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Teaching the Target Language Culture: A Move towards Scaffolding

Students' Intercultural Communicative Competence

The Case of Second Year High School Students at Khenchela

Dissertation Submitted in Partial fulfillment of the Requirements for Master Degree in
Didactics of foreign languages and cultures

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Dedication

I dedicate this work to:

My hero, and my life -mentor, my dear father

I owe an extremely vital debt to his endless support and love.

My lovely mother who has been a source of encouragement and whose patience, sacrifice generosity and unconditional love have provided me with comfort.

I will never thank my dear parents enough.

My tender family; my sisters and dearest brothers who have been a constant source of knowledge and inspiration

All my special friends and colleagues who have contributed directly or indirectly comments and illuminated discussions and warm encouragement.

I am truly grateful to all of you

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Dedication

I dedicate this work:

To my hero, my dear father, who has been my source of inspiration and gave me the strength to finish this work.

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To my lovely family who never stops encouraging me to reach this point.

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List of abbreviations

EFL: English as a Foreign Language

TC: Teaching culture

Big C: refers to that culture which is most visible (holidays, arts ...)

Small C: in contrast, is the invisible type of culture associated with language, group of people etc....

Abstract

The present study aims at investigating the case of integrating culture in the Algerian program of teaching English in The Secondary School, particularly 2nd year curriculum. The study is mainly concerned with the role of culture awareness of both teachers and learners in scaffolding learners' intercultural communicative competence. Accordingly, it examines the methods and educational sources that are used to involve TC in language teaching process. Second, it examines the learners' attitudes towards the target culture; hence, the effect of learners' cultural awareness on language learning. Accordingly, the study hypothesizes that if learners are informed enough about the target language culture, they will have a positive attitude towards it and will achieve better concerning language proficiency level, as they enhance their intercultural communicative competence. In order to achieve the research aims and to test the hypothesis that has been suggested the study use two questionnaires, one for the teachers and one for the learners; in addition to the evaluation of cultural content of the English textbook used by 2nd year secondary school learners. The results of evaluation reveal that the Algerian curriculum does not give much importance to the cultural content. And both teachers and learners are aware of the prominent role of culture in language learning process. The problem is that teachers lack of techniques and strategies to teach culture. The questionnaire of teachers reveals that learners are very interested in learning the target culture. Nevertheless, most of learners said that teachers very often deal with cultural aspects and that much. While the textbook evaluation showed that textbook designers focus more on linguistic aspects and overlook the cultural ones.

Key words: teaching English, Culture awareness, scaffolding learners' intercultural communicative competence, Algerian program

General Introduction

Background of the Study

Culture awareness has become an important focus of modern language education, a shift that reflects a greater awareness of the inseparability of language and culture. For centuries, language researchers, theorists, linguists, educational psychologists, and an ocean of scholars have agreed that language and culture are closely related and affect each other in so many ways.

Teaching a second or foreign language is more than developing in learners' linguistic accuracy in the target language, it also involves transmitting knowledge about the target culture or the country in which the language is spoken. In this respect, lebert E. asserts "to teach a foreign language is also to teach a foreign culture" (2004, p 37).

The point here is that without having a direct access to the language of a particular social group, we cannot understand its culture. However, without having a direct access to the culture of this social group we cannot get a good command of its language. This ,in turn, would result in a total lack of the socio-communicative competence that English as a Foreign Language (EFL) students should master.

Drawing on the above stated literature, we notice that teaching English as a Foreign Language (EFL) culture is a persisting need that caught scholars and linguists attention for its paramount importance in EFL classrooms. Yet, this controversial issue has not been approached much on concrete grounds compared to the amount of research devoted to it. Hence, the present study focuses on scaffolding cultural literacy while teaching the very basics of the English language and aims at collecting statistical data in its favor.

Statement of the Problem

Human communication is so complex because paralanguage is culture-specific. Therefore, communicating with members of other social groups can be troublesome if not misunderstood when ignoring some crucial cultural components. As far as the present study is concerned, the problem investigated is that the majority of secondary school students in Algeria find it difficult to communicate successfully in English due to cultural barriers. They lack crucial information about the history, values, customs and traditions of English people and what can be appropriate or inappropriate in their culture. Such cultural elements are considered the fifth skill without which students would fail in their endeavor to communicate using English.

Aims of the Study

The present study aims at investigating the prominent role of cultural literacy (cultural awareness) inside the Algerian classroom. The study deals with second year secondary school students. Throughout this study, we tried to link cultural awareness to every activity that is practiced in the classroom. As such, the study highlights the significance of promoting cultural literacy in the EFL classroom in order to achieve socio-communicative competence, hence, successful cross-cultural communication.

Research Questions and Hypothesis

The following research questions guide this study:

- How does teaching the target language cultural affect second year EFL students' intercultural communicative competence?
- Is there a statistically significant improvement in students' intercultural communicative competence after promoting cultural literacy in the classroom?
- How could teaching culture be a Move towards scaffolding EFL students' intercultural communicative competence?

As the aim of the current study is to examine the effects of cultural awareness inside the classroom on EFL student's intercultural communicative competence, we hypothesize that: If culture teaching is implemented in the classroom, language learning will improve as well as students' intercultural communicative competence.

Research Methodology

The choice of the research design is related to the nature of the topic and type of data the researcher seeks to collect. Therefore, we opted for a mixed research paradigm that uses quantitative as well as qualitative means of research. First, a questionnaire is used for gaining qualitative data from both teachers and learners. Second, a short test is given to the learners to test the validity and credibility of the research hypothesis, meanwhile, collect qualitative data about students' socio-cultural competence.

We first opted for working with secondary school students at Boughdiri Mokhtar Secondary School at Khenchela as a sample for the present study. They would take part in the questionnaire and undertake two tests, one before and another after the treatment during the academic year 2019-2020. However, due to the special circumstances of the Corona Virus and lockdown we resorted to the social media like Facebook, emails, and Google forms to administer the two questionnaires. Add to that, these circumstances did not allow us to carry on the quasi-experiment, hence, it was deleted and substituted by a second year high school textbook evaluation.

We have chosen second year high school students because they form the most appropriate sample. They have a more advanced level compared to first-year students who are in the process of learning the basics of English. It is a completely new language for them and they would focus mainly on accuracy, i.e., language correctness. In addition, we have

eliminated third-year students because they are often absent, especially at the end of the year because they care more about getting prepared for the baccalaureate exam.

Additionally, ten (20) teachers from different schools would fill in an administered questionnaire as an endeavor to gain insights of their views towards teaching culture in EFL classes. We have selected a small sample of 30 students because it is difficult to work with the whole number of students at the opted Secondary School. The choice of population is random in order to increase objectivity of this research study.

Structure of the Study

The present dissertation consists of three chapters: two theoretical chapters and one practical chapter. The first chapter sheds light on the definition of culture, its key elements, and the relationship between language and culture. The second chapter explores the views for and against teaching culture, the objectives behind teaching culture and the intercultural communicative competence. The third chapter gives an account of the methodology implemented in the present research. Therefore, it represents the focal point of this dissertation since it covers the research experimental study. It is also devoted to data analysis and interpretation. It displays the results obtained from the two questionnaires pretest and posttest. Eventually, it ends with the discussion and interpretation of these results, hence, checking whether the research hypothesis is confirmed or rejected.

Significance of the Study

We believe that our work is important because:

Pianta and Homer (2009, p113) state that “the teaching have emphasized the important role teachers play in supporting student’s development”, they describe a set of emotional supports and organizational techniques that are equally important to learners as teacher’s instructional methods.

Culture integration is obligatory in EFL curriculum “if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which students attaches the wrong meaning” (Pulitzer 1959, p100-101).

The research is significant because it has revealed the close relationship between culture and teaching. Also, it exposes how the two variables which are culture and teaching affects student’s educational behavior.

It may help teachers to know the way of introducing culture in teaching English at schools, because it’s impossible to ignore or avoid teaching culture when teaching language since they are two sides of the same coin, i.e., inseparable.

Also, it may reduce prejudice and inequality based on culture, increases the value placed on diversity, and increases participation in the social practices.

CHAPTER ONE:
AN OVERVIEW OF CULTURE

Chapter One: An Overview of Culture

Introduction

I.1. Culture

I.1.1. Definition of culture

I.1.2. Origin of the Term Culture

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Introduction

The word 'culture' refers to 'the way of life' of a particular group of people, meaning the way they do things. Therefore, different groups may have different cultures. A culture is passed on to the next generation by learning, whereas genetics are passed on by heredity. Culture is seen in people's writing, religion, music, clothes, cooking and in what they do. The National Center for Cultural Competence defines culture as an integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations. Accordingly, this chapter starts with providing a bird eye view on the meaning of culture; it also presents the key elements of that variable. Then, it sheds light on the different features of culture and wraps up by discussing the common relation between culture and language.

I.1. Culture

Culture is one of the most important concepts, and for this reason, it has given a lot of interest to many studies from researchers and specialists. The latter have investigated this concept in different fields such as ethnography (is a specific kind of written observational science which provides an account of a particular culture), anthropology (is studying human beings and how they relate to each other) and ethnology (the study of the characteristics of different peoples and the differences and relationships between them) of communication.

I.1.1. Definition of culture

Scientists have interpreted the term culture but differently, each scientist provided a definition of his own method and style, but they did not disagree that the term culture covers different aspects of human life. As such, culture is defined in the anthropological sense as the way people live. The English anthropologist, Edward B. Taylor, in his book *Primitive Culture* (1871, p. 04), believes that culture is "that complex group that includes knowledge, belief, art, law, ethics, custom and any other abilities and habits that a person acquires as a member of society" .

For Trinovitch (1980, p. 550) culture is "... a comprehensive system that integrates human and biological behavior with their verbal and non-verbal systems of expressive behavior from birth, and this" the whole system is obtained "as the original culture". This process, which can Referred to as "socialization", the individual prepares linguistic and non-linguistic patterns accepted in the society in which he lives.

