. Every year, a large section of the population was, for a period of two or three months, practically destitute; and on several occasions during the earlier nineteenth century, notably in 1817 and 1822, this destitution had become absolute famine in some parts of the country. This situation seemed to be the inevitable result of social condition. Ireland in the 1840s, with over

8,000,000 inhabitants, was one of the most highly populated countries in Europe. About half of this population depended for its subsistence on the potato. Eventually, it was local and partial failures of the potato crop that had produced the earlier famines. What gave its special character the great famine was that the crop failed over the whole country. That failure was repeated in successive years.

By August 1846, despair became absolute and the failure was general. In many places the wretched people were seated on the fences of their decaying gardens, wringing their hands, and wailing bitterly the destruction that had left them foodless. Weakened already by a season of unparalleled scarcity, and all their resources gone, four million faced the prospect of starvation.

(Adapted from S. Beckett, 1966)

Exercise Seven: Put the following sentences in the right order:

- In the famine of the 1840s, they ravaged the whole country.
- Scurvy and famine dropsy resulted from extreme malnutrition, and occurred only from those who were actually starving.
- The two had been associated: typhus and fever spread with frightening rapidity in any period of famine.
- These diseases were not the only ones.
- In the gloomy picture of Irish society between 1845 and 1849 disease is an element no less important than hunger.
- Both the disease are carried by the body-louse.
- The crowded and filthy conditions of cabins, workhouses and hospitals accelerated their spread.

Exercise Eight: Punctuate the following paragraph:

samuel becket was born in 1906 in Ireland after studying at trinity college dublin and traveling for several years in europe he settled finally in paris in 1937 he writes both in french and english his plays which include waiting for godot 1954 and his prose works such as malone dies 1956 and how is it 1964 treat human existence with a nihilism tempered by desperate humour his later works such as breath 1972 and not i 1973 are brief and concentrated he won the nobel prize of literature in 1969

(The Macmillan Encyclopedia, 1988)

The Troubles: the sectarian struggle in Ulster

The division of Ireland in 1921 created a predominantly Catholic republic in the south. Ulster, made up of six mainly protestant northern counties, remained under British rule. Since the early 1930s, the Republic has claimed sovereignty over Ulster, a claim that the British Government and the political leaders of the protestant majority vehemently reject.

In the late 1960s, encouraged by civil rights movements in America and elsewhere, young Catholics in Ulster staged marches and demonstrations. Although initially peaceful, these protests soon turned into pitched street battles between republican Catholics and loyalist Protestants.

The royal Ulster Constabulary, the loyal police force, was regarded as sympathetic to the protestants. When the situation spiralled out of control, the British Government reluctantly sent troops into Ulster to restore order.

Soon after, illegal paramilitary organizations emerged, claiming to represent the interests of republicans and loyalists. Over two decades later, the cold-bloodedness, of the shootings and bombings committed by the provisional Irish Republican Army (IRA), the loyalist Ulster Volunteer Force (UVF), and smaller vigilante groups continue to outrage the law-abiding majority in both communities.

The troubles -the name given to the armed conflict- have created physical segregation as well as political and religious divisions. In Belfast a fortified wall, the ironically named Peace Line, separates the Protestant Shankill Road from the Catholic Falls Road.

Over the years, the British Government has faced seemingly insoluble dilemmas. If it withdraws its army, it risks a bloody civil war. If Ulster is ceded to the Republic, bloody revenge may be visited on the Protestant minority in a united Ireland. Equally, an independent Ulster could well lead to the persecution of the Catholics. Re-drawing the national boundaries is impractical and would inevitably create a refugee problem. Recent talks between the governments of Britain and the Republic -and between all parties and the paramilitaries- appear to have established an initiative aimed at remedying this most insoluble of conflicts.

Students of Ulster and Queen's University do not find that the Troubles pose a day-to-day threat. In practice, security measures, such as road-blocks, searches and control zones are an inconvenience to which they grow accustomed.

An Irishman complained to the Army doctor that he was suffering from gangrene in his left arm. The doctor, not wanting to appear the ignoring fool he was agreed with the diagnosis.

"It'll have to come Paddy"

"Alright sir, but on condition that you send the arm to my mother"

The amputation was carried out and the arm duly sent to his mother. The next week Paddy returned complaining that his right arm had also been infected. The same procedure was followed. The following week Paddy came back saying that his leg would have to come off. The Army doctor said "look here my good man, we've tumbled to your game. You're trying to escape, aren't you?"

THE ENGLISH, THE SCOTS AND THE WELSH

Marked differences of character and other matters exist between the English on one side, and their neighbours, the Welsh and the Scots. One the other. Wales and Scotland, divided from England by impalpable frontiers, are in physical features, moral characteristics and speech, separate nations. But both countries are partners, with Northern Ireland, in the United Kingdom, Wales since the end of the thirteenth century, and Scotland since the beginning of the eighteenth. All four countries are governed under one crown, and represented in the same Parliament, and the people of these countries, with their distinctive manners and customs, and their sarcasms against each other, live together in a humorously tolerant union, and when danger threatens any part of this island, its people show that they are indeed a United Kingdom, all are British.

The most frequent criticism of the Englishman made by men of many different countries, turns on his frigidity and stiffness; a criticism that surprises the Englishman since he is not aware of anything in himself that warrants it. But one can see that to more volatile people his outward reserve would give an impression of a chilly temperament, and no indication of the rich warm character that it covers. Far from being rigid and stiff, he is highly emotional, and at the same time ashamed of showing emotion. He is keenly sensitive, but his training has taught him that to be too sensitive is to be weak. He is naturally warm-hearted and at the same time afraid of what he thinks the vulgarity of exuberance. He wants to be liked, but will never show that he wants to be liked. Far from being the hard-headed John Bull drawn by his own cartoonists, he is

in truth sentimental. But he will not admit to being guided by sentiment, and so he goes about in armour, and in the presence of strangers he seldom relaxes and lays it aside; when he does eventually lay aside his armour, then you meet the real Englishman -genial, generous, and sympathetically adaptable. He does not, like the men of some warmer countries, scatter his friendship freely to all who come along, but when he does give it he gives it with all his heart.

(Thomas BURKE *The English and Their Country*, 1945)

John Bull is fictional character who is supposed to represent a typical Englishman in terms of behaviour and virtues. He is usually shown in pictures as a stout red-faced farmer wearing a hat and high boots. (He can be compared to Jeha in our culture).



Exercise Nine: Answer the following questions:

- 1- Are there marked frontiers between the UK countries?
- 2- Which institutions give the UK countries their unity?
- 3- In what circumstances does the "United Kingdom" deserve its name?
- 4- What is the most frequent criticism of the English made by people of other nationalities?
- 5- What kind of people are the English -those who 'scatter their friendship freely', or those who given it less freely but more loyally ?

Differences in Character

The North-South divide

England affords astonishing varieties of scenery and humanity, which resolve themselves in a major difference between North and South. The people of the north are generally less refined than their southerners neighbours, but harder, more energetic and vigorously democratic; their bluntness of speech and manners they call honesty. The people of the south hate to get early and value leisure;

they are kind, courteous and rather class-conscious; their insistence on social rites and acrobatic knife-and-fork drill at table they call *savoir vivre*.

Dai or Taffy

Dai or Taffy, the typical Welshman, small and dark, puzzles unsympathetic Englishmen. They think him untruthful, when he is simply gifted with Celtic imagination and great power of self-expression. The national festival of Eisteddfod, is significantly devoted to artistic competitions in which miners and quarrymen take part earnestly as befits a nation of poets and singers. In Wales every common man has a chance to ripen into a great orator like Lloyd George or a first-rate poet like Dylan Thomas.

Bonnie Scotland

The country, stern and will, has shaped a strong race. Jock, the Scotsman of comic papers, is supposed to have red hair and freckles, and to be addicted to golf, whisky and endless argumentation. When he does not go to church gloomily dressed in black, he wears the kilt and plays the bagpipe. Actually, the Scots are hardworking, clever and efficient but have a reputation for being careful with money. Proud of their past, they have retained not only their vernacular made immortal by Robert Burns the poet, but their own system of law and education.

Mick or Paddy

To the average Englishman Mick or Paddy remains an enigma. He is against the government, whatever it may be, he is not bad, but mad, a fellow full of unexpectedness, now friendly, now bloodthirsty, always disconcerting. The whole truth is, however, that the Irish have a right to be proud of their achievements past and present. In their centuries-long war of independence they outdid the English in grim tenacity and dogged determination, and finally they won their respect. They have remained "themselves", untouched by the reformation. They have produced a profusion of great writers, poets and dramatists who have infused into English literature new vigour and beauty.













BEWARE !

*If the person is not a friend the nickname
can sound rather insulting*

Exercise Ten: Supply the missing words

There are certain of national character which are well-known in For instance, the are supposed to be frigid and, the are renowned for their singing ability, the economical, and the are supposed to be great talkers. These are, of course, only caricatures and not reliable of individual people from these countries. Nevertheless, they indicate some slight differences in the value attached to certain kinds of in the countries concerned.

Symbols of the Four Countries

| Country | England | Wales | Scotland | Ireland |
|---------|---|---|---|---|
| Symbol | | | | |
| Flag |  |  |  |  |
| | St George's Cross | Dragon of Cadwallader | St Andrew's Cross | St Patrick's Cross |
| Plant |  |  |  |  |
| | Rose | Leek / Daffodil | Thistle | Shamrock |
| Colour |  |  |  |  |
| | White | Red | Blue | Green |

Some English Characteristics

Here are a couple of generalizations about England that would be accepted by almost all observers. One is that the English are not gifted artistically. They are not musical as the Germans or Italians, painting and sculpture have never flourished in England as they have in France. Another is that, as Europeans go, the English are not intellectual. They have a horror of abstract thought, they feel no need for any philosophy or systematic 'world view'. Nor is this because they are 'practical', as they are so fond of claiming for themselves. One has only to look at their methods of town-planning and water-supply, their obstinate clinging to everything that is out of date and a nuisance, a spelling system that defies analysis and a system of weight and measures that is intelligible to the compilers of arithmetic books, to see how little they care about mere efficiency.

But here it is worth noticing a minor English trait which is extremely marked though not often commented on, and that is a love of flowers. This is one of the first things that one notices when one reaches England from abroad, especially if one is coming from south Europe. Does it not contradict the English indifference to the arts? Not really, because it is found in people who have no aesthetic feelings whatever. What it does link up with, however, is another English characteristic which is so much part of us that we barely notice it, and that is the addiction to hobbies and spare-time occupations, the privateness of English life. We are a nation of flower-lovers, but also a nation of stamp-collectors, pigeon-fanciers, amateur carpenters, dart-players, crossword-puzzle fans. All the culture that is most truly native centers round things which even when they are not communal are not official -the pub, the football match, the back garden, the fireside and the 'nice cup of tea'. The liberty of the individual is still believed in, almost as in the nineteenth century;. But this has nothing to do with economic liberty, the right to exploit others for profit. It is the liberty to have a home of your own, to do what you like in your spare time, to choose your own amusements instead of having them chosen for you above.

(George ORWELL *England, Your England*, 1935)

Notes about the Author

George ORWELL, the pen-name of Eric BLAIR (1903-1950), is a famous British novelist. Much of his work describes the

conditions in which working people lived. His two best-known novels, *Animal farm* (1945) and *Nineteen Eighty-four* (1949) are immensely popular. He warned against the manipulation of people's actions and thought by all-powerful state.

Exercise Eleven: Answer the following questions:

1. Have the English a natural gift for the fine arts?
2. Are the English 'intellectual'?
3. What characterizes the Englishman's garden?
4. Name the Englishman's favourite hobbies.
5. How is the Englishman's love of his home best illustrated?

Exercise Twelve: Fill in the blanks in the following passage:

The consists of,, and The is not a UK country. Of the population of about 3 million, some 700,000 in Unlike the other UK countries, is the and area. became under the domination in, however, is a different country, because of its....., and The division of in gave birth to Despite its small size and large population is a world power.

Exercise Eleven: Fill in the following tables:

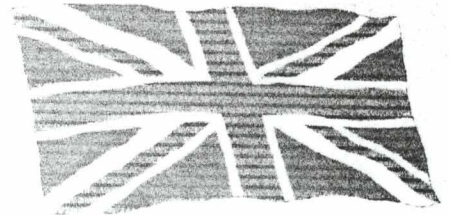
1. Country

| Country | Capital | Population | Principal towns |
|------------------------|---------|------------|-----------------|
| England | | | |
| Wales | | | |
| Scotland | | | |
| Northern Ireland | | | |
| Republic of Ireland | | | |

2. People

| Country | Identifying Symbols | Nickname | Stereotypical character |
|------------------|---------------------|----------|-------------------------|
| England | | | |
| Wales | | | |
| Scotland | | | |
| Northern Ireland | | | |

The Union Jack is the national flag of the UK. It is a combination of St. George's cross (England), St. Andrew's cross (Scotland) and St. Patrick's cross (Ireland). St. David's cross (Wales) is not represented in the flag.



4.9. Conclusion

In conclusion, this chapter has attempted to highlight some key aspects of the language learning/teaching processes in the light of the reflective approach conducive to self-evaluation, to change, and hence to professional development. The approach presents a number of exploratory tasks, such as keeping a journal on one's teaching, lesson reports, use of surveys and questionnaires to investigate some aspects of teaching, peer observation and action research. These investigative procedures put emphasis on practical classroom issues as well as personal and professional development.