According to Brown (1994, p. 170), culture is a deeply ingrained part of the fibers present in our being, but language - the medium of communication between members of culture - is the most clear and accessible expression of that culture. Consequently, a person's vision, self-identity, systems of thinking, acting, feeling, and communicating can be disrupted by change from one culture to another.

Likewise, Tang (1999) proposes the view that culture is language and language is culture. He claims that to speak a good language one must be able to think in this language, and the thought is very strong. Language is the soul of the country and the people who speak it.

Language and culture are closely related, and therefore we may consider moving away from questions regarding the inclusion or exclusion of culture in foreign language curricula, to issues of intentional immersion versus unintentional exposure to it.

In the same line, R. Linton (1945, p. 32) noted that "culture is the formation of acquired behavior and the results of behavior, whose elements are exchanged and transmitted by a particular community member." Another definition has already been provided by Malinovsky (1964, p. 150) and suggests that "culture is a system of things, activities, and attitudes."

According to Kramsh (1993, p. 127), culture refers to "membership in a discourse society that shares a common system of criteria for perception, belief, assessment, and action." This is through cultural learning, one comes to understand and believe what one must do in order to work in a way that is acceptable to other members of that community.

Potts and Blog (2005, p. 1) cited that "culture is a system of shared beliefs, values, customs, behaviors and artifacts that members of society use to interact with their world and with each other, and that is transmitted from one generation to the next through learning."

In short, culture is the characteristics and knowledge of a specific group of people, including language, religion, cuisine, social customs, music and the arts, so culture can be seen in different ways: as a process of knowledge. Second, as a way of life for people and the process of intellectual and spiritual development.

I.1.2. Origin of the Term Culture

Initially the word "culture" derives from a French term, which in turn derives from the Latin "colere," which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth.

The term culture, for some scholars, is originated in agriculture. O'sullivan and others (1994, p. 69) noted that "[culture] stems, originally, from a purely agricultural root; culture as cultivation of the soil, of plants, culture as tillage. " Furthermore, they say that culture could have a meaning in biology, which is the growth of bacteria (ibid). Cultivation, broadly speaking, is planting and taking care of a particular crop. In other words, 'to cultivate' means to prepare and use land for growing crops and plants. O'sullivan (op. cit: 69) report that cultivation may exceed its agricultural boundaries to be applied to people.

In this context, cultivation denotes the assignment and teaching people and taking care about their 'natural capacities' to produce 'perfect rulers' from them; they used the metaphor "cultivation of minds", and here a 'cultured' or 'cultivated' person / mind means someone who is well-educated and has a good level.

I.1.3. Acculturation

To start with, the word acculturation means The process of changing so the person become more like people from a different culture, or of making someone change in this way. Kramsch (1998,p. 125) defines acculturation as "the process of internalizing the culture of a discourse community." She says that acculturation and socialization are very similar processes. While socialization, in Kramsch's (ibid, p. 131) words, is "the process by which a person

internalizes the conventions of behaviour imposed by a society or social group,” acculturation is the process of acquiring/adapting to the target culture. For some others like Seelye (op. cit, p. 235), acculturation is a matter of ‘cultural adaptation’. He explains it as how bicultural people can “become themselves” (ibid, p. 235).

Brown (op. cit, p. 194) compares the process of acculturation to a much similar process in the field of language acquisition, which is the ‘language ego.’ While language ego involves developing a ‘second identity’ to learn a second language, acculturation is about creating a “new identity” for the sake of culture learning (ibid). Brown summarizes the process of acculturation in four successive stages as follows (op. cit, p. 195):

1. *Stage 1* is a period of excitement and euphoria over the newness of the surroundings.
2. *Stage 2* -culture shock- emerges as individuals feel the intrusion of more and more cultural differences into their own images of self and security. In this stage individuals rely on and seek out the support of their fellow countrymen in the second culture, taking solace in complaining about local customs and conditions, seeking escape from their predicament.
3. *Stage 3* is one of gradual, and at first tentative and vacillating, recovery. This stage is typified by what Larson and Smalley (op. cit) called “culture stress”: some problems of acculturation are solved while other problems continue for some time. But general progress is made, slowly but surely, as individuals begin to accept the differences in thinking and feeling that surround them, slowly becoming more emphatic with other persons in the second culture.
4. *Stage 4* represents near or full recovery, either assimilation or adaptation, acceptance of the new culture and self-confidence in the “new” person that has developed in this culture.

According to Byram and Morgan (1994, p. 7), acculturation is “learning to function within a new culture, while maintaining your own identity.” For Damen (1987, p.141), acculturation is “the continuous process in which the immigrant adapts to and acquires the host culture, so as to be directed towards ultimate assimilation.” Another scholar, Corbett (op. cit, p. 25), mentions that acculturation has been emphasized as a curriculum goal by the North American approach to language teaching, an approach that “focuses on the experience of immigrant learners” (ibid). This is because the majority of FL learners have been immigrants seeking to learn English. Like Corbett, Stern (1992, p.218) stresses the role of acculturation in language learning. He assumes that the ultimate goal of learning a language is to create a ‘bicultural’ learner, which means a learner who acquires “a generalized sociocultural competence ...certain sociocultural skills, or specifically socioculturally appropriate behaviour.” Not far away, Stauble (1980) sees acculturation as instrumental in the process of acquiring a second language (SL): “second language learners will succeed in learning the target language to the degree that they acculturate to the target language group.”

So, acculturation is, in brief, the process of adapting to/acquiring the culture of the TL group. It is a process that undergoes several steps. By the end of this process, one internalizes the TC and becomes nearly or fully ‘new person’ that has developed in this new culture.

I.1.4. Big ‘C’ and Small ‘c’ Culture

Although dealing with various different definitions of culture, it is important to talk about big ‘C’ culture and small ‘c’ culture.

First, Big ‘C’ culture is sometimes called ‘formal culture’ (Brooks, 1964) or ‘achievement culture’ (Pulverness, *op. cit.*; Tomalin & Stempleski, *op. cit.*). That is to say, the culture that focuses on the contributions and products of a society and its members is referred to as big/capital ‘C’ culture (Chastain, 1988, p. 303; Pulverness, 1995, p. 9; Tomalin & Stempleski, 1993, p. 6). This sort of culture has to do with aspects of a given society such as history, music, literature, art, sports, etc., that are valued as the members of this society consider them of high value and feel proud of them.

Second, small ‘c’ culture or ‘behaviour culture’ (Chastain, *op. cit.*, p. 303; Pulverness, *op. cit.*, p. 9; Tomalin & Stempleski, *op. cit.*, p. 6) refers to “the way of life” culture. It contributes, in Chastain’s words, directly to the students’ ability to “function linguistically and socially in the contemporary culture” (p. 303).

Merrouche (2006, p. 11) talks about big ‘C’ and small ‘c’ cultures saying that the former refers to literary, artistic and aesthetic approach to culture, whereas the latter represents the anthropological approach to culture viewing it as what shapes the behaviour of people and their everyday ‘way of life.’

Similarly, O’sullivan et al. (*op. cit.*, p. 71) report that small ‘c’ culture is “the sphere of art, aesthetics and moral/creative values.” Big ‘C’ culture was restricted to the elitists because its goal was ‘perfection’ and not just ‘understanding.’

This 'spiritual perfection' was the aim of culture established by Matthew Arnold and his followers, and it was implemented via the knowledge and practice of "great 'literature', 'fine' art and 'serious' music" (O'sullivan et al., op. cit, p. 70).

I.1.5. Cultural shock

This concept means the feeling of confusion felt by a person visiting a country or place they do not know. According to Brown (1994, p. 195), "cultural shock refers to phenomena ranging from mild irritation to deep psychological panic and crisis, and is associated with feelings of estrangement, anger, hostility, hesitation, frustration, sadness, loneliness, homesickness, and even physical illness" (ibid. 194). This means that people feel lonely first, shocked by the differences between their original culture and a new culture; this may involve feelings of fear, anxiety, anger, etc. for the inability to integrate into the new cultural community. This is why the reactions of people with cultural trauma may vary from self-pity to anger at others for not understanding them (ibid.).

The Canadian and American anthropologist Kalervo Oberg (born in Canada to Finnish parents, who spent most of his life in the USA) was the first to use the term "cultural shock" (1960, in Celie, op. Cit , p. 57) to refer to the conflict between two cultures in contact. In this regard, a conflict of values occurs because of a difference in the perception of an appropriate way to meet basic physical and psychological needs. In this respect, Schumann (1978) claimed, "cultural shock indicates how SL learners feel anxious and confused as they enter a new culture."

Similarly, Sealy (1993, p. 84) believes that “cultural shock is also referred to as “cultural fatigue”. It provides a detailed description of culture shock by listing its symptoms: symptoms of culture shock include preoccupation with personal hygiene, disease, and dirt (and excessive fear of drinking water and eating), Feeling cheated, irritable with a little provocation, hypersensitivity to perceived criticism, and depression. Many suggest that there is a receding and flow of these symptoms.

I.1.6. The key elements of culture

Culture as a unit that is made up of different components, thus this means that culture refer to something which is learned or shared by a group of people such as : behavior, knowledge, feeling, beliefs, assumptions, artifacts and norms ...etc.

I.1.6.1. Attitudes

To begin with, attitude is a way of thinking about something or someone. Usually it is reflected in a behavior of a specific person(s). On the contrary, Cultural attitude is a way of thinking related to something/someone who belongs to a specific society which has their formed way of living and customs.

In fact, attitudes are emotional responses to ideas, objects, and people. Many attitudes are learned through direct experience with the theme, such as the attitudes toward one’s job, church, school...etc. Other attitudes are learned as a result of the process of the interactions with members of one’s family, social group, and friends (Rogers and Steinfatt, 1999). Attitudes are essentially the points of view one composes about a given person, object or a group. Thus, they are essential in the rule of stereotypes. For instance many non-Muslims

took negative attitudes towards Muslims, regarding Muslim's religious sacrifices as savage practices.

Simply put, cultural attitude is just a way we see people of other cultures. Something that comes up first in our mind when we see them. Although, those conclusions might not be always correct. However, cultural attitude is to some extent subjective and may lead to 'stereotypes' which is rather unacceptable and immoral.