On the other hand, the differences between teachers' and learners' beliefs and assumptions about the English language can provide ways of accommodating classroom practices to match the broad language learning objectives more to the pupils' needs, interests and expectations. What is more, the development of a supportive classroom climate helps dispose reluctant pupils overcome their negative personality traits, and place them at the same pace as the other learners.

Regarding ELT textbooks, there is a general agreement that they have important functions on several levels; this helps to shed light on the multi-faceted task of syllabus design. However, our examination of the home-made ELT textbooks has revealed gaps at various levels: linguistic, cultural and conceptual.

The issue of syllabus design has also implications for materials design. The proposed teaching material apparently gives prominence to the cultural dimension over the linguistic aspects. It should be noted that most language textbooks and audio-visual materials now include notes on cultural points alongside all the

vocabulary lists, linguistic patterns and exercises (cf. Snapshot by B. Abbs, I. Freebairn and C. Barker; New Headway English Course series by J. and L. Soars and The New Cambridge English Course series by M. Swan and C. Walter). However, most of the activities presented are the result of experiments over a number of years; the majority of students responded with enthusiasm, exchanged, manipulated and interpreted large quantities of English language data. Test results indicated that students did actually acquire new language skills. Arguably, the function of the university English lesson is essentially a heuristic one -to use language as a means of investigating reality, a way of learning about the target culture.

It should, however, be made clear that the purpose of the proposed sample units is not to suggest the specific content of the topic areas of culture studies, nor to advocate a particular approach to culture teaching. The larger purpose of this is to put various inputs and activities within the framework of a coherent approach to culture teaching.

Notes to Chapter Four

1. *Electronic literacy* refers to the reading and writing and the knowledge, skills and practices that take place in the electronic medium, i.e. the way people read and write using computers and the internet (see Warschauer 1999 and Crystal 2001).

2. The term "open-door" policy is used to refer to the establishment of peer observation sessions on a formal and regular as part of the teacher's duties (EL News February 2001).

3. There are a number of words in English that can cause great offence; these words fall under three headings: taboo words, i.e. words related to sex and excretion or what we generally call the four-letter words, e.g. *fuck* and *shit*; expletives, also called blasphemous words, e.g. *damn* and *blast*, and swear-words relating to sex and excretion, e.g. *balls* and *ballocks/bollocks*. For a detailed description of such words and related expressions refer to the OALD.

4. A Wet Night

Late in the afternoon, the boys put up their tents in the middle of a field. As soon as this was done, they cooked a meal over an open fire. They were all hungry and the food smelt good. After a wonderful meal, they told stories and sang songs by the camp fire. But some time later it began to rain. The boys felt tired so they put out the fire and crept into their tent. Their sleeping-bags were warm and comfortable, so they all slept soundly. In the middle of the night, two boys woke up and began shouting. The tent was full of water! They all leapt out of their sleeping-bags and hurried outside. It was raining heavily and they found that a stream has formed in the field. The stream wound its way across the fields and then flowed right under their tent.

(In L.G. Alexander *Practice and Progress* (1967a.75))

5. In stylistics a *context modulator* is a cohesive device, usually a sentence, that provides a smooth transition between different sets of ideas (see M. Imhoof and H. Hudson, 1985).

GENERAL CONCLUSION

General Conclusion

The relationship between language and culture and the use of cultural and cross-cultural material is one of the most exciting areas of development in ELT at the moment. Yet, it was not until the mid-60s that linguists recognized the importance of culture in language pedagogy. Prior to that time, they restricted their attention to the formal properties of language. Language is not much more than lists of lexical items and sets of grammar rules, and language learning is not simply a matter of acquiring a system of linguistic formulas. Language is a form of communication and interaction among individuals sharing the same code -linguistic and cultural. It is, therefore, a symbol of a culture and personal identity.

The present research work has dealt with the design choices regarding the cultural dimension in the current government-prescribed ELT textbooks. Chapter One attempted to uncover the complex relationships between language and culture and touched on the different meanings of 'culture' in foreign language teaching. It then outlined the various arguments for including the cultural component in an English course and the means of conveying this cultural component.

Chapter Two started first with an analysis of the sociolinguistic situation in Algeria with a particular focus on the precipitate Arabization policy and the tension which arose when Arabic became the medium of instruction in schools through *status planning* and *acquisition planning*. That is, how Arabic was manipulated and used for political and ideological purposes to forge

the Algerian Arab identity. The drive for creating a national identity was the marginalization of the Francophones and reduce the threat of the ethnic minorities. The Chapter then tried to present a comprehensive systematic account of the ELT situation in the light of a number of factors (endogenous and exogenous) and other related issues which impinge upon language learning. The Chapter identified a covert politicized aim in the newly home-made ELT textbooks: a process of *de-Anglicization*, i.e. to push the cultural component to the margins, giving English language teaching methodology a marked orientation. The rationale underlying this censorial process to ELT has been to cut down the unwanted side-effects that may defile, eventually, the 'Algerian Spirit'. This has been identified as one of the paradoxes of foreign language education.

Chapter Three dealt with the re-considerations involved in the nature of foreign language education with respect to the on-going process of globalization. In this respect, it introduced an alternative approach to ELT: the teaching-and-learning language-and-culture. The approach was advocated on grounds of interculturality, in the sense that, knowledge of a foreign culture could stimulate reflection on and questioning of the mainstream culture. The Chapter argued for the need to contribute to the development of specific professional skills in teachers to act as 'agents of change', and ultimately better cope with the socio-educational challenges of the twenty-first century. The key skills identified were *acquisition of culture-specific knowledge, development of professional skills and adjusting attitudes*. On the other hand, the Chapter offered a host of in-class techniques containing practical ideas for developing cultural awareness and

cross-cultural understanding. It also provided guidance for teachers on adapting traditional techniques to create activities suitable for intercultural learning. The examples could offer insights and practical guidance on designing cross-cultural activities.

Chapter Four started first by suggesting a set of procedures to develop strategies for change conducive to a deeper understanding of the teaching/learning process. The procedures are some of the ways teachers can use to investigate their own teaching and reflect upon their classroom experiences. This critical reflection to self-observation and self-evaluation has become one of the fundamental paradigms of a reflective-based pedagogy. In a similar way, the Chapter put emphasis on the role of the teacher and the prospects of the English language with respect to the increasing process of global economic, political, linguistic and cultural integration. The Chapter then dealt with the different views learners hold about the English language and how teachers could exploit these views to develop positive attitudes and implement appropriate learning strategies. In brief, how a spirit of cooperative effort and sympathetic atmosphere could build up a supportive classroom climate.

On the other hand, the chapter touched on the roles assigned to ELT textbooks and how they could facilitate teaching rather than restricting it. In this respect, a framework of analysis consisting of seven attributes (*a teacher, a map, a resource, a trainer, an authority, a de-skinner and an ideology*) was proposed and served as a basis for an evaluative analysis of the current ELT textbooks.

The chapter also suggested a procedure for deciding (accommodation and treatment) on the cultural

component of a course, and went on to apply this procedure to some units in the *Spring* series and MY NEW BOOK OF ENGLISH. Along similar lines, the chapter laid the groundwork for informed suggestions of what might be done to develop cultural knowledge. In this respect, it recommended the introduction in the first-year university programme of an academic modular course entitled 'Culture Studies' as an attempt to compensate for the lack of culture teaching resulting from the process of *de-Anglicization* of the newly-designed Algerian textbooks. To this end, the last part of the chapter sought to make proposals, accompanied, with illustrations for material development. This would provide practical suggestions for culture teaching and at the same time afford some food for thought about the larger context of culture studies of which language would be an end in itself.

In summary then, the present dissertation attempted to re-define the goals of foreign language education from a humane perspective and in terms of amity, so that to promote world peace, love and tolerance vis-à-vis others' differences, counter negative stereotypes and other prejudices. However, this idealistic vision could not be attained and preserved without first and foremost a deliberate transformation of the cultural hurdles into cultural bridges. Arguably, this sense of international understanding would require *a priori* a sound pedagogical framework within which foreign language education would be assigned a higher status and language teachers a noble mission.

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APPENDICES

APPENDICES

- Appendix I** Analysis and illustration of Seelye's goals of culture teaching
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- Appendix II** National Stereotypes
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APPENDIX I
Analysis and illustration of Seelye's goals
of culture teaching

| Goals of Culture Teaching | Aims | Examples | Comments |
|---|--|---|---|
| The sense, or functionality, of culturally conditioned behavior | To help learners to develop an understanding that people exhibit culturally-conditioned behaviour | <p>Greeting formulae</p> <p>A- Good morning, Mr. Johns. How are you? B- Oh, good morning, Dr. Blake. I'm very well, thank you. And you? A- I'm fine, thank you.</p> <p>Accepting / declining an offer</p> <p>A- Do you want some coffee? B- Yes, please. C- No, thank you</p> <p>Declining an invitation</p> <p>A- Are you coming the party? B- I'm sorry. I can't.</p> | Each language possesses phrases and expressions (conversational routines). The rhetorical structure of these routines is usually patterned and signaled in culture-specific ways. |
| Interaction of language with social variables | To help learners to develop an understanding that social variables such as age, sex, social class and the like, influence the ways in which people speak and behave. | <p>e.g. 1 Close the window</p> <p>e.g. 2 Would you please close the window?</p> <p>e.g. 3 It's rather cold in here.</p> | The use of language indicates the social relationship between the speaker and listener (participants). e.g. 1 is an order e.g. 2 is a polite request e.g. 3 sounds like a descriptive statement but, in fact, it is an indirect request to perform an action. |
| Conventional behavior in common situations | To help learners to become more aware of conventional behaviour in common situations | <p>Happy new year.</p> <p>Merry Christmas.</p> <p>Please accept my deepest sympathy.</p> | Many social events require the use of ritualistic phrases, as do the majority of speech acts. Their appropriate use is a vital component of communicative competence. |
| Evaluating statements about a culture | To help learners to develop the ability to evaluate and refine generalizations concerning the target language. | <p>Time is money</p> <p>A typical stiff-upper lip Brit.</p> <p>To jump the queue</p> | <i>Time is money</i> is a typically English proverb which conveys the idea that time is a very important notion in British culture. On the other hand, the idiomatic expression <i>stiff-upper lip</i> is a stereotyped image of the Britons, which is not actually true. <i>To jump the queue</i> , however, is regarded as an 'offence' in Britain. |

| Goals of Culture Teaching | Aims | Examples | Comments |
|--------------------------------|--|---|---|
| Researching another culture | To help learners to develop the necessary skills to locate and organize information about the target culture | <p>To read English newspaper, magazines, novels, etc.</p> <p>To listen to English pop-music</p> <p>To see American /English films in their original versions</p> <p>Visits to Britain</p> | This goal is regarded as the pre-establishment stage in the development of effective relations towards the target culture. |
| Attitudes toward other society | To stimulate learners' curiosity about the target culture and to encourage empathy towards its people. | <p>To support British foot-ball teams</p> <p>To be shocked to hear bad news about England, e g, lady Diana's tragic death</p> | This goal refers to the establishment of effective relations and positive outlook towards the target culture, i.e. to respond positively to events associated with the target culture. These are some indices of integrativeness in the Gardnerian sense. |

Analysis of Tomalin and Stempleski's goals
of culture teaching with regard aims and
material selection (adapted from Tomalin and
Stempleski, 1994)

| Goals | Aims | Material selection (activities) | Comments |
|---|---|--|--|
| Recognizing cultural images and symbols | To familiarize students with popular images and symbols in the target culture. | The activities should focus on places, people and symbols associated with the culture. | When we live in a country. We automatically become exposed and accustomed to a range of images and symbols embedded in songs and pictures, places, and customs. These images and symbols include famous people in the culture, and architectural and landscape features such Big Ben, in London and the kilt and the bagpipe in Scotland. |
| Working with cultural products | To help students build up a cultural repertoire by using authentic material from the target culture. To allow scope for personal involvement and provide the opportunity to explore new cultural insights. | The teaching material in this based on realia, photographs, postcards, newspapers, magazines, recorded news on radio and TV etc. | Language teachers are supposedly familiar with realia-actual objects and items which are brought into a classroom as examples or aids used in teaching such as postcards, photographs, articles of clothing, images and symbols associated with the target culture. Images and symbols may be found in song lyrics, items and certain words and expressions. These items are not just useful as language-teaching material. Familiarity with them offers learners a cultural currency to feel more confident in the target culture in the sense that they help to create a more authentic-like cultural environment. |
| Examining patterns of everyday life | To become aware of the lifestyles current in target community. To encourage comparison and discussion of how these lifestyles and other cultural patterns may be similar to or different from those in the learner's culture. To give the students the opportunity to evaluate their own perception of everyday cultural patterns in the target community and to modify any misconceptions they may have. | Use of authentic sources such as newspaper advertisements, or video clips and films to gather information and deduce facts about everyday life in Britain. | Every culture offers distinct options, and exhibits distinct patterns associated with areas of everyday life such as greetings, asking favours and apologizing. As some students have the opportunity to travel, study or even work in Britain, they need to be come aware of the lifestyles of people in this country. What British people do in the common situations which are part of normal everyday experience. |

| Goals | Aims | Material selection (activities) | Comments |
|-------------------------------------|--|---|---|
| Examining cultural behavior | <p>To encourage students to become more aware of the subtleties of cultural behaviour.</p> <p>To expand the students' ability to identify observable cultural features of the target culture.</p> <p>To examine culturally-sensitive situations and choose the most appropriate behaviour for that situation.</p> <p>To get students to realize how their own observations may be affected by their cultural background.</p> | <p>Use of information-oriented teaching material which presents facts about culturally appropriate behaviour.</p> <p>Use of activities oriented towards experiential learning and the growth of self-awareness.</p> | <p>The unifying concept underlying this goal is to increase awareness of and sensitivity to culturally different modes of behaviour. Nowadays, in the teaching of English (as a second or foreign language) more attention is being paid to culturally appropriate behaviour, i.e. what native speakers of English say and do in particular social situations. If the learners of English are to communicate successfully with individuals from Britain, they need not only recognize the different cultural patterns at work, but they also need to become aware of the ways in which their own cultural background influences their own behaviour, and to develop tolerance for behaviour patterns that are different from their own.</p> |
| Examining patterns of communication | <p>To increase awareness of native speakers' common expectations of spoken and written communication in the target language.</p> <p>To make the students familiar with the target culture's non-verbal pattern of communication, i.e. accepted non-verbal behaviour vs non-accepted non-verbal behaviour.</p> | <p>The teaching material should provide opportunities for students to practise the skills needed for successful communication, i.e. different aspects of conversational style in English and how styles of formal written English reflect cultural norms.</p> | <p>It is obvious that language and culture cannot be separated. Successful cross-cultural communication requires linguistic competence as well as communicative, pragmatic and cultural competence. That is, the students must be aware of the culturally-determined patterns of verbal and non-verbal communication which speakers of English follow, for example, the styles of spoken and written language that are most appropriate for particular situations, and the non-verbal patterns of communication most commonly used in British culture.</p> |

| Goals | Aims | Material selection (activities) | Comments |
|---|---|--|---|
| <p>Exploring values and attitudes</p> | <p>To increase student's consciousness of cultural differences in values and attitudes.</p> <p>To encourage students to recognize and explore their own cultural assumptions, including their preconceptions and stereotypes about both the target culture and other cultures, mainly English-speaking culture.</p> | <p>The activities should stimulate recognition and discussion of the diversity of values and attitudes of English-speaking cultures.</p> | <p>The underlying assumption here is that different languages systematically imply different cultures. This is obviously true if we make use of the truism that language and culture make up one entity. Therefore, the students should become more aware not only of the assumption of English-speaking cultures, but of their own culturally influenced assumptions, and the diversity of cultural values found across cultures in general.</p> |
| <p>Exploring and extending cultural experiences</p> | <p>To allow students to discuss and draw conclusions from their own experience of the target culture.</p> <p>To allow students to share their experiences of the target language and the target culture</p> | <p>The teaching material should incorporate elements of the students own cultural background contrasted with cultural elements from the English-speaking cultures.</p> | <p>Cross-cultural exchange and mutual understanding are crucial parts of cultural-awareness development.</p> |

APPENDIX II
National Stereotypes

National Stereotypes

You will meet an Irishman in two kinds of English jokes. The first kind always begins: There was an Englishman, an Irishman and a Scotsman... 'These jokes are about national stereotypes. The Englishman is usually cold and formal; the Scotsman is frugal not to say mean; the Irishman is warm-hearted and funny.

Of course, it depends who is telling the joke. From the Scottish perspective, the Scotsman is shrewd and sensible, while the Englishman's Englishman is ironic and witty. The Irishman is all of these: shrewd, sensible, ironic and of course, warm-hearted and funny.

The second kind of joke, however, is not flattening to the Irish. 'Irish jokes' as they are called, have their equivalents in other countries of the world. In France, they are about the Belgians. [In Algeria, it is the people of Mascara who are thought to be silly and narrow-minded] For some reason, there are few jokes told about the people of Wales, the fourth country in the British Isles. The national stereotype of a Welshman is... Well, this rare joke gives an idea of it:

A sea captain saw smoke coming from a desert island. He gave the order for a small boat to be launched and then made his way, with a couple of sailors, to investigate. As they approached the shore, they heard a fine tenor voice singing 'Land of my fathers'. There was a man on the beach practising drop-kicks in front of some improvised rugby goalposts. Obviously a Welshman.

'How long have you been here?' the captain asked.

'Longer than I can remember,' replied the castaway.

He was pleased to see his rescuers, but before he would let them take him back to civilisation, the Welshman was keen to show the captain round the island.

'This is my house here, do you see? And look, I've got a few sheep on the hillside too'.

The captain raised his eyes to the hills.

'And what are those two study buildings over there? Are they barns for the sheep?'

'Oh, no. They're chapels.'

'Chapels? What, both of them, Why two?'

'Ah well, you see, the one on the left is the chapel I go to, and the one on the right is the chapel I don't go.'

George Mikes *How To Be A Brit*

APPENDIX III
Formal English-Exam Subjects

APPENDIX III
Formal English-Exam Subjects

BEF English-exam subject (June 2001)

Messali El Hadj

Messali El Hadj was born on May 16th, 1898. He was the son of a shoemaker from Tlemcen, near the Moroccan border. He received little education at school. During the First World War in 1914-1918, he served in the French army, and then went to work in France. There, he married a French woman. He was always carefully dressed in the traditional djellaba. With his large face and his strong beard, Messali was an impressive person. In 1927 Messali became president of a political party called "Etoile Nord Africaine". Its members were Algerians working in the Paris area. Before 1933, Messali El Hadj was already talking about revolution. The program of the "Etoile Nord Africaine" declared "a struggle for the total independence of Algeria." Messali El Hadj died in Paris in 1974.

Adapted from: *A Savage War of Peace/Algeria 1954-1962*
(Alistair Horne)

Section One: Reading Comprehension (08pts)

I. Read the text carefully and answer the following

questions:

- 1- When was Messali El Hadj born?
- 2- What was his father's occupation?
- 3- Did he marry an Algerian woman?
- 4- Give the name of his political party?
- 5- Where did he die?

II. Lexis

- 1- Find in the text words that are closest in meaning to the following: (1.5)

1) frontier= 2) region= 3) named=

- 2- Find in the text words that are opposite in meaning to the following: (1.5)

1) after= 2) modern= 3) died=

Section Two: Mastery of language: (6pts)

1. Turn into the negative form. (2pts)

a- Messali was born in Morocco.

b- He married an Algerian woman.

2. Write the correct form of the verbs in brackets.

Every term, our school (to organize) an excursion. Last week, we visited El Moudjahid Museum where we (to see) pictures and other valuable objects. They (to be) there since the opening of the museum. Next time, I (to go) there with my parents.

Section Three: Written Expression. (6pts)

Choose one of the following activities:

1) Fill in the gaps with the following words so that the text makes sense.

many - twice - famous - our - is - them

Moufdi Zakaria is a poet from Ghardaia. He wrote..... poems. "Kassamen" is one of It is the National Anthem of country. Pupils in all the schools sing it a week when the flag is raised or lowered.

2) Re-order the following sentences and write a coherent paragraph

At the age of 23, he went to Tunisia
Abdelhamid Ben Badis was born in 1889.
who taught him the Koran.
where he studied at The Zitouna Mosque.
He died on April 16th, 1940.
His father sent him to Cheikh Mohamed Madassi

Baccalaureate English-exam subject (June 2002)

SECTION ONE :READING COMPREHENSION (7pts)

Read the following text carefully then answer the questions

The U.S.A. is a country of immigrants, but today's newcomers are different. Immigrants in the nineteenth and early twentieth centuries became part of the great American melting pot. They learnt the language and integrated into the culture of their new home. But today's immigrants keep their own culture. They have their own T.V. channels, daily newspapers and magazines.

The English language has almost disappeared in many places. Parts of Florida, California and Texas are now Spanish-speaking. In a huge supermarket in Rockville, Maryland, every customer is from the Far East. You will hear Japanese, Korean and Chinese, but you won't hear any English. And this language problem won't get any better. Immigrants are demanding education for their children in their own language. If this happens, it will soon be possible to grow up in America and never speak English

1. Choose a suitable title: On your answer sheet write the title which is most appropriate
 - a. The English Language
 - b. The U.S.A: A country of Immigrants
 - c. Immigrants and Language in the U.S.A.
2. Are these statements true or false? On your answer sheet, write the sentence letter and T or F next to it
 - a. The U.S.A is a country of immigrants.
 - b. Immigrant's parents are demanding education in English for their children.
 - c. You will not hear English in the U.S.A
 - d. Spanish is now spoken in Texas and California
3. Answer the following questions according to the text.
 - a. Why is the American population increasing so rapidly
 - b. Compare the first immigrants to America and the newcomers.
 - c. What has happened to the English language in American states?

- d. Does the writer think that the situation of the English language will improve? Justify your answer by quoting from the text.
4. Find in the text words or phrases that are similar in meaning to the following:
- a. became part of (\$1) b. has died out (\$2)
- c. very big (\$2) c. nearly (\$2)
5. Find in the text words or phrases that are opposite in meaning to the following:
- a. small (\$2) b. will improve (\$2) c. impossible (\$2)

SECTION TWO: MASTERY OF LANGUAGE (8 points)

1. Complete the following table. Do as shown in the example.

| Example | Prefix | Root | Suffix |
|---------------|--------|---------|--------|
| Immigration | im | migrate | -tion |
| Unemployment | | | |
| Unsuccessful | | | |
| Disappearance | | | |

2. Supply punctuation and capitals where necessary
he doesn't want to speak to you said the man at the desk.
3. Complete sentence (b) so that it means the same as sentence (a)
1. a- Some people are expressing their worries about the situation
b- Worries.....about the situation
2. a- 'How far will this trend go?', a politician asked.

- b- A politician asked how far.....
3. a- A journalist wrote that the U.S.A needed strict immigration control.
b- A journalist wrote.....
4. Fill in the gaps so that the text makes sense
Until the beginning of this century, few Mexicans emigrated to the United States, but between 1910 and 1930 there _____ a sudden arrival of immigrants. About a million _____ between 1910 and 1920. Some fled the Mexican Revolution, _____ were attracted by the agricultural jobs in Texas, Arizona and California. But _____ were exploited and discriminated against. In _____ depression of 1930, when employment was _____, about half a million of Mexican-Americans were sent back to Mexico.
5. Put the verbs in brackets in the correct tense.
- a/ You will have to register with the police as soon as you (arrive).
 - b/ Many Algerians (to leave) for France after the Second World War.
 - c/ The second generation immigrants (be torn) between two cultures.
 - d/ He (not/to write) to us since we last saw him
 - e/ They (to settle) in this area three years ago.
 - f/ The man at the desk said he (not/ to speak) to you.
 - g/ If we had known the situation, we (to come) earlier
 - h/ He never (be able/ to buy) a house even in ten years' time.

SECTION THREE: WRITTEN EXPRESSION (points)

Choose one of the following topics.

Topic one: Using the following notes, write a composition of about 80 to 120 words on emigration.

Why do people emigrate? Many reasons:

- 1/ economic: search for jobs
- 2/ security: flee wars and conflicts
- 3/ political: escape threats

But emigration difficult nowadays; legal emigration rare; only highly educated and skilled people accepted; illegal immigration full of risks

Topic two: Imagine you are an African-American. Write a letter of about 80 words to the daily newspaper 'U.S.A TODAY' appealing to the government authorities to take measures to stop illegal immigration.

Baccalaureate English-exam subject (June 2001)

SECTION ONE: READING COMPREHENSION (8pts)

Read the passage carefully then do the activities

Demography is the study of the change in size, distribution and character of the human population; and the two basic factors in demography are the birth-rate and the death-rate. The former expresses the number of children-born per thousand people per year, while the latter indicates the number of people who die per thousand per year. If we consider the Earth as a whole, we see that population growth or decline is caused by the difference between the number of births and deaths over a given period. There are normally more births than deaths, and this is known as a natural increase in the population.

Before the recent developments in agriculture, medicine and industry, life was difficult. It was hard to make a living from the soil without modern farming methods; and a few years of bad crop could mean famine and therefore death - as it still does in some parts of the world. Illness as mild and as common as influenza could kill a Stone-Age man weakened by hunger; appendicitis (almost without risk today) was always fatal before the days of modern surgery. Every childbirth was a hazardous process. Under these conditions, the human race needed to reproduce at a high rate just to keep in existence. But the size of the population did not change very rapidly because without modern medicine, many babies and young children died. So, for a long time, the population grew very slowly.

- How many paragraphs are there in the above passage?

- Are these statements true or false? On your answer sheet, write the sentence letter and "T" or "F" next to it.
 - a- The birth rate expresses the number of children born per 1000 people per year.
 - b- There are normally more deaths than births.

c- Life was difficult before the recent developments in agriculture, medicine and industry.

d- In the past, the population grew very fast.

- Answer the following questions according to the text.

- What does demography study?

- How did the human race manage to keep in existence in the past.

- On your answer sheet, write the title which you think is most appropriate

- Population growth : Past and Present

- Hunger and Population

- Development in Agriculture, Medicine and Industry

5- Match each word with its opposite.

Words

Opposites

a- slowly

1- decline

b- modern

2- rare

c- growth

3- fast

d- common

4- classical

SECTION TWO: MASTERY OF LANGUAGE (8pts)

- Match each word with its corresponding definition.