I.1.6.2. Assumptions

The term assumption is an idea that is common throughout the culture. Each culture may have completely different or similar assumption, based on the tradition, laws and people of that particular place. When a solution to a problem works frequently, it comes to be taken for granted. What was once a hypothesis, supported only by a hunch or a value, gradually comes to be treated as a reality? We come to believe that nature really works this way. Basic assumptions, in this sense, are different from what some anthropologists called "dominant value orientations" in that such dominant orientations reflect the preferred solution among several basic alternatives. Yet, all the alternatives are still visible in the culture, and any given member of the culture could, from time to time, behave according to variant as well as dominant orientations (Kluckhohn & Strodtbeck, 1961).

I.1.6.3. Values

Values are an important element of culture, as social behavior is viewed as partly caused by dominant values and ideologies (Leung & Bond, 1989). All group learning ultimately reflects someone's original beliefs and values, his or her sense of what ought to be, as distinct from what is. When a group is first created or when it faces a new task, issue, or problem, the first solution proposed to deal with it reflects some individual's own assumptions about what is right or wrong, what will work or not work. Those individuals who prevail, who can influence the group to adopt a certain approach to the problem, will later be identified as leaders or founders, but the group does not yet have any shared knowledge as a group because it has not yet taken a common action in reference to whatever it is supposed to do. Whatever is proposed will only be perceived as what the leader wants. Until the group has taken some joint action and together observed the outcome of that action, there is not as yet a shared basis for determining whether what the leader wants will turn out to be valid.

I.1.6.4. Norms

Norms constitute the second major component of culture. Norms are shared rules that prescribe what we ought to do in given situation (Cialdini and Trost, 1998). They function as a guide to the appropriate kind of behavior. The individual is socially punished for not fulfilling the expectations of the system if a cultural norm is disobeyed. (Rogers and Steinfatt, 1999). There is formal norms such as laws and Informal norms like customs relating to the way of shaking hands or eating food. (Shaules, 2007, p.07).

I.1.6.5. Artifacts

Artifacts include essentially the visible products, and achievements of a given group. This requires particular physical and concrete elements that can be touched such as: monuments, architecture, language, and artistic inventions .Artifacts include clothing, hair style, and type of food. An example of cultural artifacts is the pyramids of pharaohs.

I.1.7. General Features of culture

Culture is integral to the learning process. It is the organization and way of life within the community of students and teachers and directs the way of communicative, interact, and approach teaching and learning. Scholars examined work culture from a global perspective and identified some cultural characteristics that describe any group of people such as space, communication and language, dress and appearance, food and feeding habits, work habits and practices, relationships.

Hogbery (1998) focused on the nature of the organizational culture and its assessment, he claimed that culture is the underpinning and the GPS of an organization, driving and storing its members. Culture is essentially a constructs that describe the total body of belief, behavior, knowledge, values, and goals that mark the way of life of any people (Herskovits, 1948) It is the various standards for perceiving, evaluating, believing (Gooknough, 1981).

The culture concept denotes on historically transmitted pattern of meaning embodied in symbols. It is the system of inherited conceptions expressed in symbolic forms by means of which men communicate, and develop their knowledge about and attitude towards life (Greetz, 1996).

Culture is best seen not as complexes of concrete behavior patterns, customs, usage, traditions, and habits clusters but as a set of control mechanisms, plans, recipes, rules and instructions, for the governing of behavior (Ibid, 1966). The culture of people is an ensemble of texts (Greetz, 1979), Cultures are equal “no culture is objectively better or worse, superior or inferior to another (Hofsted, 2002, p.34).

Differences between cultures do not mean that one culture is better than another culture. Thus cultures are closely associated with the geographical setting in which they exist; in spite of the relative stability of culture, they are not static (Jung, 2004).

Cultures are dynamic, they are always changing, we must always be aware that the norms, beliefs, practices and language of any group are not static but dynamic. Consequently, culture may change due to some uncontrolled factors and events such as wars and colonization; it may also change voluntarily because of some factors such as immigration.

1.2. The Relationship between culture and teaching Language.

I.2.1. Language and context

Language varies not only according to the social characteristics of speakers such as social class, ethnic group and gender but also according to the context in which speakers find themselves. Language is pervasive and omnipresent in human life; it is "at the heart of who we are as individuals" (Jordan & Tuit, 2006). Language isn't just thinking what you say, it also important to know how to say it.

To communicate effectively, it is not enough to have well organized ideas expressed in complete sentences, we must also think what is the style, tone, and clarity of his/her writing. The way language is being used and the type of language used is largely dependent on the situation, environment, in other words on the context in which it is being used.

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

Context entails all the nonlinguistic and contextual factors and elements that affect both oral and written communicative events (Celce-Murcia & Olshtain, 2000). Accordingly, context would involve principally the time and physical setting in which communication takes place. The language used in a mosque, a church, or a stadium University Sétif² would be different from that used in a school, a hospital or at home.

The channel of communication (or the means), be it oral or written would also have an effect on the type of words and expressions we produce; some linguistic structures and expressions are used exclusively in the spoken language. Communication necessitates the presence of such elements: participants or the sender of the message (speaker or writer) and the receiver (listener or reader), their sex, age, social status, and the relationship between them. All of these elements bear an effect on language form; (formal or informal language). For instance, we do not communicate with a teacher, a boss, a friend, a child the way we communicate with a student, a colleague, a foreigner, or an adult respectively. Context involves even non-verbal features like facial expressions, gestures, eye contact and so on.

As a result, many types of contexts were suggested. SPEAKING is the acronym used by Hymes to refer to eight constituting elements of context. These elements are: setting, participants, end (or purpose), act sequence (form and content of an utterance), key (verbal and nonverbal manner), instrumentalities (choice of channel and code), norms of interaction and interpretation, and genre. In the same way, Duranti and Goodwin (1992) suggest four types of context (cited in Celce-Murcia & Olshtain, 2000): physical context or setting, behavioral context; it entail the nonverbal aspects of communication like gestures; language context and it refers to the co-text or words and expression that precede or follow a given word. Finally, the extra situational context which involves the social, political and cultural aspects of participants. Most remarkably, is the last type of context; extra situational, which is the most relevant to our objectives in the present work.

The language used depends on the context of the person spoken to and the role relationships and relative statuses of the participants in discourse, human communication has

proved to be greatly affected by individuals' background knowledge 'including their beliefs, behaviors, body language, values...etc.

Therefore, in order to rich a successful intercultural communicative interaction, ones should be familiar with other's culture. "If communication is to be successful, the people involved need to share the same referential meaning of the words they are using" (Byram & Fleming, 1998.p. 02)

1.2.2. Language and Culture

There has been a heated discussion about the complex role of culture in language learning: Is it possible for one to learn a language without learning about its cultural aspects? Is it possible to "teach" culture at all? If a teacher believes in "teaching" culture in tandem with the language, what does the teacher mean by "culture"? Does teaching culture simply mean introducing some elements of surface culture such as customs, food or festivals, or does it mean raising the awareness of student's town.

The deeper culture such as beliefs, values and/or norms which are manifested in people's behaviors ? Furthermore, which "cultures" should be chosen to be representative of the culture for the language? The list of questions seems to be endless and the dilemma involved insolvable. However, it seems that people agree to at least one fundamental premise: Culture is not only inseparably related to language, but also plays an important role throughout the process of language teaching and learning.

The question is not whether or not to teach culture, but, rather, what kind of teaching can promote students' understanding of the nature of the language, communication and human relations. Tucker and Lambert (1973) stated that the ability to

communicate fully in a second language depends on the degree of non-ethnocentrism of the learner. The successful learner must develop "an awareness of and sensitivity toward the values and traditions of the people whose language is being studied" (Tucker & Lambert, 1973, p. 246). The importance of an understanding of the "culture" in which the target language is spoken for students of a foreign language has become clear.

1.2.2.1 Culture and Encoding

A process of representing events, objects or intellectual trends from the real world in a form of words could be understood by the receiver when they are spoken or written. Language is used to encode the reality, different realities require different encodings.

Each language has its own features which are basically evident in its vocabulary. Some objects have dissimilar words in different languages; in English we use the word „table" to refer to the piece of furniture with four legs usually made of iron or wood, in German they use "Tisch". However, while English people use one word „table" to refer to all types of tables, the Polish people use diverse words to distinguish the different types of tables; in this regard they use the word „stół" to denote a dining table, the word „stołek" for coffee or telephone tables and so on (Kramsch, 1998). Every cultural community encodes their experience differently.

Culture has a prominent impact in the process of encoding. For example, in English we commonly use the two pronouns „I" or „we" to refer to ourselves, regardless of to whom we talk, whether with our colleagues at school or at work, our boss, or our friends and relatives.

Other languages like the Japanese language greatly stresses the status and the relationship between participants in a communicative event. The Japanese culture implies that all kinds of behavior, linguistic or nonlinguistic are determined by the status of the individuals, and the nature of their relationship.

Accordingly, in the Japanese language there is no exact equivalent of „I“, you would refer to yourself by your position or function in society. Teachers would use the word teacher to refer to themselves when they talk to their students. If you are lower in status than the person with whom you interact, one of the following words would be used as an equivalent of the English pronoun „I“: *watasht*, *watakusht*, *boku*, or *ore*. And their use would depend on your sex; women do not refer to themselves using *boku*, or *ore* (Mutsomoto& Juang, 2004). The content of a language reflects the culture of its speakers; the aborigines, for instance, who had never seen or heard of a horse were obliged to create or borrow a word for this animal when they made his acquaintance (Sapir, 1921).

This does not apply to concrete objects only (like the example of tables) but also to abstract concepts like emotions, and feelings that are generally considered as universal concepts. Wierzbicka (1992) claims that in the Polish language there is no precise equivalent for the English word *disgust*, the same for the Australian Aboriginal language (*Gidjingali*), in which there is no lexical distinction between fear and shame. Instead, one word is used to refer to both fear and disgust. This led Wierzbicka to conclude that "English terms of emotions constitute a folk taxonomy, not an objective, culture-free analytical framework" (Wierzbicka, 1992. p. 119). Similarly, on the basis of ancient philosophy and traditional Chinese medicine in which no distinction was made between

heart and mind, the Chinese do not differentiate between heart and mind and use the word *xin* which means heart in English to refer to heart and mind, ie . *xin* is both the organ and the place of emotions and thought. While in most western cultures a distinction is made between these two concepts (Sharifian &Palmer, 2007).