Words

Definitions

a-death-rate

1-the inhabitants of a country

b-famine

2-reduce in number

c-population

3-the number of people who live per year

d-decline

4-shortage of food

- Give the past tense and past participle of the following verbs:

a- to express b- to see c- to give d- to keep

- Complete sentence (b) so that it means the same as sentence (a).

1. (a) "The size of the population did not change", he said.

(b) He said that

2. (a) Influenza could kill a Stone-Age man.

(b) A Stone-Age man.....

4- Reorder the following sentences to make a coherent paragraph.

- As a result, the population growth pattern has began to change:
- Consequently the population grows at a high speed.
- Adults live longer an fewer children die at a very early age.
- New discoveries in medical science and modern farming methods have improved people's life.

SECTION THREE: WRITTEN EXPRESSION

(4pts)

Choose one of the following topics.

TOPIC 1 Using the following notes, write a composition of about 100 words on the consequences of population explosion:

poverty

illiteracy

malnutrition

unemployment
housing problems
delinquency

TOPIC 2 Write A composition of about 100 words on the following topic: .

What measures could be taken by governments and individuals to reduce population growth?

Baccalaureate English-exam text (June 1999)

Population has at last made the grade and emerged as a world problem. Unfortunately most of those who speak or write about the problem persist in writing about it in terms of a race between human numbers and world resources, especially of food; a kind of competition between production and reproduction.

The neo-Malthusians, supported by progressive opinion in the Western World and by leading figures in most Asian countries, produce volumes of alarming statistics about the world population explosion and the need for birth-control.

On the contrary, the anti-Malthusians produce equal volumes of hopeful statistics, perhaps one should say of wishful estimates, to show how the problem can be solved by science, by the exploitation of the Amazon or Arctic, better distribution, or even by shipping our surplus population to other planets.

But the real explosion is a twentieth century phenomenon, due primarily to the spectacular developments in medicine and hygiene, which have dramatically cut down death-rates without any corresponding reduction in birth-rates: death-control without birth-control.

Julian Huxley, *The Crowded World*

Baccalaureate English-exam text (June 2000)

We can say with complete certainty that all world governments are concerned with population growth. This important topic has been and will always be the subject of many national and international debates. No wonder then that Algeria has been one of the world's nations to focus its attention on demography and work diligently to create a balance between its people and its resources.

A lecture indicated that prior to 1750 the population growth was rather stagnant because birth rates almost equalled the mortality rates. And because famines, wars and plagues were pervasive, people compensated for the losses with more frequent births.

As the 'health revolution' developed, the mortality rate went down and the birth rate went up. Consequently, in 1800, world population was at the one billion level, and the rhythm did not go down until we reached five billion human beings in July 1987. The disparity of distribution is another problem: One third of the population lives in developed countries, whereas the remaining two thirds populate the rest of the planet, which represents the poorer part. This reality ought to encourage these countries to control their growth rate.

Let's take the example of Tunisia's efforts in regulating its population growth. Its programme is very rational. Consequently, the growth rate is currently at 1.9%, down from 3.1% around the late 1950's. However, these positive results should serve as a stimulus to achieve even better ones, to enable the country to guarantee all its citizens a decent and comfortable life.

Tunisia News 92

A Sample of the BEF Results in EFL, June
2000

| School Name | Score (-/20) | School Name | Score (-/20) |
|----------------------|------------------|-------------------|-----------------|
| SALIMA TALEB | 11.92 | MEDJAOUI | 09.93 |
| AOUICHA H. SLIMANE | 09.76 | BENI KHALLED | 10.15 |
| MEHRAZ | 08.83 | ABDELBASSET | 09.53 |
| HONAINÉ | 7.66 | ABDENOUR | 09.42 |
| AMIYER | 10.00 | IBN ROCHD | 09.92 |
| BENSEKRANE DJEDID | 09.99 | SI TARIK | 07.54 |
| MEZAOUROU | 10.13 | KIFFANE (2) | 11.41 |
| SEBDOU (2) | 08.23 | ZENATA | 09.07 |
| BOUNEFLEA | 08.24 | AIN YOUCEF | 08.69 |
| ETTEMIMI | 7.97 | EL MAKARI | 10.14 |
| ABOUBEKR RAZI | 10.12 | SEBAA CHIOUKH | 07.91 |
| BORDJ ARIMA | 07.64 | HENNAYA DJEDIDA | 09.94 |
| TOUNANE KADIMA | 10.09 | ZELLIT Mohammed | 09.02 |
| KIFFANE (3) | 09.73 | IBN KHALDOUN | 10.98 |
| IBN KHAMIS | 09.18 | ZOUAIA | 09.28 |
| HENNAYA DJEDIDA (1) | 08.75 | SIDI BOUNOUAR | 08.06 |
| BOUHLOU | 08.45 | ABOU H.MOUSSA (2) | 09.73 |
| KHEMISTI | 09.09 | ABDELMOUNENE | 09.60 |
| ADDOU RABAH | 10.47 | EL KHERRIBA | 07.41 |
| BENI MESTER | 08.19 | EL KALAA | 07.72 |
| AIN EL KEBIRA | 07.44 | OUIDANE | 08.31 |
| ABOU TECHFINE DJEDID | 08.07 | SIDI AMROU | 08.74 |
| DAR YAGHMOURASSAN | 07.52 | BEN MOSTEFA SEBRA | 08.75 |
| BAB EL ASSA | 09.16 | OULED MIMOUN (1) | 07.89 |
| DJELLAD | 07.58 | NAKIB ZIANI | 08.93 |
| SIDI DJILLALI | 07.80 | SIDI ABDELLI | 07.91 |
| YAGHMOURASSAN | 09.45 | EL FEHOUL | 07.85 |
| SIDI CHAKER | 08.62 | BENMANSOUR | 10.99 |
| Mohamed KHEMISTI | 08.23 | HAMMAM BOUHRARA | 09.74 |
| MERSAT BEN MHIDI | 08.34 | EL BATTIME | 08.54 |
| SIDI MEDJAHED | 08.82 | CHERIF M. DRISS | 09.16 |
| BENZERDJEB | 08.25 | KHEMIS B SENOUS | 08.67 |
| SOUANI | 11.25 | BOUHANAK | 07.65 |

| School Name | Score (-/20) | School Name | Score (-/20) |
|------------------|------------------|-------------------|-----------------|
| MOULOUD KACEM | 09.45 | DIB SEBDOU | 07.91 |
| OULED ZIRI | 08.41 | BOUGARA | 08.98 |
| ARBOUZ | 06.66 | CHETOUANE | 07.99 |
| AIN GHRABA | 06.99 | SEBDOU (3) | 06.89 |
| BENI BAHDEL | 10.57 | SIDI SENOUCI | 06.72 |
| AIN TALLOUT | 08.65 | BOUKANOUN | 08.02 |
| SEBDOU (1) | 06.88 | HAI CHOUHADA | 06.98 |
| MED EL HABAK | 07.39 | BOUTARAK | 07.56 |
| OULED MIMOUN (2) | 08.09 | EL GOUR | 06.68 |
| KHERBOUCHE | 06.87 | OULED SID EL HADJ | 10.02 |
| EL AZZAIL | 07.19 | EL ABED | 05.82 |
| OULED BENHAMOU | 06.43 | DIAR OUASSINI | 06.92 |
| BENI SMAEL | 06.86 | YAGHMOURASSAN | 07.60 |
| OUED LAKHDAR | 07.72 | EL ARICHA | 06.48 |
| AIN FEZZA | 06.84 | ERRAMLA | 07.40 |
| ZELBOUN | 05.42 | RIAT | 07.21 |

Table 2.2. A sample of the BEF results in EFL, June 2000

A Sample of the Baccalaureate Results in
EFL, June 2002

| Candidate Number | Reading Comprehension | Correct Form | Writing Skills | Score (-/20) |
|------------------|-----------------------|--------------|----------------|--------------|
| 1 | 04.50 | 04.50 | | |
| 2 | 03.5 | 03 | 03 | 12 |
| 3 | 01 | 02.50 | 02 | 08.50 |
| 4 | 03.5 | 05 | 01.50 | 05.50 |
| 5 | 02 | 01.50 | 03 | 11.50 |
| 6 | 03.50 | 02.50 | 02 | 05.50 |
| 7 | 03 | 01.50 | 02 | 08 |
| 8 | 03.50 | 04.50 | 04 | 08.50 |
| 9 | 03 | 05 | 04.50 | 12.50 |
| 10 | 01.50 | 0.50 | 04 | 12 |
| 11 | 04.50 | 04.50 | 02 | 04 |
| 12 | 03.50 | 03.50 | 03.50 | 12.50 |
| 13 | 01.50 | 02.50 | 02.50 | 09.50 |
| 14 | 03.5 | 03.50 | 04 | 08 |
| 15 | 01.50 | 01.50 | 04.50 | 11.50 |
| 16 | 02.50 | 02.50 | 02 | 05 |
| 17 | 03 | 02 | 01.50 | 06.50 |
| 18 | 01.50 | 03 | 02.50 | 07.50 |
| 19 | 02 | 01.50 | 01.50 | 06 |
| 20 | 03 | 03 | 03 | 06.50 |
| 21 | 02.50 | 02.50 | 02.50 | 08.50 |
| 22 | 01.50 | 01.50 | 03.50 | 08.50 |
| 23 | 02.50 | 02.50 | 01.50 | 04.50 |
| 24 | 03 | 01.50 | 01.50 | 06.50 |
| 25 | 01.50 | 03 | 03 | 07.50 |
| 26 | 02 | 04 | 01.50 | 06 |
| 27 | 03.50 | 01.50 | 02 | 08 |
| 28 | 01.50 | 02 | 02.50 | 07.50 |
| 29 | 04 | 01.50 | 03.50 | 07 |
| 30 | 01.50 | 02 | 02 | 07.50 |
| 31 | 02.50 | 01.50 | 01.50 | 05 |
| 32 | 03.50 | 2 | 02 | 06 |
| 33 | 01.50 | 03 | 01.50 | 07 |
| 34 | 02.50 | 02.50 | 03 | 07.50 |
| 35 | 03.50 | 01.50 | 01.50 | 06.50 |
| 36 | 01.50 | 01.50 | 02 | 07 |
| 37 | 02 | 01.50 | 03 | 06 |
| 38 | 02.50 | 02 | 02 | 60.50 |
| 39 | 01.50 | 02 | 02.50 | 07 |
| 40 | 01.50 | 01.50 | 02 | 05.50 |
| 41 | 02.50 | 02 | 02.50 | 05.50 |
| 42 | 01.50 | 02 | 02.50 | 07 |
| 43 | 02 | 02.50 | 01.50 | 05 |
| 44 | 02.50 | 02.50 | 03 | 07.50 |
| 45 | 02.50 | 03.50 | 02.50 | 07.50 |
| 46 | 01.50 | 01.50 | 01.50 | 07.50 |
| 47 | 01.50 | 02.50 | 01.50 | 04.50 |
| 48 | 02.50 | 01.50 | 02.50 | 06.50 |
| 49 | 02 | 02.50 | 02.50 | 06.50 |
| 50 | 02 | 03 | 03 | 07.50 |
| | | | 03.50 | 08.50 |

| Candidate Number | Reading Comprehension | Correct Form | Writing Skills | Score (-/20) |
|------------------|-----------------------|--------------|----------------|--------------|
| 51 | 03.50 | 02. | 03.50 | 09 |
| 52 | 05 | 02.50 | 03 | 10.50 |
| 53 | 02 | 03.50 | 01.50 | 07.50 |
| 54 | 02 | 02.50 | 02 | 06.50 |
| 55 | 03 | 01.50 | 02.50 | 06.50 |
| 56 | 03 | 02.50 | 03 | 08.5 |
| 57 | 01.50 | 01.50 | 03 | 06.50 |
| 58 | 02.50 | 02.50 | 03 | 08 |
| 59 | 03.50 | 03 | 04 | 10.50 |
| 60 | 02.50 | 03 | 02 | 07.50 |
| 61 | 02.50 | 05.50 | 03.50 | 11.50 |
| 62 | 01.50 | 02.50 | 01.50 | 05.50 |
| 63 | 02.50 | 03.50 | 02.50 | 07.50 |
| 64 | 02.50 | 03 | 02 | 07.50 |
| 65 | 04.50 | 01.50 | 01.50 | 07.50 |
| 66 | 01 | 02 | 03.50 | 06.50 |
| 67 | 02.50 | 02 | 02.50 | 07 |
| 68 | 03 | 03.50 | 03 | 09.50 |
| 69 | 02.50 | 01.50 | 02 | 06 |
| 70 | 04 | 03 | 01.50 | 08.50 |
| 71 | 03.50 | 02.50 | 01.50 | 07.50 |
| 72 | 03.50 | 02.50 | 02 | 08 |
| 73 | 02.50 | 03.50 | 02.50 | 08.50 |
| 73 | 02 | 02.50 | 03 | 07.50 |
| 75 | 02.50 | 03.50 | 03.50 | 09.50 |
| 76 | 03 | 02 | 01.50 | 06.50 |
| 77 | 02.50 | 02.50 | 03 | 08 |
| 78 | 03.50 | 03.50 | 02.50 | 09.50 |
| 79 | 02 | 01.50 | 03.50 | 07 |
| 80 | 02 | 02.50 | 01.50 | 06 |
| 81 | 03 | 02.50 | 02 | 07.50 |
| 82 | 04.50 | 02 | 03.50 | 10 |
| 83 | 02.50 | 02.50 | 03 | 08 |
| 84 | 01.50 | 03 | 01.50 | 06 |
| 85 | 02 | 02 | 02 | 06 |
| 86 | 03.50 | 02.50 | 01.50 | 07.50 |
| 87 | 02 | 02.50 | 03 | 07.50 |
| 88 | 02 | 03.50 | 02 | 07.50 |
| 89 | 01.50 | 02 | 03 | 06.50 |
| 90 | 04 | 05 | 04 | 13 |
| 91 | 02 | 02.50 | 02.50 | 07 |
| 92 | 03 | 01.50 | 03.50 | 08 |
| 93 | 02.50 | 03 | 03.50 | 09 |
| 94 | 02 | 03.50 | 02 | 07.50 |
| 95 | 03.50 | 01.50 | 01.50 | 06.50 |
| 96 | 02.50 | 02 | 02 | 06.50 |
| 97 | 01.50 | 03.50 | 03.50 | 08.50 |
| 98 | 01.50 | 02 | 02.50 | 06 |
| 99 | 02 | 01.50 | 02 | 05.50 |
| 100 | 02.50 | 02.50 | 02 | 07 |