Linguistic taboos are another culture-specific feature of language; linguistic taboos are closely connected to social habits, and cultural and religious beliefs. Mead (1930) reported that Manus of New Guinea consider sex as a taboo subject of their culture; accordingly they had no love songs or even a word for love (cited in Saville-Troike, 2003) Culture is closely related to language, and it is mirrored through its different constituents: lexicon, syntax, semantics and pragmatics. Lexis for instance proved to be highly affected by the environment within which a language is placed. Physical environment comprises the climate and the geographical features, and social environment involves religious and political beliefs and the like. Physical elements are manifested in a language when they are of a considerable importance for its speakers. "The vocabulary of a language provides us with a catalogue of things considered important to the society" (Saville-Troike, 2003).

1.2.2.2. Cultural Connotations

Cultural differences are not only limited to our way of encoding things, which is basically known as denotations, but also includes the meanings that these designations highlight, and it is called connotations. Language is not merely a means of reference to what is in the objective world, but it also carries the shared connotations and associations which help to maintain people s" sense of belonging to particular social groups" (Byram& Fleming, 1998, p. 02) .

Barthes maintains that connotations are more subjective than denotations because they involve a great deal of personal emotions and cultural values (cited in Fiske, 1990).

In the Russian language, the word „dusha" which is the equivalent of English words "mind" and "soul" is associated with a range of concepts like goodness, and religion (Kramersch, 1998). Another term of language that shows the prominent link between language and its culture is onomatopoeia. Onomatopoeia is defined as a word which imitates the natural sounds of things. It creates a sound effect that mimics the thing described, making the description more expressive and interesting (such as buzz, hiss). An English dog goes bow-wow or ruff-ruff, or woof-woof, Japanese one goes wan-wan (Richards & Schmidt 2002, p.373).

Thus onomatopoeia is culture bound, English words like splash, crash, smashed are often associated in English with sudden or harsh movements, while in French words like crache, sache, vache, hache. etc do not have such associations. These examples show that the differences are not only in the code, but also in the meanings attributed to the code by every speech community (Kramersch, 1998).

1.2.2.3. Culture and Metaphors

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

A metaphor is an expression in which something is compared to something else. A famous metaphor in the English language is „Time is money“, time is compared to money and

accordingly time is thought of as money and this is noticeable in expressions like „saving“ or „wasting“ time, or of „investing“ time in a given work or task. Using money as a metaphor for time is representative of the social values called „the Protestant work ethic“; the metaphor entails that any time that is not connected to effective, profitable working is „misspent“. “This metaphor is a way of disciplining our thinking in a way that is appropriate to, and part of, the ideology of a work-centred, capitalist society”(Fiske, 1990,p.111).

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

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

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

1.2.2.4. Linguistic Relativity

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

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

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

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

Linguistic relativity has a „hard / strong“ version, and a „soft / weak“ version. The hard version is generally referred to as „linguistic determinism“; it holds that our way of thinking and perceiving of the world around us is totally determined by the language we speak. This Hypothesis received too much criticism, especially from scientists who refused the principle of being “prisoners of their language” (Kramersch, 1998). In the nineties and with the rise of social sciences, interest in the principle of linguistic relativity revived. New arguments concerning the relationship of language and thought emerged. Social scientists maintained that the linguistic misunderstanding between speakers of different languages is due to the differences between people’s ways of viewing and interpreting events around them. Speakers of different languages do not understand each

other because “they do not agree on the meaning and the concepts underlying the words” (Kramsch, 1998, p. 13). In other words, language influences human thought but does not determine it. An individual's first language does not completely entrap him into a particular pattern of thinking. This version is currently recognized and is known as the weak version of the Whorfian Hypothesis.

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

Conclusion

This chapter was devoted to the introduction and explanation of some basic concepts relevant to culture. We concluded with that culture is much related to all aspects of human life; it appears in many ways including clothing, life style, speaking, communicating, treats, values...etc. Thus, developing a student's cultural awareness results in an improvement in the level of language learning as well as communication and interaction skills with others in an easy and successful way. So culture must be fully incorporated as a vital component of language learning.

CHAPTER TWO: TEACHING CULTURE

CHAPTER TWO: TEACHING CULTURE**Introduction**

Many scholars argued that language teaching and culture are largely linked to each other; it should be on crucial fraction. In Sum's (1981) words "If there is no culture, language will be like water without source or a tree without roots" (p.371). As such, the present chapter casts light on culture teaching at schools, precisely, the secondary ones. In doing so, it tackles the paramount importance of incorporating valuable cultural elements that are highly recommended and form a prerequisite in establishing successful intercultural communication especially with native speakers.

2.1. What is culture teaching?

As we teach the language, we would automatically teach culture. The forms of address, greetings, formulas, and other utterances found in the dialogues or models our students hear and the illusions to aspects of culture found in the reading represent cultural knowledge. Gestures, body movements, and distances maintained by speakers should foster cultural insights. Students' intellectual curiosity is aroused and satisfied when they learn that there exists another mode of expression to talk about feelings, wants, needs and when they read the literature of the foreign country. For an in-depth cultural understanding, it is necessary to see how such patterns function in relation to each other and to appreciate their place within the cultural system. If language learners are to communicate at a personal level with individuals from other cultural backgrounds, they will need not only to understand the cultural influences at work in the behavior of others, but also to recognize the profound influence patterns of their own culture exert over their

thoughts, their activities, and their forms of linguistic expression. The teaching of the target culture has to serve the development of cross-cultural communication. The achievement of this goal is possible with the preparation of an organized inventory that would include both linguistic and extra linguistic aspects of the target culture. Eli Hinkel (1999, p 01) views that the variety of names that are attributed to the field of culture teaching are partly the result of difficulty of conceptualizing the field of culture teaching and partly an indication of the diversity of national traditions concerning what is the appropriate content for a culture teaching course. Even within the explorations and the teaching of language, the term culture has diverse and disparate definitions that deal with forms of speech acts, rhetorical structure of the text, social organizations, and knowledge constructs. Culture is sometimes identified with notions of personal space, appropriate gestures, time, and so forth (Hinkel, 1999, p.01). Students who are in need of developing cultural awareness and cultural sensitiveness, are normally those who are least disposed toward these goals. Teacher's task is to make students aware of cultural differences, not pass value judgments on these differences. Therefore, the reasons for familiarizing learners with the cultural components should be to:

- (1) Develop the communicative skills.
- (2) Understand the linguistic and behavioral patterns both of the target and the native culture at a more conscious level.
- (3) Develop intercultural and international understanding
- (4) Adopt a wider perspective in the perception of the reality.

(5) Make teaching sessions more enjoyable to develop an awareness of the potential mistakes that might come up in comprehension, interpretation, translation and communication.

2.2. The Significance of Culture Teaching

Linguists and anthropologists have long recognized that the forms and uses of a given language reflect the cultural values of the society in which the language is spoken. Linguistic competence alone is not enough for learners of a language to be competent in that language (Krasner, 1999). Language learners need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should know that behaviors and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They have to understand that, in order for communication to be successful, language use must be associated with other culturally appropriate behavior. In many regards, culture is taught implicitly, imbedded in the linguistic forms that students are learning. To make students aware of the cultural features reflected in the language, teachers can make those cultural features an explicit topic of discussion in relation to the linguistic forms being studied. For example, when teaching subject pronouns and verbal inflections in French, a teacher could help students understand when in French it is appropriate to use an informal form of address (tu) rather than a formal form of address (vous)-a distinction that English does not have. An English as a second language teacher could help students understand socially appropriate communication, such as making requests that show respect; for example, "Hey you, come here" may be a linguistically correct request, but it is not a culturally appropriate way for

a student to address a teacher. Students will master a language only when they learn both its linguistic and cultural norms.

2.3. Reasons for Not Teaching Culture

Language is not just the sum total of words, grammatical principles and sentences, but also unique cultural norms, social systems and cognitive processes. Understanding these cultural-specific contexts along with linguistic principles of a particular culture is central to effective language acquisition. Nevertheless, this idea was not fully accepted by some. According to Lafayette there are three major components of curriculum which are language, literature and culture.

However, culture continues to be "the weakest component" because of " its uneven treatment in textbooks " , and also because of teachers " limited knowledge on the TC and the appropriate techniques for teaching it (Lafayette , 1988 , p.47.cited in Lafayette 2003 , p.54) . As for Lange & Paige (2003) they assume that the role of culture in language classrooms is still downplayed because of three main reasons. First, culture is such a complex and vague concept that includes many elements which cannot be dealt with objectively. Second, many teachers still do not recognize the close relation of culture and language, and thus do not see the value of its teaching. Third, many teachers fear that discussing cultural differences could lead the learners to change their own values and perceptions (Paige, 1993 cited in Lange & Paige, p. X).

2.4. A Historical Overview of Culture Teaching

Before 1960, culture was not involved in language teaching process. Before the 1950s and 1960s which is the period that witnessed the introduction of audio-visualism, culture in language classrooms did not go beyond the teaching of a literary content, which was addressed to advanced level students only (Lafayette, 2003, p.57).

Inversely, according to Risager (2007), culture has always been present in the content of language teaching, though it was till the 1960s that culture pedagogy began to develop as an independent discipline, "Language teaching has admittedly always had a cultural dimension in terms of content, either universal/encyclopedic or national" (Risager, 2007, p. 04). He has divided the history of culture teaching into two main periods: earlier culture pedagogy from 1880 and more recent culture pedagogy starting in 1960.

2.4.1. Earlier Culture Pedagogy from 1880

This stage was marked by the emergence of the concept of "realia". The concept of "realia" dates back to the seventeenth century and has traditionally been associated with background knowledge that accompanied reading texts in educational settings such as schools and universities. It was used in teaching about polite conversations in the foreign language that were mainly intended for upper-class girls and lasted for many centuries in Europe. "Realia" was also used in other non-educational as it provided some practical information on the target country for travelling purposes. This would provide the learner with a sufficient amount of information on the target country, such as transportation, commissions, tourist areas and climate

2.4.2. More Recent Culture Pedagogy from the 1960

The 1960s period was marked by the publication of many writings that influenced culture, most of which were in the United States, such as Lado's book *Cross-Cultural* (1957). During the sixties of the last century, the United States of America and other countries of the world, was greatly affected by the increasing of globalization in the world, which led to more contacts among people of different races due to immigration and tourism, they speak various languages and have different cultures. The success of these intercultural interactions required more knowledge about other countries around the world, and required more flexibility in dealing with others who are different both culturally and linguistically. Hence, culture teaching developed as it coincided with and was encouraged by the social, political, ethnic and cultural conflicts in USA at that period and the realization of the social injustice and racism. This prevailed in the territory at that time in addition to the promotion of “cultural relativism” as a value basis for the development of a multicultural society” (Risager, 2007, p. 34-36). With the rise of audio - lingualism in the 1960's many efforts were done to integrate culture in language curricula; however, these efforts were not too successful.

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

In Europe, the establishment of the European Common Market led to an increasing awareness of the importance of knowing more about other countries. An interest in culture has grown starting from the 1970's in accordance with the development of the communicative approach. The Council of Europe aimed at the development of communicative skills and mobility within the European Common Market which would be achieved by reforming the methods of language teaching. The communicative approach stresses the significance of meaningful content together with correct form. There was a call for more motivating content which would provide the learners with an idea about the social and cultural circumstances in other European countries. Similarly, an interest in an anthropological understanding of culture arose in USA, an interest that was concretized by focusing the teaching of culture on everyday life in the TC. During this period American culture pedagogy had a considerable practical orientation which is most evident in the different methods of teaching cultural aspects like culture capsule, culture cluster, mini-drama, culture assimilator, and microalgae. This period was influenced by the publication of Seelye's book *Teaching Culture* in 1974 in which he expressed his anti-traditional culture teaching attitudes. He asserts "Our objectives are not to learn more art, music, history, and geography, but to learn to communicate more accurately and to understand more completely the effect of culture on man" (Seelye, 1974 quoted in Risager, 2007, pp. 42-3). In the 1980s, the effect of functional-notional and communicative competence was overt particularly in the teaching materials. This approach called for giving more importance to sociocultural rules of language use beside the linguistic ones. It was calling for an integration of cultural features in language teaching courses. The language used in the textbooks became more communicative and much more space was devoted to culture. General teachers of the eighties had at disposal

materials necessary to include culture as an integral part of second language leaning" (Lafayette, 2003, p.56).

Resager (2003) reported that the visual aspect of culture was reinforced because of the development of video technology which enabled teachers to use more visible and concrete methods to teach about culture, accordingly learners were able to see some visible aspects of culture such as the non-verbal features of communication like the gestures and clothing. This period saw more and more interest in intercultural communication both in USA and in Europe. In USA, there was more focus on some psychological aspects of culture teaching like the ability to accept the other's differences. Meanwhile there was a decreasing concern in giving specific knowledge on the target countries; for instance in Europe more universal topics were taught which dealt with non-European countries like Australia, India and others (Risager, 2007). The 1990s was the time of the real recognition of the inseparability of language and culture and the great importance of culture integration in FLT curricula, not only in Europe and USA but all over the world. There was much more focus on new issues like the most useful ways of assessing and evaluating learners' cultural competence. In this period, culture teaching flourished basically as teachers were largely helped by the technological advances such as the invention of internet; allowing both learners and teachers a permanent access to different cultures (Lafayette, 2003, p. 59).

2.5. The Aims of Teaching Culture

Aims or goals of teaching culture differed among scholars, each with different conceptions. According to Byran and Buttjes, the introduction of culture in language teaching was due to two major motives. First, the "pragmatic motive" which considered culture

teaching as a kind of training for international interaction and second, the educational motive" which regarded culture teaching as a means of widening the learners' "world view" by learning about other cultures different from his own (Byram & Buttjes, 1991). Whereas, for Krasner (1999, p. 83-84) the goal of culture teaching is developing learners' cultural awareness; making learners understand that there exist other cultural patterns different from their own. Accordingly, they would accept and develop a "nonjudgmental evaluation" towards the target culture norms. We sum up Bryan and Buttjes' aims for teaching culture as following:

- Culture is a fundamental element in the development of learners' communicative competence. Gibson for example believes that developing learners' communicative competence which requires developing their cultural competence is the most important reason for teaching culture (cited in Byram & Morgan, 1994, p.13).

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

In the other hand, Lafayette (1978) also proposed a list of goals for teaching culture; culture is taught in order to enable learners:

1. To recognize and /or interpret major geographical features of the target country (or countries).
2. To recognize and /or interpret major historical events pertaining to the target culture.
3. To recognize and /or interpret major aesthetic monuments of the target culture, including architecture, literature and the arts.

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

Teaching culture should be an essential part of teaching English as a foreign language because one of its main aims is intercultural communicative competence (ICC). It aims to (1) Make real communication the focus of language learning. (2) Provide opportunities for learners to experiment and try out what they know. (3) Be tolerant of learners' errors as they indicate that the learner is building up his or her communicative competence (Mahbouba, 2008).

2.6. Culture and FLT

2.6.1. Culture and FLT Objectives

Scholars' awareness of the importance employing culture in FLT courses has led course designers to reconsider the educational objectives for teaching languages. Corbett (2003) states that "The integration of culture into the language classroom has a profound impact on the overall goals of the language curriculum, prompting us to reconsider why we are teaching learners to communicate in an L2 at all"(p.26).Traditionally speaking FLT"s most basic aims were to enable learners to read classical literature and write in a FL. Later on, the communicative aspect of language came to be more stressed with the rise of the situational approach and later on the communicative approach, which used materials and methods that would enable learners to use language outside the classroom and to communicate with native and non-native speakers of the language (Byram, 1991).

According to Cook (2002) there are two types of goals for language teaching; on one hand, the internal goals which have to do with the effect of the TL on learners" minds and their cognitive development, and from the other hand the external goals which stress developing the learners" ability to use the TL in real life contexts and not only inside the classroom (when travelling to the target country for example). As a summary, in addition to the ability of one person to communicate with others around the world using the language as a common language, Cook also added a set of goals to his main list of goals for teaching culture such as:

-Training new cognitive processes; learning another language help learners gain novel perspectives on themselves and their cultures. -An entrée to another culture;

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

2.6.2. Culture and Learners' Attitudes

The view represented by the English National Curriculum which insure that teaching culture has made an important change in the field of languages teaching. After being the goal of teaching TL is to communicate easily and clearly, it became a way to developed for the learners a sense of understanding and respecting other cultures as well as accepting differences.

The degree of success of the process of language learning will be influenced by learner's beliefs and attitudes towards the target community. (Gardner, 1985, p.146) Gardner & Lambert (1972, p.132) referred to three types of influential attitudes in language learning

- Attitudes towards the target language community.

- Attitudes towards learning the language;
- Attitudes towards languages and language learning in general.

The learners' view and attitude towards the TL and TC would have an effect on the whole process of language learning. Any process of language teaching should consider "the psychological demands of integrated language and culture learning", in other words the emotional state of the learners, i.e., their beliefs and attitudes towards the TC (Byram, 1989, p.5). Since language is used in social exchanges, the feelings, attitudes, and motivations of learners in relation to the target language itself, to the speakers of the language, and to the culture will affect how learners respond to the input to which they are exposed. In other words, these affective variables will determine the rate and degree of second language learning (Slinger, 1988, p. 30, quoted in Byram & Morgan, 1994, p. 5). Wringe (1994) maintains that FLT and more particularly culture teaching should foster a sense of acceptance and respect in learners towards the others' differences in terms of their way of life, attitudes and beliefs and use of language.

Culture teaching should lead the learners to end their stereotypes and to judge others on reason and real facts: "the aim [of modern language teaching] must be to encourage the welcoming of unfamiliarity and accurate information and the forming of balanced judgments on the basis of knowledge rather than prejudice or hostility" (cited in Byram & Morgan et al 1994, p. 14).

A lot of studies have been conducted on the relationship between the learner attitudes and language learning. Some of them dealt with the relationship between learners' attitudes and the learning process itself, and some of them focused learners'

attitudes towards the methodology. The studies have done by Gardner and Lambert, finishing with that learners who have a positive attitude toward TL speakers would be more successful in learning the target language. Yet, they have negative attitudes towards the target community would hamper an effective language learning process; as learners would be less sensitive and motivated, less perceptive to the different components of the target language.

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

Teaching culture provides for learners the chance to reconsider their cultural identity and prospecting it for a foreigner view. "Knowing about other cultures give us the opportunity to better understand and develop our cultural identities as far as we realize our own specificities. We would understand ourselves better when we take the others" viewpoints. If we learn how to look at the world around us from different angles we would develop more objective viewpoints, we would realize that there exist other viewpoints equal or at times better than ours, and that our own perspective is not the only probable one" (Jürgen Kramer,1999). Research has proved there is a set of effective

variables that would influence positively the process of second language acquisition. Krashen (1982) states that these variables can generally be categorized under three main types:

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

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

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

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

Diversify activities and using various materials such as picture, videos, music, and role-play during the course would create a feel of relaxation and stimulate learners' attention as well as lower their anxiety.

2.6.3. Culture and Students' Communicative Competence

When people from two different cultures meet, there is infinite scope for understanding and confusion. It goes without saying the fact that the primordial goal of any educational program is to enable linguistically and communicatively competent learners to use the language effectively and appropriately in communication. To achieve the previously mentioned aim, language teachers are supposed to adopt a certain kind of methodology and to use various effective tools and techniques. Undoubtedly, there is a plethora of tools available for the teacher to develop their learners' intercultural communicative competence.