Table 2.3. A sample of Baccalaureate results in EFL, June 2002, Arabic Literature and Foreign Languages, Jury 152, Tlemcen Correction Centre

Appendix IV
Assessment Grid (SPRING ONE)

Unit One

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|--|---|
| None | None | <p>Letter spelling</p> <p>Peoples' names (surname / first names)</p> | <p>Formal/informal greetings:</p> <p>X: <i>Good morning.</i> <i>I'm Mrs. Salem.</i></p> <p>Y: <i>Good morning Mrs. Salem.</i></p> <p>X: <i>Hello...</i> Y: <i>Hello...</i></p> <p>Use of first names (informal)</p> <p>Use of <i>Madam</i> as a polite way of addressing a female school teacher</p> <p>Making introductions</p> | <p>Dialogue 1: artificial</p> <p>Dialogue 2: artificial</p> <p>Dialogue completion: artificial</p> <p>Dialogue 3: authentic</p> <p>Dialogue 4: artificial</p> |

Unit Two

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|--|--|
| None | None | <p>Occupations: plumber, mechanic, carpenter, painter, electrician, builder, architect, journalist, etc.</p> <p>Numbers and letters</p> <p>Peoples' names, addresses and phone numbers</p> | <p>Beginning conversations with strangers: X: <i>Excuse me. Are you ...</i> Y: <i>Yes, I am.</i></p> <p>Expressing apology: <i>I' m sorry, Sir.</i></p> <p>Use of <i>Sir</i> as a polite way of addressing a man.</p> | <p>Dialogue1: artificial Dialogue2 : artificial Dialogue completion: artificial Dialogue3: artificial Application form: artificial</p> |

Unit Three •

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|---|
| None | None | Kinship: Father / mother Brother / sister Uncle / aunt | Use of colloquial speech: <i>Just a minute.</i> <i>That's right.</i> <i>Dear Rafik,</i> Use of Dear + first name (form of salutation in informal letters) <i>Yours Betty,</i> Use of Yours + first name (form of ending in informal letters) Lay-out of an informal letter | Dialogue 1: artificial Dialogue 2: artificial Informal letter: authentic-like |

Unit Four

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|--|--|
| None | None | Items related to class-room use Adjectives of colour | Informal greetings: Note: the use of <i>Good morning</i> is not an appropriate way in informal greetings; Use of <i>Madam</i> as a polite way of addressing a female school teacher. Informal agreement: Okay | Dialogues: artificial Dialogue completion: artificial |

Unit Five

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|---|--|
| None | None | Items related to geometry: triangle, square, rectangle, etc.) Spelling and counting | Giving instructions: X: <i>Where's...</i> Y: <i>Here it is.</i> X: <i>Like this.</i> Y: <i>That's it.</i> | Dialogue: artificial Cross-curricular (Maths) |

Relax

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|--|--------------------------------------|
| None | None | Correspondence (occupation / tool) Review: numbers, letters and colours) | Use of <i>Sir</i> as a polite way of addressing a man. | Consolidation activities: artificial |

Unit Six

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|--|-----------------------------|
| None | None | Correspondence (shape / item) Elements of the highway code | Colloquial speech: <i>I don't know well, ...</i> <i>Yes, that's right.</i> | Dialogue: artificial |

Unit Seven

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|-------------------------------------|---|---|
| None | None | Clothes: (size / colour / price) | Offering a service: <i>Can I help you Madam?</i> <i>Can I help you Sir?</i> Expressing likes: <i>Yes, I'd like...</i> Expressing apology: <i>I'm sorry...</i> Expressing gratitude formally: <i>Thank you.</i> Asking for repetition: <i>'Pardon !</i> Expressing a surprise: <i>Oh dear!</i> | Dialogue 1 } Dialogue 2 } artificial Dialogue 3 } Filling in forms: artificial |

Unit Eight

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|---|
| None | None | Description of people with reference to age, physical appearance, clothes and job | <p><i>Dear Betty,</i> Dear + first name (form of salutation in informal letters)</p> <p><i>Yours Rafik,</i> Yours + first name (form of ending in informal letters)</p> | <p>Informal letter: authentic-like</p> <p>ID card-filling</p> |

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Unit Nine

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|--|---|
| None | None | <p>Telling the time</p> <p>Correspondence: (countries / capitals)</p> | <p>Expression of gratitude formally: X: <i>Thank you.</i> Y: <i>You're welcome.</i></p> <p>Beginning conversations with strangers: <i>Excuse me ...</i></p> <p>Making and replying to requests: X: <i>How about ...</i> Y: <i>Wait a minute, please.</i></p> <p>Enquiring about health informally X: <i>How are you?</i> Y: <i>Fine, thanks.</i></p> | <p>Dialogue 1 } Dialogue 2 } artificial</p> |

Unit Ten

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|---|
| None | None | Description of home and furniture Cooking / kitchen utensils | Expressing surprise: <i>Oh dear!</i> Expressing informal agreement: <i>Okay...</i> | Dialogue 1: artificial Dialogue completion: artificial Text: artificial |

Relax

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------------------|---|---------------------|--------------------------------------|
| None | Postcard of the Tower Bridge | Items related to furniture, clothes and public places Antonyms Correspondence (figure / shape) Elements of the highway code Irregular verbs Collocations | None | Consolidation activities: artificial |

Unit Eleven

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|--|--|
| None | None | Description of regular activities Days of the week Months | Informal agreement <i>All right</i> | Dialogue1 } Text 1 } artificial Text 2 } |

Unit Twelve

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|--|
| None | None | Description of regular activities (adverbs of frequency) Making travel enquiries Antonyms | Offering a service: <i>Yes, Sir. Can I help you?</i> | Text1 } dialogue1 } Text2 } artificial Dialogue2 } Text3 } |

Unit Thirteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|--|--|--|--|
| None | Mr John Wilson British Airways Great Britain | Asking for and giving information related to name, country / nationality. Marital status / hobby making travel enquiries (booking a seat on a plane) | Formal introductions: <i>I am John Wilson.</i> Use of confirmation adverbs <i>(Of course / Certainly)</i> | Dialogue1 : authentic-like Dialogue2 : artificial Dialogue completion1: artificial Dialogue completion2: authentic-like Dialogue3 : artificial Text: artificial |

Unit Fourteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|--|--|
| None | None | Asking for and giving information related to direction and places Numbers (cardinal : ordinal) | Formal greetings: X: <i>Good morning.</i> Y: <i>Good morning.</i> Formal expression of gratitude: <i>Thank you very much.</i> Informal expression of gratitude: <i>Thanks.</i> | Dialogue1 } Dialogue2 } } authentic-like |

Unit Fifteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|--|--|
| None | None | Asking for and giving information related to food, drinks and prices | Making polite requests: <i>I'd like....</i> | Dialogue1 } Dialogue2 } Dialogue3 } artificial Dialogue completion1 artificial Dialogue completion2 Menu: artificial |

Relax

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|--|--------------------------------------|
| None | Tower Bridge | Review: fruit and vegetables, colours, jobs, relatives, numbers, and utensils. | Giving instruction / use of imperatives (Take.../Melt.../ Add...) | Consolidation activities: artificial |

Unit Sixteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|---|--|
| None | None | Narrating past events Seasons (weather conditions) Reading a legend Cardinal points | Use of confirmation adverbs: (Really / Oh yes) | Dialogue } authentic-like Letter } Dialogue completion: artificial Text1 } Text2 } artificial Text3 } |

Unit Seventeen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---------------------|---|
| None | None | Narrating a sequence of events Expressing reason and purpose | None | Dialogue Dialogue2 Dialogue completion1 Dialogue completion2 Text1 Text2 } artificial |

Unit Eighteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|--|---|---------------------|--|
| None | James Watt (1736-1819) steam engine inventor. Charlie Chaplin (1889-1977) film actor and director. Alexander Bell (1847-1922) telephone inventor. Alexander Fleming (discovery of penicillin) | Correspondence: dates / events (logical sequence) | None | Dialogue1: artificial Text1 Text2 Text3 } artificial |

Unit Nineteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|---------------------|--|
| None | None | The world of animals: birds, insects and fish (their nutrition, size...) Description of order of sequence (process) | None | Dialogue: artificial Dialogue completion: artificial Text1 } artificial Text2 } Text3 } Text4 } |

Unit Twenty

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--------------------------------|---|---|
| None | None | Narrating a sequence of events | Use of polite requests: <i>Would you like to... ?</i> Use of colloquial speech: <i>That's great.</i> <i>Of course, not</i> <i>Lucky girl</i> | Informal letter: authentic-like Dialogue1: authentic-like Text1: artificial Dialogue completion: authentic-like Informal letter: authentic-like |

APPENDIX V
Assessment Grid (SPRING TWO)

Unit One

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|--|
| None | None | Peoples' names, jobs, nationality / origin Use of surnames / first names | Making introductions formal / informal greetings | Dialogue1 } Dialogue2 } artificial Dialogue3 } |

Unit Two

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|---------------------------------------|
| None | None | Description of a greenhouse and its working system Elements of the highway code • Review: months | Use of colloquial speech: <i>Oh! it's a pity.</i> <i>OK. See you tomorrow then.</i> | Dialogue1 } Dialogue2 } artificial |

Unit Three

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|--|--|--|---------------------------------------|
| None | Post office Tower Tower of London National Gallery Manchester: city, location, population London: city, tourist sites, monuments, etc. | World famous cities Degree (centigrade) Numbers (million) quantity (ton) Area (square km) Cardinal points Informal letter (lay-out) | Tag questions: <i>It's very old. Isn't it</i> | Dialogue: artificial Text: adapted |

Unit Four

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|---|--|--------------------------------------|--|
| None | Manchester United Liverpool Trinity College (Cambridge university) Glasgow (Scotland) | Reading scores Foot ball players on the field (position) | Informal conversation: phone call | Dialogue1: authentic-like Dialogue2: artificial |

Relax

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|------------------------|------------------|--|--|--------------------------------------|
| Poem by C. G. Rossetti | None | Names of animals Adjectives of colours Decimal numbers | Proverb: <i>The longest day must have its end</i> | Consolidation activities: artificial |

Unit Five

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------------------|--|--|---|
| None | Kilt: symbol of Scottishness | Names of clothes Items of jewellery (price, material and shape) | Use of colloquial speech: <i>You're right.</i> <i>You've got it</i> Expression of surprise: <i>Splendid!</i> Expression of admiration and joy: <i>Hurray!</i> <i>Fantastic!</i> | Dialogue1 } artificial Dialogue2 } Text |

Unit Six

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|--|---|---------------------|---------------------------------|
| None | Madame Tussaud's £ (Pound Sterling) Baker Street | Describing a process: logical sequence Words related to pottery and wax Figure construction | None | Text1: artificial / authentic ? |

Unit Seven

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|---|--|
| None | None | Medical terminology: names of current diseases Describing habits: always vs never Names of medicinal herbs | Expressing gratitude formally: <i>That's very kind of you.</i> Expressing admiration: <i>Wonderful!</i> Use of colloquial English/ <i>It's all right, Madam.</i> | Dialogue1: artificial Dialogue completion: artificial Text: artificial / authentic ? Dialogue2: artificial Dialogue3: artificial |

Unit Eight

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|-------------------|---|--|--|
| None | £(Pound Sterling) | Names of official documents: Birth Certificate Health Certificate | Phone call: polite requests <i>Can you get through to Mr ... Hold on, Sir. I'll ring you back to confirm the flight</i> | Job offer: artificial Dialogue: artificial Dialogue completion: artificial Text: artificial |

Relax

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|--------------------------------------|
| None | None | Names of flowers Correspondence (country / currency) | Proverbs: <i>Cut your coat according to your cloth. Practice makes perfect. As we make our bed so must we lie.</i> | Consolidation activities: artificial |

Unit Nine

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---|------------------|--------------------------------|--|---|
| Song: <i>I am sailing</i> by Rod Steward (the name of the singer is not provided) | None | Name of sea-creatures UFO's | Phone call: <i>Mr ... is on the phone</i> declining an offer / invitation: <i>I'm afraid not.</i> | Dialogue1: } Dialogue2: } artificial Dialogue3: } |

Unit Ten

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|--|---|---|
| None | None | Names of animals (fauna) Words related to carving, drawing and painting. | Informal letter (lay-out) Old sayings: <i>As pretty as a picture</i> <i>As white as snow</i> <i>As sweet as honey</i> <i>As soft as velvet</i> <i>As deep as an ocean</i> <i>As busy as a bee</i> <i>As proud as a peacock</i> | Dialogue Text1 Text2 Text3 Text4 Text5 } artificial |

Unit Eleven

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|---|---|---------------------|--|
| None | Margaret Thatcher Former British Prime Minister 1979- 90)) | Matching dates and events Telegraphic style | None | Newspaper article from the <i>International Herald Tribune</i> (Jan. 14, 1982) Dialogue1 } artificial Dialogue completion } Dialogue2 } |

Unit Twelve

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---------------------|---|
| None | None | Lexical difficulties: instrument / machine / apparatus / tool object / class / use Terminology related to the computer | None | Dialogue: artificial Sample of an airline ticket (local) |

Relax

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|--|--|---|---------------------|---|
| Poem: <i>There was a naughty boy</i> by J. Keats | Map of Great Britain £ (Pound Sterling) | Reading: degree (-- 50° C) abbreviations (B C ...) mark (12/20 ...) | None | Consolidation activities: artificial Text: artificial Specificities of items in catalogue: 1- The playskool Electronics 2- Fisher Price Medical Kit |

Unit Thirteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|--|--|
| None | None | Characteristics of formal / informal letter CV-filling | formal / informal letter (lay-out) Letter of recommendation | Job offer Dialogue completion 1 } artificial Dialogue completion 2 } Content of post-card: authentic-like |

Unit Fourteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|---|--|
| None | None | Reading: Notices, warnings and instructions Formal/ informal Reading: Phone numbers | Inviting someone to do something Use of colloquial English: <i>Okay</i> <i>Cool down</i> | Dialogue 1 : artificial Dialogue completion : artificial Dialogue 2: artificial Text : From the Earth to the Moon |

Unit Fifteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|--------------------|--|---|---|
| None | £ (pound Sterling) | <p>Describing a process: logical sequence</p> <p>Learning interjections: <i>You were just great!</i> <i>Incredible!</i> <i>It's exciting!</i> etc.</p> <p>Words related to travelling, camping, town and house description</p> | <p>Use of colloquial English: <i>Don't worry, Sir.</i> <i>Everything is going to be all right.</i></p> <p>Making polite request: <i>Can you lend me ...?</i></p> <p>Use of the word <i>love</i> as a form of address used by a man / woman (not necessarily a friend, or by a woman to a person of either sex).</p> <p>Expressing admiration: <i>Super! No kidding!</i> <i>Cheer up everybody!</i> <i>Smashing!</i></p> | <p>Dialogue1 Dialogue2 Dialogue3 Dialogue completion1 Dialogue completion2 artificial</p> |

Unit Sixteen

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---|------------------|--|------------------------|------------------------------------|
| Poem: <i>The Rose Family</i> by R. Frost Song: <i>Stewball</i> | None | The language of poetry (assonance /alliteration figures of speech) | Making a formal speech | Speech 1 } Speech2 } artificial |

Relax

| | | | | |
|--|------|--|------|--------------------------------------|
| Song by D. Stole Poem: <i>Timothy Boon</i> by Ivy Eastwich | None | Review of letters (alphabetical order) Reading and writing abbreviations (abbrev. adj. adv., etc.) | None | Consolidation activities: artificial |
|--|------|--|------|--------------------------------------|

Relax

| Aesthetic Dimension | Social Dimension | Semantic Dimension | Pragmatic Dimension | Nature of Teaching Material |
|---------------------|------------------|---|--|--------------------------------------|
| None | None | Reading notices / warnings: No smoking Don't speak to the driver Beware of fire Don't feed the animals Keep out of the grass Review: animals, nationality adjectives, food and jobs | Levels of formality: use of the frozen or oratorical style | consolidation activities: artificial |

APPENDIX VI
Assessment Grid (MY NEW BOOK OF ENGLISH)

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity/ reading | Nature of Teaching Material |
|------|-------------------------------------|--------------------------------|-----------------------------------|-----------------------------|
| 1 | None | None | Language learning: card-filling | None |
| 2 | Victoria Secondary School | None | Language learning: asking the way | Dialogue: artificial |
| 3 | Sunday | Dominican week end | Revision and consolidation | Activities: artificial |
| 4 | See analysis (pages 274-276) | | | |
| 5 | None | None | Reading for leisure | Texts: artificial |
| 6 | See analysis (pages 280-282) | | | |
| 7 | £ (Pound Sterling) Christmas Day | None | Informative | Adverts |
| 8 | None | None | Language learning | Artificial |
| 9 | None | None | Language learning | Artificial |
| 10 | None | None | Informative | Artificial |

Title of Units

Unit 1: Introduce Yourself and Your Friends

Unit 2: My New School

Unit 3: How much Do You Remember?

Unit 4: The British Isles

Unit 5: Djeha's Stories

Unit 6: From Morocco To Spain By Car

Unit 7: Be Our Guide

Unit 8: Nescafe

Unit 9: Superstitions

Unit 10: Pilgrimage To Mecca

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching Material |
|------|------------------------------|----------------------------------|-------------------------------|--|
| 11 | See analysis (pages 276-278) | | | |
| 12 | See analysis (pages 276-278) | | | |
| 13 | None | None | Informative | Newspaper article in the <i>Daily Mail</i> 10 May 87 |
| 14 | £ (Pound Sterling) mph | None | Leisure | Authentic |
| 15 | Church / Bible | None | Language learning | Authentic |
| 16 | None | None | Informative | Authentic |
| 17 | Sunday-school work | Puritan ideology | Informative | Authentic |
| 18 | None | Proverbs recreational activities | Informative | Authentic |
| 19 | None | None | Language learning | Fairy tales |

Title of Units

Unit 11 The Telephone Call

Unit 12: Camping Out In Rainy Weather

Unit 13: Marriage Can Make A Dimwit Brainier

Unit 14: "I Want To Do A Ton"

Unit 15: Rules For Teachers 1872

Unit 16: Regulations For Residents

Unit 17: A Teacher's Contract From The 1920s

Unit 18: The Light Side (Songs)

Unit 19: Fairy Tales:

Ali Baba and the Forty Thieves

Little Red Riding Hood

Snow-white and Rose Red

The Little Match Girl

APPENDIX VII
Assessment Grid (NEW MIDLINES)

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching Material |
|------|---|---|--|--|
| 1 | None | None | Language learning (historical facts) | Text 1: artificial Text 2: authentic (from <u>The Golden Treasury of Knowledge</u>) |
| 2 | None | None | Language learning (geographical knowledge) | Text : artificial |
| 3 | None | None | Language learning (general information) | Text 1: adapted from MEI |
| 4 | Charlie Brown Importance of interviews | Charlie: foolish person Decent clothes | leisure / informative (cultural) | Cartoons: - Floss and Egbert - -Peanuts Job advertisements Text: authentic (from BBC Publications) |
| 5 | None | None | Language learning - letter-writing - CV-writing - filling forms | Dialogue: artificial Text1: adapted from <u>The Sunday Times</u> Text2: authentic (from <u>The Use of English</u> by R. Quirk |
| 6 | Ameridians | Gun control Violence | Language learning US culture | Text1: adapted from <u>Developing Reading Skills</u> by L. Hirasawa and L. Markstein Text2: adapted from BBC Modern English Text3: adapted from <u>A Crown of Eagles</u> |
| 7 | None | None | Language learning (scientific) | Text1: adapted from <u>Six Famous Scientists</u> by R. Border Text2: authentic from <u>History of the World</u> by R.J. Unstead |

Title of Units

Unit 1: Kalaa in 1880
Unit 2: Cycling through Africa
Unit 3: Killer Oil
Unit 4: Job Hunting

Unit 5: Where Have You Worked Before?
Unit 6: Blackfoot Indians Today
Unit 7: Talking About Someone's Life (Louis Pasteur)

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching Material |
|------|------------------------------|--------------------------------|---|--|
| 8 | None | None | Language learning (scientific) | Text1: authentic from <u>The Giant planet</u> by A. E. Nourse Text2: authentic from <u>A Factual Report on UFO's</u> by S. J. Larsen Text 3: authentic from <u>The Young Scientist Book of Stars and Planets</u> by C. Maynard |
| 9 | None | None | Language learning (leisure / informative) | Text 1: adapted from <u>Boy Scout Handbook</u> by W. Hillcourt Text 2: adapted (ibid) Text3: translation of a newspaper article from <u>Algérie Actualités</u> |
| 10 | None | None | Language learning (informative) | Text 1: adapted from <u>Industrial Safety</u> by C. J. Moore and R. V. Allott Text2: artificial Text 3: authentic from <u>How to Protect Yourself</u> by J. M. Gere and H. Shah |
| 11 | None | None | Language learning (scientific / medical) | Text 1: adapted from <u>Forum</u> , Jan. 85 Text2: adapted from <u>Reader's Digest</u> , June 83 |
| 12 | None | None | Language learning (informative) | Text1: adapted from <u>Developing World Water</u> Text2: authentic from <u>The Unesco Courier</u> |

Title of Units

Unit 8: The Solar System

Unit 9: Scout's Life

Unit 10: Instructing and Giving Advice

Unit 11: Describing Parts and the whole (Location and Function)

Unit 12: Making Predictions

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching Material |
|------|--|--------------------------------|---------------------------------|---|
| 13 | John Lennon (famous British folk singer) | Sense of tolerance / love | Language learning (informative) | Text1: adapted from <u>Developing Reading Skills</u> by L. Hirasawa and L. Markstein Text 2: authentic from <u>Family of Man, Part3</u> Song : <i>Imagine</i> |
| 14 | None | None | language learning (informative) | Text1: artificial Text2: adapted from <u>The Story of Oil</u> by W.D. Siddle |
| 15 | None | None | Language learning (informative) | Text1: article from <u>Newsweek</u> , Feb. 22: 82 Text2: authentic-like Text3: authentic from <u>BBC Modern English</u> , Sept. 75 |

Title of Units

Unit 13: The Arctic – An Open Sea?

Unit 14: Describing Function and Use
The Derrick: Oil Extraction

Unit 15: Narrating and Reporting
(Crash in Tokyo Bay)

APPENDIX VIII
Assessment Grid (COMET)

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching Material |
|------|--|--|---|--|
| 1 | London: Speaker' Corner | Free speech in public opinion | Language learning (informative / leisure) | Text1: adapted from MEI Song: <i>We are the World</i> Text2: authentic from <i>Convergence</i> , International Council for Adult Education, Canada, 1977 |
| 2 | Bob Dylan | A cult figure | Language learning (informative) | Text1: Text2: authentic-like Text3: Song: <i>Blowing in the Wind</i> Text4: authentic from <i>The World Book Encyclopaedia</i> |
| 3 | English language Song: Auld Lang Syne | International language Popular song sung especially at the beginning of each new year and expressing feelings of friendship for the sake of good times long ago | Language learning (informative / pragmatic) | Text1: artificial Text2: Text3: authentic from <i>The Use of English</i> by R. Quirk |
| 4 | William Shakespeare Stratford-upon-Avon | Shakespeare's birthplace | Language learning (cultural / leisure) | Dialogue: adapted from <i>The English Teaching Theatre</i> , London Song Text: authentic from <i>Globe: The International Magazine</i> , Oct. 85 |

Title of Units

Unit 1: Modern Life In English-Speaking Countries
Unit 2: Inventions and Discoveries

Unit 3: English in the World Today
Unit 4: Humour and Leisure

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching Material |
|------|--|--------------------------------|---|--|
| 5 | Coca Cola Gold rush (1849) | American dream / way of life | Language learning (informative / economic) | Text1: artificial Text2: authentic from <u>Oxford Junior Encyclopaedia</u> Song: <i>Clementine</i> famous ballad Text3: artificial |
| 6 | Elvis Presley | Cult figure | Language learning (informative/data processing / leisure) | Text1: Text2: artificial Text3: Song: <i>In the Ghetto</i> Text: authentic-like |
| 7 | <i>The Times</i> <i>Daily Telegraph</i> <i>Daily Express</i> | Tabloids / heavies | language learning (informative / journalistic) | Newspaper headlines Text1: adapted from <u>Doubts, Fears and Hopes</u> by J. Ping Text2: adapted from <u>Oxford Junior Encyclopaedia</u> Text3: adapted from <u>On Course for First Certificate</u> by J.G. Sprenger and S. Greenall Text 4: authentic by A.C. Clarke Poem: by W.H. Auder |