2.6.3.1. Communicative Competence

The term communicative competence is comprised of two words communicative and competence, both of them refer to the knowledge of language and the ability to use it effectively. The concept of communicative competence coined by linguist Dellhymes in 1972 grew out from the theory of the concept of linguistic competence introduced by Noam Chomsky (1965). According to Chomsky (1965) rules of language".

Dellhymes affirmed that communicative competence is the aspect of our competence that enables us to convey and interpret messages and to negotiate meanings interpersonally within specific contexts (Hymes, 1967-1972). Hymes (1960) regarded Chomsky's definition of competence as restrictive. He introduced the distinction between sociolinguistic (or contextual) competence and linguistic (or grammatical) competence.

Linguistic competence is part of one's communicative competence. Thus Hymes (1971) attacked Chomsky's conception of competence; he cited that native

speaker does not only have knowledge of abstract grammatical rules but also knowledge of rules of appropriacy.

There are rules of use without which rules of grammar will be useless, he expanded Chomsky's concept of competence and coined the term communicative competence to include the type of knowledge a native speaker has. According to Canale and Swain (1980) communicative competence involves four areas of knowledge and skills:

1. Grammatical competence: just as Hymes 1972 was able to say that there are rules of grammar that would be useless without rules of language use, so we felt that there are rules of language use that would be useless without rules of grammar.
2. Sociolinguistic competence: addresses the extent to which sentences are produced and understood appropriately. Swain (1984, p.189) such competence enables speakers to vary their language appropriately according to the addressee.
3. Discourse competence: it enables speakers to start a conversation by using appropriate greeting, hi, hello, and keep a conversation going by using appropriate pause fillers (un, err).
4. Strategic competence: refers to the most important communication strategies that may be called into action either to enhance the effectiveness of communication or to compensate for breakdowns in communication due to limiting factors in actual communication or to insufficient competence in one or more of other components of communicative competence. Canal and Swain also agree and add some points, as: guessing from the context in reading and listening, paraphrasing, brainstorming, and revising strategies in writing.

2.6.3.2. Intercultural communicative competence

Intercultural communicative competence, or ICC, refers to the ability to understand cultures, including your own, and use this understanding to communicate with people from other cultures successfully.

Further, Intercultural learning become an important case in globalized educational context with imperatives related to technologies, demographics, economics, businesses, and collective self-awareness and ethics (Martin and Nokayama,2009).

Therefore intercultural learning is all about new we come to understand other cultures and now we learn and communicate in cultural context.

According to Byram and Risager (1991, p.153) disputed, “The intercultural speaker is a person who is capable of perceiving and explaining cultural and linguistic differences and of making use of this capability in communication”. Besides a significant amount of research into intercultural communicative competence is rooted in the idea that there are in some sense “cultural differences, even if at times the focus is equally on other issues like cultural power, identity and stereotyping.

According to Lexianjin and Martin Cortazzi (1988, p.98) “learning foreign language implies a degree of intercultural learning, students may be led to become more aware of their own culture in the process of learning about another and hence may be in a better position to develop intercultural skills”. In the principal objective of FLT has become to develop learners intercultural communicative competence instead of their communicative competence Sereu and al (2005,p.2) assert that “the objective of language learning is no longer defined in terms of the acquisition of communicative competence in a foreign language, teachers are now required to teach intercultural communicative competence”.

2.6.3.2.1. The Components of Intercultural Communicative Competence

Competence (ICC) is an area of study that is becoming more relevant in the increasingly multicultural communities that we live in, and use this study successfully to communicate with people from other cultures.

According to Sereu (2005,p.2) being intercultural requires some competences and characteristics such as: the ability to see the world through the other's eyes, and the ability to evaluate other's point of view, the ability to consciously use culture learning skills and to read the cultural context.

2.6.3.2.1. Intercultural Attitudes

The concept of intercultural attitudes could be better understood via reference to the notion of attitude. Intercultural attitudes mean curiosity and openness, readiness to suspend disbelief about other culture and belief about one's own. This means a willingness to relativize one's own values, beliefs and behaviors, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has a different set of values, beliefs, and behaviors.

Byram (2001, p. 5) indicates that attitude towards people who are considered as different from us from basis of intercultural competence of the intercultural speaker. This attitude participate in the success of the whole process of intercultural communication. These attitudes are mostly negative ones in the form of stereotypes. In addition, these intercultural attitudes require curiosity and openness, readiness to suspend disbelief about other cultures and belief about own.

2.6.3.2.2. Intercultural Knowledge

Is the knowledge that support effective and appropriate interaction in variety of cultural context in order to adopt and build relationship. It can be divided into knowledge about cultural aspects and features of one's social group.

Byram (1997.p06) argued that “knowledge of social group and their products and practices in one's own and in one's interlocutor's country on the one hand, and of the general processes of social and individual interaction, on the other hand”.

2.6.3.2.3. Intercultural Skills

Intercultural skills are those that describe your ability to effectively communicate with people from different cultural background. It involves a willingness to accept differences of cultures; which means intercultural skills requires an understanding that different cultures have different customs, standards, and thought.

According to Byram (1999, p. 06)”putting ideas ,event ,documents side by side, and seeing how each might look from the other perspective ,intercultural speaker ,mediators can see how people might misunderstand what is said , written ,or done by someone with a different social identity “.

According to Byram (1997), among the major and apparent intercultural skills are the following:

1. Skills of interpreting reality is the ability to interpret and explain a document, or event from another country and relate it to document, or event from our own culture.
2. Skills of discovery is the ability to obtain new knowledge from another culture.

3. Critical cultural awareness is the ability to evaluate critically practices and products in our own culture and other cultures.

Conclusion

This chapter highlighted the review of literature that addresses mainly culture and teaching as separate variables, in addition to the types related to each one. Based on what has been discussed throughout this chapter, we conclude that scaffolding target culture teaching has an overarching role to play in assisting students to have a good command of the intercultural competence through which they can communicate effectively. This, in turn, will eliminate the potential of misinterpretation, misunderstanding and embarrassment when interacting with speakers of the target language.

CHAPTER THREE:
DATA ANALYSIS AND INTERPRETATION

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Introduction

The first two chapters dealt with the mutual relation between language and culture, and the significance of culture teaching in language teaching curricula. As such, culture is an essential element in language teaching; it could be explicit or implicit, as it remains an indispensable base in language teaching. The present chapter aims at describing the sample and the methodology used for data collection. To accomplish the aims of the study, we used the questionnaire as a tool for data collection; for both learners of 2nd year secondary school and secondary school teachers of English, and an evaluation of the cultural content of the school textbook addressed to the target sample.

3.1. Research Methodology

Research is a detailed study of subject to discover facts about it. In other words, it is a process of collecting data for the purpose of answering questions or solving certain problems. To collect data, the researcher relies on research methods and research methodology. The two expressions may be used interchangeably; nevertheless there is a difference between the two. In this vein, Blaxter, Hughes & Tight (2006) state that “Method can be understood to relate principally to the tools of data collection or analysis; techniques such as questionnaires and interviews”; whereas “Methodology has a more philosophical meaning, and usually refers to the approach or paradigm that underpins the research” (p.58).

There are two types of research quantitative and qualitative. The main difference between the two is that quantitative research uses numerical data (statistics), however; qualitative research is summarizing, categorizing and interpreting data. In this respect,

Aliaga and Gunderson (2002) define Quantitative research as "explaining phenomena by collecting numerical data that are analysed using mathematically based methods (in particular statistics)" (quoted in Daniel Muijs, 2004, p.1).

3.2. Research Tools

3.2.1. The Questionnaire

Most general, the questionnaire is a research instrument consisting of series of questions for gathering information from respondents. According to Brown (2001) questionnaires were opted for as the main tools for gathering data on the topic of research in the majority of previous research studies. He further explains that a questionnaire can be "any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers"(quoted in Dorney, 2003 .p. 3).

Questionnaire is the most easier tool used by beginners since it is easy to plan and manage compared to the other tools of gathering data. Yet, questionnaires take much time and work. The main advantages of questionnaires can be summarized as: -

1. Practical; it is easily designed, administered and interpreted in terms of graphic forms such as bar graphs, pie chart and so on.
2. Large amounts of information can be collected from a large number of people in a short period of time and in a relatively cost effective way
3. It can be carried out by the researcher or by any number of people with limited affect to its validity and reliability

4. The results of the questionnaires can usually be quickly and easily quantified by either a researcher or through the use of a software package

5. Can be analysed more 'scientifically' and objectively than other forms of research

6. When data has been quantified, it can be used to compare and contrast other research and may be used to measure change

7. Positivists believe that quantitative data can be used to create new theories and / or test existing hypotheses.

As any other tool of data collection, the questionnaire has its pros and cons, among its disadvantages or drawbacks are the following traits.

1. It can be inadequate to understand some forms of information - i.e. changes of emotions, behavior, feelings etc.
2. Phenomenologists state that quantitative research is simply an artificial creation by the researcher, as it is asking only a limited amount of information without explanation
3. Lacks validity
4. There is no way to tell how truthful a respondent is being
5. There is no way of telling how much thought a respondent has put in
6. The respondent may be forgetful or not thinking within the full context of the situation
7. People may read differently into each question and therefore reply based on their own interpretation of the question - i.e. what is 'good' to someone may be 'poor' to someone

else, therefore there is a level of subjectivity that is not acknowledged (Pooper,1959 and Ackrayed,1981).

As far as this work is concerned, the researcher used two questionnaires; one for the teachers and one for the learners. We decided to conduct this questionnaire with secondary school pupils, in particular, 2nd year pupils, because the process of learning English starts earlier, in the middle and secondary school. At this stage, the student has at least a general background about English language, and here the culture must be incorporated into the curricula, where the student's mind is ready to understand the new about the target language, including that appreciating the target culture and respecting the differences that exist between the mother culture and foreign one.

The data collected will help us answer the following questions: Is culture included in Algerian curricula? How can they be included in the lessons? Do Algerian teachers of English really realize the importance of teaching culture? Does cultural content arouse the curiosity of learners? Are they to learn more about different cultures?