Title of Units

Unit 5: Trade and Development

Unit 6: Computing

Unit 7 : Media

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching Material |
|------|-------------------------------|---|--|--|
| 8 | The Beatles | Cult group | Language learning (informative) | Text1: artificial Text2: adapted from Dialogue by I. Asimov Passage3: authentic from <u>The Age of Automation</u> by L. Bagrit Song: <i>Yesterday</i> Text4: authentic from <i>Newsweek</i> , 82 |
| 9 | BBC Martin Luther King | British Radio / TV broadcasting network Civil Rights Movement in the USA | Language learning (culture clash) | Text1: authentic from BBC News headline Text2: adapted from <u>Dilemma of Second Generation Immigrants</u> by S. A. Ramzi Text3: adapted from <u>If They come in the Morning</u> by A. Davies Song: <i>We Shall Overcome</i> Text4: <u>The Universal Declaration of Human Rights</u> (|
| 10 | \$ (Dollar) | US currency unit | Language learning Letter-writing (formal lay-out) | Sample formal letter Song: <i>Where Have All the Flowers Gone?</i> P. Seeger |
| 11 | BBC British Airways | British Radio / TV broadcasting network British air-travel company | Language learning (informative) | BBC News Bulletin Text1: authentic Text2: adapted from <u>Topic English</u> Harrison et al. <i>The Pollution Problem</i> T. Lehrer Text3: authentic from <u>UNEP</u> by S. |

Title of Units

Unit 8: Automation

Unit 9: Human Rights and Racial Problems

Unit 10: Business Correspondence

Unit 11: Great Challenges to Mankind

| Unit | Cultural symbols illustrated | Cultural attitudes illustrated | Purpose of activity / reading | Nature of Teaching-Material |
|------|------------------------------|--------------------------------|--|---|
| 12 | Martin Luther King | Civil Rights leader in USA | Language learning (alliteration / assonance) Business letter (lay-out) | Poem: <i>English as she is Spoken</i> Collection of authentic and adapted texts: Sample business letter from <i>The Business World</i> by J. Ratcliffe-Chopin |
| 13 | Universal virtues | Language learning | 137 proverbs (listed in alphabetical order) Note: Allan and Valette (1977) strongly recommend the grouping of proverbs thematically | |

Unit 12: More Reading Passages
 Unit 13: Proverbs

APPENDIX IX
Newspapers as Study Materials

News Headlines

Headlines are there to grab our attention and help us to predict what an article will be about. They also have a grammar and a meaning of their own that makes them linguistically challenging and a useful aid to learning. The three headlines below illustrate the use of tense and have been taken from an issue of the Guardian Weekly.

- UN mission to pull out of Angola
- US admits "misfire" in Iraq attack
- Banana sentenced

A simple exercise is to decide which headline refers to the future, and which to the recent past. The grammar rule is that headlines use the infinitive form (to pull out) for future, the present simple form of the verb (admits) for recent past and the past participle (sentenced) for a past action by someone on another person. Find more headlines that tense sensitive and decide if the events described have happened or not and whether the headline writer has broken the rule (as they often do).

As a follow-on, students could write a headline as a complete sentence. Headlines usually leave out words that do not provide information, and abbreviations are common. For this reason they offer advanced students an excellent type of gap-fill exercise. (The third headline above will also test your general knowledge). The three examples above would make sentences such as these:

- The United Nations is going to pull out of Angola.
- The United States has admitted misfiring in the attack on Iraq
- The former Zimbabwean president ,Canaan Banana, was sentenced.

Headlines help readers to predict what a story will be about and the type of vocabulary it will include. To develop this skill and increase vocabulary, choose a headline and write down 10 or more words that you expect to appear in the article it describes. In the story "UN mission to pull out of Angola", for example, you will probably find words such as peacekeeping, war, refugees, food, army, solution, UN secretary Kofi Annan, Africa, country, election. Once a list is made read the article and see how many of the words predicted appear in the article. Students with a good score (say eight out 10) can move on to the other articles; those with poor scores (two out of 10) should make a note of the important words they did not predict, and repeat the activity with the same article a few days later.

Comments and Analysis

This section is where the editors give their opinions on the week's events;. These articles have their own page or are usually marked with a different typeface to distinguish them from factual articles

Read the following extract from a comment article that commented on the police force after an inquiry into the death of the black teenager Steven Lawrence. Underline the facts in the text.

"They [the police] enjoy greater job security than most careers now offer, and qualify for healthy pensions. This may be right since they are embroiled in an increasing violent society of which their critics sometimes seem unaware. But with that security comes a responsibility. The fact that not a single police officer will be disciplined will do the police service nothing but harm."

In my view the facts in the passage are: "[the police] qualify for pensions" and "not a single police officer will be disciplined." The rest of the text is the opinion of the writer, but you may disagree!

This exercise can also be applied to letters to the editors. It assists comprehension, gives examples of ways of giving opinions, and helps students become more critical when assessing texts.

Obituaries

These tend to almost mini-biographies, and use all the various forms of the past tense. They are seldom written in chronological order, and the writer might not mention the subject's birth or childhood until well into the piece. Consider this short extract from Naomi Mitchison's obituary, which appeared in the Guardian Weekly last January.

"She went to the United States in the 1930s because she was worried about sharecroppers; to Vienna in 1934 when the Nazi-era storm clouds gathered. In one of her autobiographical books, *Mucking Around* (1981), she describes her haphazard travels in five continents over 50 years. In 1952 she went to Moscow."

Students can use texts like this to draw a timeline of the subject's life. The extract above would look like this: 1930s-went to the US; 1934-to Vienna; 1952-to Moscow; 1981-wrote *Mucking Around*.

Higher level students can use the entire obituary for this activity, and group of students can ask each other questions afterwards about the timeline. Classroom discussions could focus on what else was happening at each period in time to build up a complete picture of the world in which the subject lived.

Sport

Sports writers never seem to use simple, succinct words such as "won" or "lost" anymore. An obvious exercise, therefore, is for students to underline all the words and phrases that refer to winning, losing and drawing. Verbs should be changed to their infinitive forms. Here is typical summary of football matches:

"In a repeat of last season's semi-final, Cup holders Arsenal knocked Wolverhampton Wanderers out of the competition. Haavard Flo headed wolves level before half-time, but Denis Bergkamp sealed the victory with a 69th-minute strike.

Newcastle and Leeds saw off First Division opponents, while Portsmouth were swept aside by David O'Leary's young Yorkshire side 5-1 at Fratton Park

Swansea, third-round conquerors of West Ham, went down to an 80th minute winner from Derby County's Kevin Harper at the Vetch Field

Sheffield United launched an amazing fightback at Notts County to triumph in their delayed third round replay 4-3 in extra time. They trailed 3-1 in the 83rd minute but a goal by David Holdsworth and two by Brazilian striker Marcelo earned them a tie against Cardiff"

You probably underlined: knock out, to head, seal a victory, see off sweep aside, conquerors, go down, launch an amazing fightback, to triumph, to trail. Write these forms down in a notebook and categorise them under the titles winning, losing and drawing.

Finance

Like the sport pages, you can underline words in the finance pages that refer to increase and decrease. Try it with these sentences:

"On Wall Street, the Dow Jones share index fell sharply, but later bounced back."

"The company's shares dropped 14 per cent."

"The rise in share price performance has been more than cancelled by the dramatic fall in long-term gilt yields."

The terms "bounced back" and "rise" mean increase, while "fell sharply", "dropped" and "dramatic fall" refer to decreases. Now try to find some more examples on this week's finance page and record them in your notebook.

Arts

The arts pages of the Guardian Weekly are full of those horrible little words called pronouns: I, you, one, he, she, it, we, they, me, him/her, us, and them. There are plenty of possessive adjectives: my, mine, your(s), his/her/its, our(s), their(s), that, which, who/whom/

whose. Read this extract from a review of the *Glory Of Living* and decide who the pronouns and possessive adjectives refer to: the audience, the play, the director, the actor(s), a character of the writer.

"What can one say? Except that plays don't come much more compassionate than 33-year old American Rebecca Gilman's *The Glory Of Living*, which launches the Royal Court's final season in London's West End. It's a viscerally powerful piece that makes you look closely at a violent sub-culture from which you would normally shrink. She provides the evidence and leaves us to form our own conclusion. We, more than Lisa's counsel, fully understands her actions."

(The audience is: one/you/us/our/we; the play is: which/it/that; she is the playwright; and Lisa/her is a character in the play.)

Get into the habit of doing these exercises with each new edition of the *Guardian Weekly*. When you have finished them, read the articles again for relaxation and interest. Look for stories that connect from issue to the next. Compare coverage of news stories with coverage in newspapers in your own language. Is the reporting and information the same? Keep a special vocabulary notebook that contains the new language you find each week. Start thinking of the *Guardian Weekly* not only as a newspaper but also as a textbook, which we hope you will find intellectually stimulating, linguistically authentic, and topical and relevant.

(John Hughes *The Guardian Weekly* April 18, 1999)

APPENDIX X
Questionnaire One

9. Do you give as much importance to English as to the other subject-matters?

Yes

No

10. Do you use English outside the classroom to chat with your friends/schoolmates, e.g. to greet or when taking a leave?

Often

Sometimes

Rarely

Never

11. Do you listen to English pop music?

Often

Sometimes

Rarely

Never

12. Do you watch American/English TV films in their original version (V O) on satellite channels?

Often

Sometimes

Rarely

Never

13. Will you be more motivated to learn English in a context that reflects

the British culture?

the Algerian culture?

14. Do you think that the British patterns of behaviour are better than yours

worse than yours

different from yours

15. What do you think of the topics dealt with in the SPRING series?

Interesting.

Quite interesting.

Not very interesting.

Boring.

16. What do you think of the topics dealt with in MY NEW BOOK OF ENGLISH?

Interesting.

Quite interesting.

Not very interesting.

Boring.

17. What do you think of the topics dealt with in NEW MIDLINES?

Interesting.

Quite interesting.

Not very interesting.

Boring.

- School and education in Britain
- Literature.
- Newspapers and magazines
- Food and drinks
- Radio and Television networks
- Sport and games
- Tourism and travel ..
- Working life and employment
- Gender roles and relationships
- Social and living conditions
- Environmental issues
- The weather in Britain

Thank you

Questionnaire Two

Dear Colleague,

You are kindly requested to answer the following questions by putting a circle round the answer that best reflects your opinion, and making comments whenever necessary:

1. Name.....
2. Age:.....
3. Sex:.....
4. Teaching Experience:..... years
5. Foundation-school teacher.....
6. Secondary-school teacher.....

1. What do you think of the pupils' general level in English?

- Good
- Fair
- Poor
- Very poor

2. What is your opinion of the pupils' attitude towards learning English?

- Positive
- Quite positive
- Not really positive
- Negative

3. What types of difficulties do you regularly encounter in your teaching?

- Linguistic, i.e. low language proficiency
- Affective, i.e. low motivational drive
- Attitudinal, i.e. negative attitudes
- Contextual, i.e. large classes and lack of teaching facilities

4. According to you, does the School Administration consider English as important as the other subject-matters?

- Yes
- No

5. Does the School Administration make use of academic criteria to set up the school time-table?

- Yes
- No

If yes, what are these academic criteria?

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

6. Do you think that the time allocated to the teaching of English at school is
sufficient.
insufficient.

7. Do you think that the teaching time of English is well scheduled on the school time-table?
Yes No

8. Do you think that the time allocated to ELT is sufficient to cover the stated objectives?
Yes No

9. How often do you introduce supplementary teaching material?
Often
Sometimes
Rarely
Never

10. Do you think that the SPRING series is carefully graded to meet the language learning needs of pupils?
Yes No

11. Do you think that the SPRING series lacks language models and key expressions which fundamental to the early stages of learning English?
Yes No

12. Do you think that the SPRING series needs little improvement?
Yes No

13. Do you think that the SPRING series should be replaced by another up-dated series?
Yes No

14. Do you think that MY NEW BOOK OF ENGLISH offers a coherent course of study?

Yes No

15. Do you think that the units in MY NEW BOOK OF ENGLISH lack a linguistic thread to link them?

Yes No

16. Do you think that the topics and texts in MY NEW BOOK OF ENGLISH appeal to the age group and generate a genuine desire to learn English?

Yes No

17. Do you think that NEW MIDLINES offers a coherent course of study?

Yes No

18. Do you think that the units in NEW MIDLINES lack a linguistic thread to link them?

Yes No

19. Do you think that the topics and texts in NEW MIDLINES appeal to the age group and generate a genuine desire to learn English?

Yes No

20. Do you think that COMET offers a coherent course of study?

Yes No

21. Do you think that the units in COMET lack a linguistic thread to link them?

Yes No

22. Do you think that the topics and texts in COMET appeal to the age group and generate a genuine desire to learn English?

Yes No

23. Which topics or themes should learners -as a minimum- be introduced to?

- History of Britain
- Geography and regions of Britain
- Political system in Britain
- Youth culture (fashion, music, etc.) in Britain
- Religious life and traditions in Britain
- Festivities and customs in Britain
- School and education in Britain
- Literature.
- Newspapers and magazines
- Food and drinks
- Radio and Television networks
- Sport and games
- Tourism and travel. ..
- Working life and employment
- Gender roles and relationships
- Social and living conditions
- Environmental issues.
- The weather in Britain

24 The following statements specify the educational purposes of modern foreign language teaching. Please put them in your order of importance.

- To develop an awareness of the nature of language and language learning.
- To encourage positive attitudes to foreign language learning and develop a sympathetic approach to other cultures and civilization.
- To promote learning of skills of more general application (e.g. analysis, critical thinking, problem solving, awareness raising).
- To develop the ability to use language effectively for purposes of practical communication
- To develop the learners' understanding of themselves and their own culture.
- To offer insights into the culture and civilization of the countries where the language is spoken.