3.2.1.1 Students ‘Questionnaire

3.2.1.1.1 The Sample

Due to the exceptional circumstances prevailing these days (Corona virus) the questionnaire was conducted on line using social media, in which 20 second year high school students participated from different secondary schools in Khenchela. The population was chosen randomly. Just a remark, the questionnaire was scheduled to be conducted with 35 students after introducing the lessons (treatment of four weeks) and applying a short evaluation test.

3.2.1.1.2. Description of Students 'Questionnaire

Students' questionnaire is made of 18 questions. The questions are closed- ended questions, yes / no questions and multiple choice questions. Students' questionnaire is divided into three sections:

Section one (Q1 to 4) aims at knowing general information about the participants. Q1 aims at knowing whether the respondent is a male or female. Q2 is concerned with the age of the participants. Q3 aims at knowing if the learners like English language and why. The 4th question is about the level of the respondents in English.

Section two consists of 13 questions all of them are concerned with cultural aspect. The 1st question is to know the aim behind students learning English language. Q2 aims at knowing what is culture according to learners view. The aim of Q 3 is to find out if the teachers are talking to their students about the importance of learning foreign culture. The 4th question aims at knowing to which extent the learners are interested in learning about others culture. Q5 aims to know which theme is mostly used by teachers in learning culture. Q6 aims at knowing how is the focus of teachers on culture activities or lessons. The 7th is to know if the learners are satisfied about the cultural content that they are learning. Q8 is aims to know which sources are using in teaching culture courses. The 9th question is about if the cultural subjects of the courses increase Learners' level in English. Q10 aims to know whether being aware about other cultures and languages helps people to communicate with others easily and why. Q12 aims to find out which kind of materials are using by teachers. The learners have been asked which kind of cultural activities prefer to have during EFL courses(Q12), and the last one (Q13) aimed to know if the Learners think that teaching culture is an important element in EFL classroom.

Section three considers language and behavior. Only one question has been asked to Learners and it aims to know how often they use pattern of politeness during courses.

3.2.1.1.3. The Analysis of Students' Questionnaire

Section one: general information

Question 1: Gender

This question seeks to identify the gender of students who are concerned with this questionnaire.

Options	Participants	Percentage %
Female	14	70%
Male	6	30%

Table 01: Gender distribution

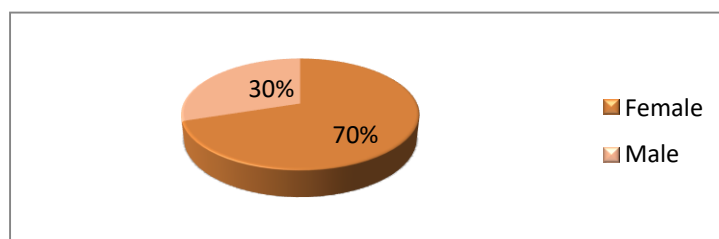


Figure 1 : Gender Distribution

In the above figure it is observed that the majority of students are female wherein out of twenty participants fourteen (14) are females (70%). In contrast only (30%) of male, this is not surprising, because as we all know girls are more attracted in learning foreign languages than boys.

Question 2: Age

This question seeks to find out the age of students who participated in the questionnaire.

Options	Participants	Percentage %
16-22	20	100%
23-27	0	0%
28 over	0	0%

Table 2 : Students' Age

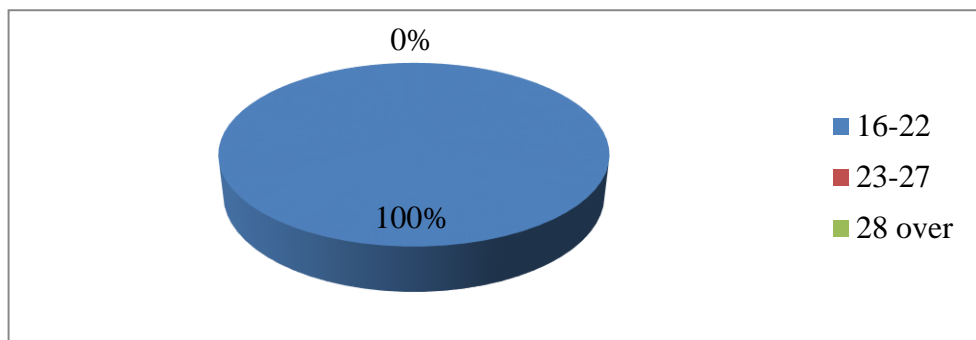


Figure 2: Students' Age

From the figure above, it is noted that all participants ranges between of 16-22years old. That is to say, there is no apparent big differences in age which indicates that all the participants have the same cognitive level and educational background.

Question 3: Your choice to study English

This question aims to determine the student's choice to study English.

Choices	Participants	Percentage%
Personal	17	85%
Advised	2	10%
Imposed	1	05%

Table 3: Students' choice to study English

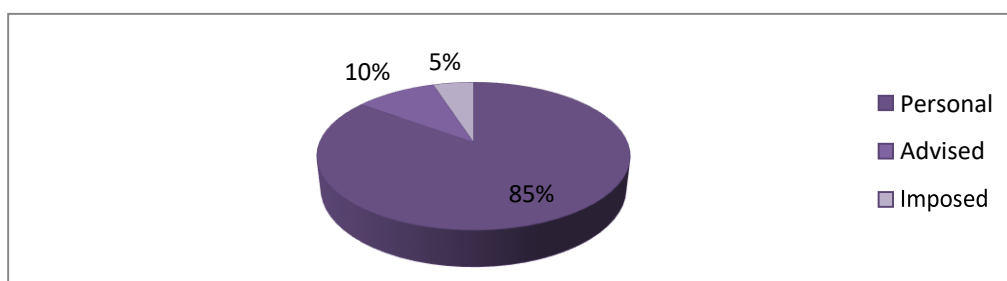


Figure 3: Students' Choice to Study English

When asking student's about their choice for taking English, we notice that the majority of answers (85%) related with the fact that they prefer English language; this means that it is their personal choice .This is due to the worldwide spread of English.

Question4: Level of English

This question aims to determine students' level in English.

Choices	Participants	Percentage
Very good	6	30 %

Good	1	5 %
Average	11	55 %
Weak	2	10 %

Table 4: Students' Level of English

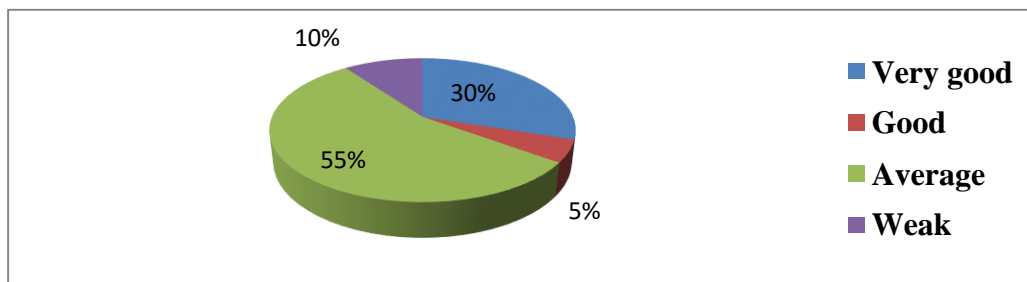


Figure 4: Students' Level of English

As it is shown, the majority of participants (55 %) state that their level is average , while (5 %) consider their level to be good in English , whereas (10 %) assume that they are weak in English .No one of students (30 %) state that his/ her level is very good.

Section Two: Culture Learning

Question 1: The aim of teaching English language

This question seeks to determine the awareness of students about the aim of teaching English language.

Choices	Participants	Percentage %
To speak English fluently	13	65%
To learn about the target culture	7	35%

Table5: The Aim of Teaching English language

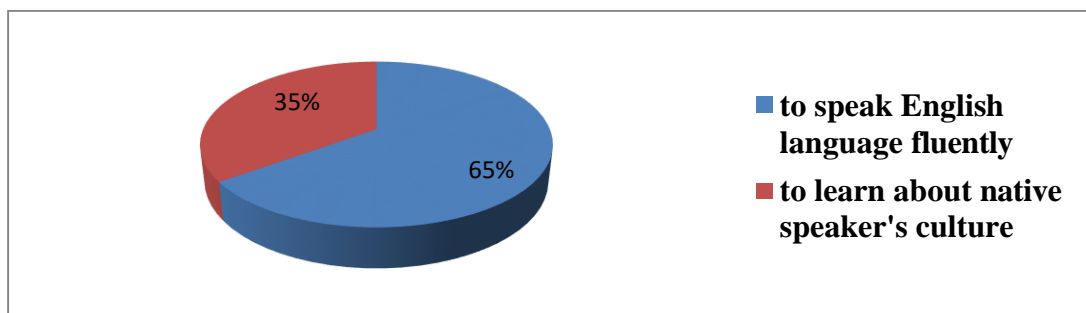


Figure 5: The Aim of Teaching English language

According to the results revealed in the chart above (65%) of participants state that the aim of teaching English language is to speak English fluently, while (35%) affirm that the aim is to learn about native speaker’s culture . This has to do with the lack of culture awareness between students.

Question2: The definition of culture

This question aims to discover the meaning of culture according to students’ respective point of view.

Choices	Participants	Percentage%

Art, music, theatre, dancing	09	45%
The way of life of given social group	11	55%

Table 6: Students' Definition of Culture

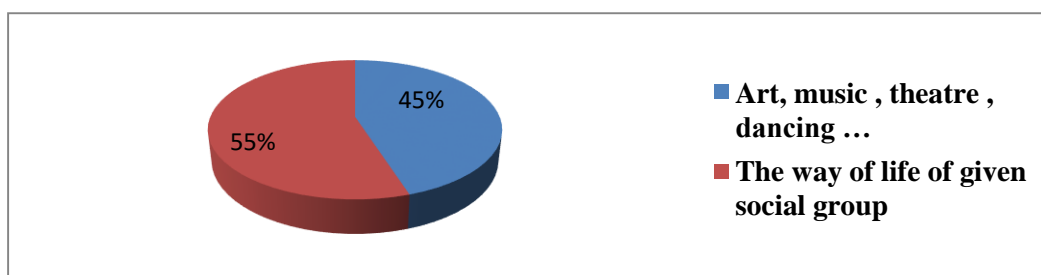


Figure 6: Students' Definition of Culture

The figure above shows that , the majority of students (55%) state that culture is the way of life of given group , whereas (45%) of participants said that culture is in connection with arts in general.