25. Which of the following aims of the cultural dimension do you think are the most important? Please put them in your order of importance.

- Giving learners understanding of their own cultural patterns.
- Breaking down prejudices and developing learners' tolerance.
- Developing learners' ability to see similarities and differences between cultures and encourage them to discuss their own culture in comparison.
- Making teaching more motivating.
- Other (specify).....

Thank you very much indeed

Appendix XI
Course Outline of Topic Areas

The United Kingdom: Countries and Peoples

General Aspects: The British Isles, the United Kingdom, and Great Britain

Specific Aspects: England, Wales, Scotland and Northern Ireland

Signs of National Loyalties/Symbols: Names, signs and characteristics

Cultural Objectives: To give a comprehensive account on aspects related to the geography, and history of the British Isles, with a focus on historical and contemporary events seen as markers of national identity and symbols of national stereotypes.

Suggested Bibliography:

Britain the Country and its People: An Introduction for Learners of English by J. O' Driscoll, (OUP:1995), is a book intended for the non-native student of English. Units one, two, three and four give a comprehensive account on aspects related to the geography and history of the British Isles

An Illustrated History of Britain by D. Mc Dowall (Longman:2001) presents an overview of the major events in England, Scotland and Wales tracing the development of the nation from the Briton era to the present day.

Dictionary of Britain by A. Room, (OPU:1997), is an alphabetical guide to aspects of life in Britain.

Aspects of Britain and the USA by C. Garwood et al, (OUP-1998) gives a comprehensive look at the people, geography, history and institutions of the UK and the USA.

Britain Now by C. Addis, (OUP:1998) provides a sound introduction to British life and culture exploring topics of interest relating to Britain's past and present including its geography, history, politics, culture and everyday life.

Oxford Guide to British and American Culture by J. Crowther, (OUP:2001) is a reference book on all aspects of British and American culture.

Discover Britain A Practical Guide to the Language, Country and People by C Lindop and D Fisher, (OUP: 2000-01 Edition) contains a variety of useful information about life in Britain. It is written in language that is easy to understand and gives help with essential vocabulary and expressions in English.

England and London

General Aspects: England: The North West, The West Midlands, The East Midlands, East Anglia and The South East

Specific Aspects: The London Area, The Great Fire of 1666, Discovering London (places of interest) and London Transport

Cultural Objectives: To increase the students' cultural repertoire in the field of the target country's geography, i.e. regional division into counties; to relate historical material to contemporary facts; to discover London through its famous monuments and places of interest.

Suggested Bibliography:

People and Places by BBC English (1998) is a video-taped documentary about life in Britain.

An A to Z of British Life by A. Room, (OPU:1998) is an alphabetically arranged guide to the British way of life.

Britain Explored by P. Harvey and R. Jones (Longman:2001) provides a comprehensive look at the landscape and daily life in Britain

Understanding Britain by J. Randle (OUP 1974) is a very readable history of Britain

Spotlight on Britain by S. Sheerin et al, (OPU:1998) offers a fascinating region-by-region account of life in the United Kingdom. This book is written for the non-native student of Britain using a geographical approach.

The Guide to London by Bus and Tube (published annually by Nicholson is London Transport's official guide to over 500 places of interest in and around London.

Window on Britain by R.M. Andrew (OUP:2002) provides a window on interesting aspects of British life and culture, through a wide variety of topics.

Scotland and Nationalism: Scottish Society and Politics, 1707-1994 by C. Harvie (Routledge:1998) is a comprehensive book full of provocative insights, and combining political and cultural analysis.

English Accent and Dialect by A. Hughes and P. Trudgill (Edward Arnold:1996) is an academic book with texts illustrating the main types of English spoken in Britain. The authors discuss accent and dialect in the broader framework of language variation, including phonological, grammatical, lexical, historical and stylistic differences. There is an accompanying cassette.

The Queen and I by S. Townsend (Mandarin:1979) portrays working class characters humorously contrasted with members of the upper class (the royal family). It also considers several factors that can towards creating a person's sense of identity and how language, accent, clothes, habits and attitudes play a differentiating role in he UK.

Britain Since 1945: A Political History by D Childs (Routledge:1998) gives a view on Britain since the end of World War II. It focuses on sensitive issues such as the monarchy in crisis, New Labour and Tony Blair, and the problem of Northern Ireland.

Education

General Aspects: Compulsory Education, State-run schools, Private schools and Universities/Polytechnics/Colleges

Specific Aspects: Education system in England and Wales, Education system in Scotland, Education system in Northern Ireland, Nursery schools, Oxford University, Cambridge University and Red-brick Universities

Examinations and Degrees: GCSE/SCE, O level/A level/SCE 'Highers', GNVQ, Bachelor of Arts/Science (BA/BSc.), Master of Arts/Science (MA/MSc.), Master of Philosophy (M Phil) and Doctor of Philosophy (D Phil/Ph d)

Cultural Objectives: To introduce the students to the trends in the British educational system, how the pursuit of equality for all have effected the development of the educational system in Britain and the successes and failures of the system. On the other hand, it gives them a picture of the long-standing tradition in higher education Britain has had. Parallel to this, it helps them to understand the different terms and acronyms used to refer to exams and qualifications .

Suggested Bibliography

Britain the Country and its People: An Introduction for Learners of English by J. O' Driscoll, (OUP:1995), is a book intended for the non-native student of English. Unit fourteen gives a comprehensive account on the educational system in the United Kingdom.

Study UK and Study UK are intended to provide overseas students with essential information about higher education (graduate and postgraduate) in the United Kingdom.

Whitakers Almanack is a reference book (published annually since 1868) covering many aspects of life in Britain. It provides helpful information on the system of education in the different UK countries.

Any British Council library has lots of information about educational institutions in Britain. For example, a look at a few university prospectuses would help to understand the system underlying British universities. One could write to British universities for information and prospectuses.

Newspapers and Magazines

General Aspects: Quality newspapers (heavies/broadsheets), Popular newspapers (populars/tabloids), Sunday newspapers, Regional/local papers (gazettes), General interest magazines, Leisure interest magazines, Women's interest magazines and Children's interest magazines.

Specific Aspects: Papers and politics, characteristics and content, the 'right to know', magazines and politics, characteristics and content and British comics.

Cultural Objectives: To introduce the students to the principles of freedom of opinion and speech in Britain and how these have allowed an early start for the press industry. It also provides the students with some qualifications used to refer to the newspapers and the type and nature of readership, as well as to the content of the articles found in each of the publications. As for magazines, the students are introduced to the idea that the British are avid magazine readers and a wide range of magazines are published to cater for their many interests.

Suggested Bibliography:

Britain the Country and its People: An Introduction for Learners of English by J. O' Driscoll, (OUP:1995), is a book intended for the non-native student of English. Unit sixteen gives a comprehensive account on the press industry in the United Kingdom.

Oxford Advanced Learner's Encyclopedic Dictionary provides a detailed article related to newspapers and another one to magazines

Media Ethics edited by M. Kieran, (Routledge politics:1998), portrays the role and responsibilities of the media as an increasingly important part of public debate in Britain

Politics and the Mass Media in Britain by R. Negrine (Routledge Politics: 1998) provides an introduction to the role of mass communications in politics at all levels.

Food and Drinks

General Aspects: Traditional British food, regional dishes, eating out, tea (national drink), alcoholic drinks, and soft drinks.

Specific Aspects: Typical English breakfast, elevenses, lunch, tea or supper, dinner, how to prepare an English tea, Pub (public house), and how to shut the pub.

Specialities: Fish and Chips, 'Take-away' meals, the French cuisine, and the benefits of a healthy diet

Cultural Objectives: To increase the students' cultural repertoire in the field of British culinary art and what British people eat, when they eat what and what they drink.

Suggested Bibliography

Britain the Country and its People: An Introduction for Learners of English by J. O' Driscoll, (OUP:1995), is a book intended for the non-native student of English. Unit twenty gives a comprehensive account on British food and drinks.

Complete Cookery Course by D. Smith (BBC Books:1990), is probably the most popular and well-known cookery book on British cuisine. It gives an account of the kind of British people cook or would like to cook at home.

There are lots of hotel, restaurant and pub guides which are published annually and which describe the kind of food and other facilities available at British eating and drinking places.

Sport and Games

General Aspects: Football or soccer, tennis, cricket, rugby, and other sports.

Specific Aspects: The social importance of sport, the sporting calendar, sporting language, and football hooligans.

Cultural Objectives : To introduce the students the social importance of sport in Britain mainly football, rugby, cricket and tennis, as well as to the sporting language and the famous sporting venues in Britain. On the hand, to show to the students that 'football in England is not a matter of life and death , it's more important than that'

Suggested Bibliography

Britain the Country and its People: An Introduction for Learners of English by J. O' Driscoll, (OUP:1995), is a book intended for the non-native student of English. Unit

twenty-one gives a comprehensive account on sport and competition in Britain.

Oxford Advanced Learner's Encyclopedic Dictionary provides a detailed article on sport and games in Britain.

Discover Britain A Practical Guide to the Language, Country and People by C Lindop and D Fisher, (OUP: 2000-01 Edition) contains a variety of useful information about life in Britain. It is written in language that is easy to understand and gives help with essential vocabulary and expressions in English.

Radio and Television Networks

General Aspects: The BBC Radio, The domestic services, The external services, The BBC TV network, The ITV network, Channel Four/Five and Sky News.

Specific Aspects: The BBC Radio programmes, The BBC TV programmes, The ITV programmes, Channel Four/Five programmes and Sky News.

Cultural Objectives: To introduce students to the main British radio and TV networks and how the principle of freedom of information remains the warrant of a true and democratic state. It also helps students understand how radio and TV programmes are geared and respond to the widest possible audiences

Suggested Bibliography:

Power Without Responsibility: The Press and Broadcasting in Britain by J. Curran and J. Seaton (Routledge:1998) is an essential guide, both for students and teachers, in the field of media policy. It provides a picture of the evolving relationship between the press and the political parties.

Britain the Country and its People: An Introduction for Learners of English by J. O' Driscoll, (OUP:1995), is a book intended for the non-native student of English. Unit sixteen gives a comprehensive account on the different radio and TV networks in Britain.

Oxford Advanced Learner's Encyclopedic Dictionary provides a detailed article on the Radio and TV networks in Britain.

Politics and the Mass Media in Britain by R. Negrine (Routledge: 1998) provides an introduction to the role of mass communications in politics at all levels.

Discover Britain A Practical Guide to the Language, Country and People by C Lindop and D Fisher, (OUP: 2000-01 Edition) contains a variety of useful information about life in Britain. It is written in language that is easy to understand and gives help with essential vocabulary and expressions in English.

Christmas and New Year's Eve

General Aspects: Importance of Christmas, Advent Sunday/Advent Churches, and Commercialization of Christmas

Specific Aspects: Christmas carols, Christmas decoration, Christmas shopping and Christmas Party/Christmas Dinner

Traditional Celebration: Trafalgar Square, Queen's Christmas message and Singing 'Auld Lang Syne'

Cultural Objectives: (see 3.5.2.)

Suggested Bibliography

Oxford Advanced Learner's Encyclopedic Dictionary provides a detailed article on Christmas and New Year's Eve celebrations in Britain.

Britain the Country and its People: An Introduction for Learners of English by J. O' Driscoll, (OUP:1995), is a book intended for the non-native student of English. Unit twenty-three gives a comprehensive account on Christmas and New year in Britain.

A Christmas Carol by C. Dickens (which features the famous character of the miserly Scrooge), paints a picture of the Victorian idea of Christmas, which is influential to this day.

جامعة بوبكر بلقاييد * تلمسان *
 كلية الآداب و اللغات
 مكتبة اللغات الأجنبية

The Weather in Britain

General Aspects: Perennial topic of conversation, typical informal remarks and weather forecast

Specific Aspects: Fahrenheit/Centigrade (Celcius) temperature and popular saying about the weather

Cultural Objectives: To introduce students to the most perennial topic of conversation in Britain. To make them familiar with the Fahrenheit temperature scale which is still widely used in the United Kingdom, as well as to convert from Celsius/ Centigrade to Fahrenheit and vice versa. The topic area introduces/reintroduces students to the different regional divisions of the UK countries.

Suggested Bibliography

Oxford Advanced Learner's Encyclopedic Dictionary provides a detailed article on the weather in Britain.

All British newspapers give a detailed weather outlook, here is an example from *The Observer* dated 22 July 2002:

TODAY'S FORECAST

A fine day with a few clouds in the south and west, but mainly clear in the north and east. High temperature 24°C. Wind light to moderate, variable.

London, SE England, E Anglia, S Midlands: Cloudy with rain at times in places, but lighter in places. High temperature 22°C. Wind light to moderate, variable.

Wales, N Midlands, NW Cent N & NE England: A few clouds in places, but mainly clear. High temperature 24°C. Wind light to moderate, variable.



Cent S & SW England, Channel: Light showers with sun at intervals. High temperature 22°C. Wind light to moderate, variable.

Wales, N Midlands, NW Cent N & NE England: A few clouds in places, but mainly clear. High temperature 24°C. Wind light to moderate, variable.

N Ireland, NW & SW Scotland, Glasgow, W Isles: High temperature 22°C. Wind light to moderate, variable.

NE & SE Scotland, Edinburgh, W Isles: High temperature 22°C. Wind light to moderate, variable.