Question3: Teacher and the importance of culture teaching

This question seeks to determine how it is important to talk about culture between teachers and students .

Choices	Participants	Percentage %

Yes	18	90 %
No	2	10 %

Table7: Teachers and the importance of culture teaching

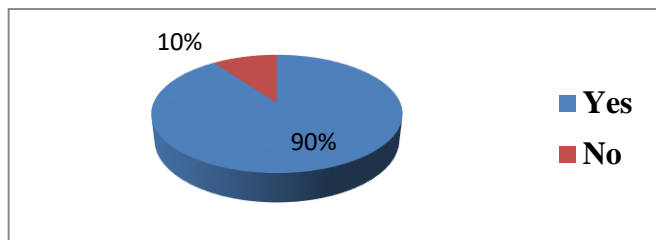


Figure 7: Teachers and the Importance of Culture Teaching

From the results above, the majority of students (90 %) said their teachers talked to them about the importance of learning culture when learning of foreign language.

Question 4: Student’s reactions about learning about other culture

The aim of this question is to determine student’s reaction about learning new or other culture.

Choices	Participants	Percentage

Very interesting	16	80 %
Not interesting	04	20 %

Table 8: Students’ Reaction about Learning New Culture

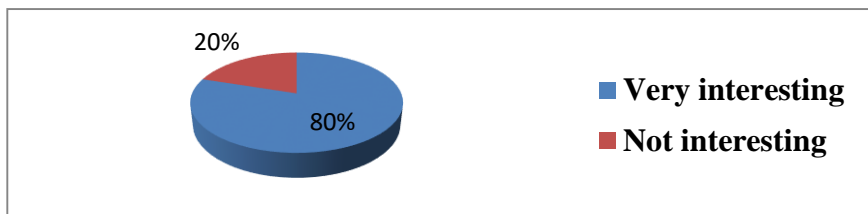


Figure 8: Students’ Reaction about Learning New Culture

The figure above shows that the entire number of participants state that they are very interesting in learning about new culture.

Question 5: The most themes used by teachers during teaching culture course

This question try to obtain the most theme used during a culture-teaching course

Choices	Participants	Percentage %
Folklore	7	35 %
Festivals and holidays	13	65 %

Table9: Themes Used by Teachers in TC Courses

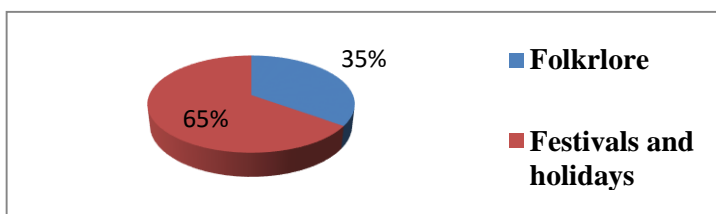


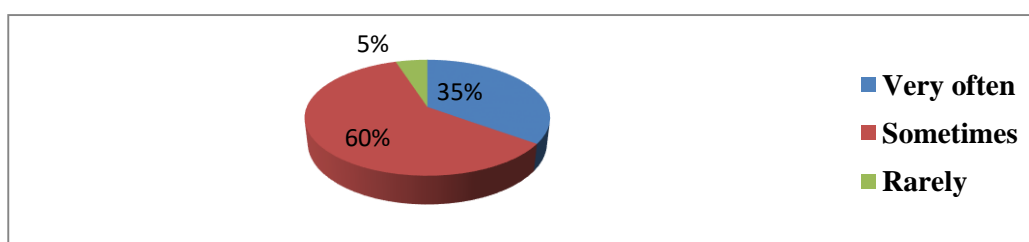
Figure 9: Themes Used by Teachers in TC Courses

As the chart above displays that (65 %) of students affirm that the most theme used by teachers in teaching culture is festivals and holidays, in opposite (35 %) go with folklore.

Question 6: Teacher's and the importance of cultural activities

The aim of this question is to determine the importance of cultural activities and lessons

Choices	Participants	Percentage
Very often	7	35 %
Sometimes	12	60 %
Rarely	1	05 %

Table10: Teachers and the Importance of Cultural Activities**Figure 10: Teachers and the Importance of Cultural Activities**

According to the statistics above, we discerned that the majority of students (60%) state that their teachers sometimes focused on cultural activities, while (05%) said that

they rarely dealt with cultural activities with their teachers, but (35%) of participants said that their teachers often talk to them about cultural activities.

Question 07: Students' satisfaction about cultural content

This question seeks to determine student's satisfaction about cultural content they have been learned.

Choices	Participants	Percentage
Completely	1	5 %
Partially	13	65 %
Not at all	6	30 %

Table 11: Students' Cultural Content Satisfaction

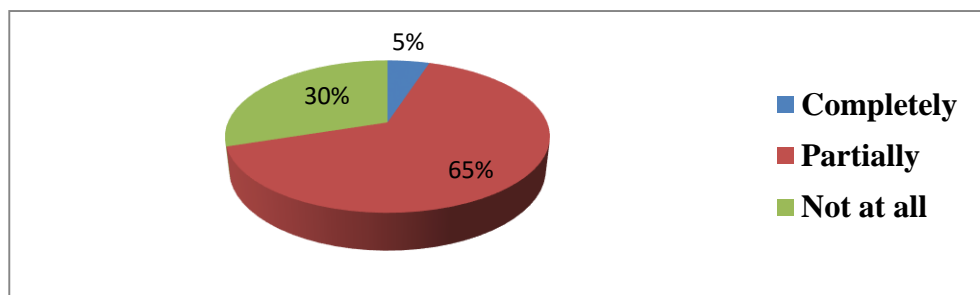


Figure 11: Students' Cultural Content Satisfaction

As it is presented the majority of the students (65 %) assert that they are unhappy about the cultural content that they have been learned, while (45 %) of participants said they are partially satisfied about the cultural content they have been learned.

Question 8: Sources used in teaching culture courses

This question aims to determine the different sources used in TCC

Choices	Participants	Percentage %
Textbook	14	70 %
Literature	06	30 %

Table 12: Teaching Culture Sources

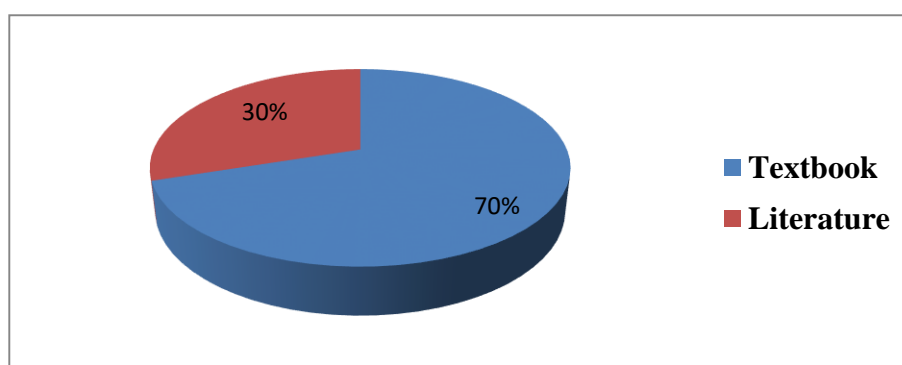


Figure 12: Teaching Culture Sources

The chart above shows that (70 %) of students claim that the most used source is textbook. whereas (30 %) state that it is literature because most of learners are aware with the rooted relationship between culture and literature.

Question 9: The importance of cultural subjects in improving our English language

This question aims to determine the cultural subjects that the students have been taught increase their English level.

Choices	Participants	Percentage%
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Strongly agree	04	20 %
Agree	13	65 %
Disagree	2	10 %
Strongly disagree	1	5 %

Table13: Cultural Subject's Importance in Improving English language

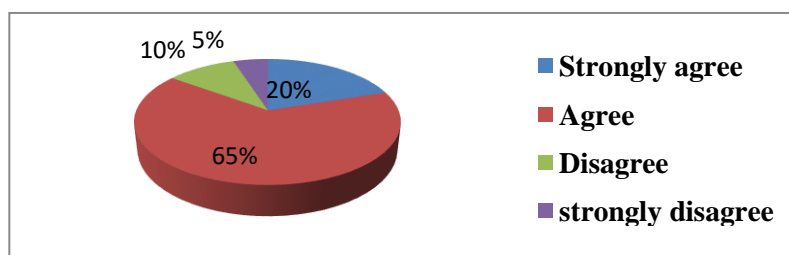


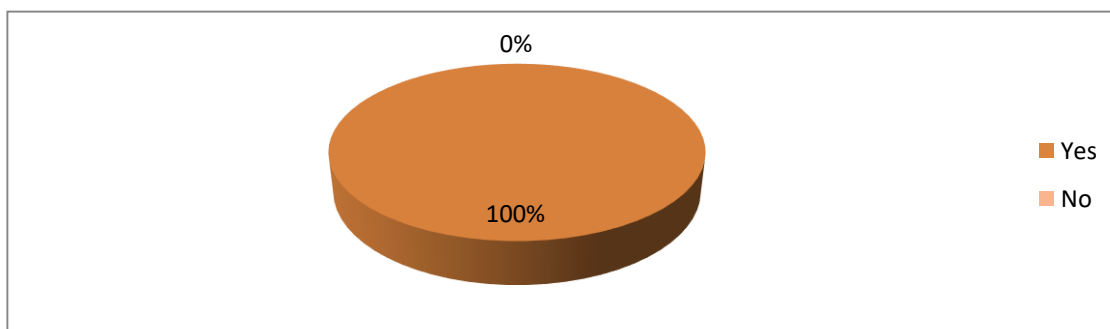
Figure 13: Cultural Subject's Importance in Improving English language

We note that the majority of students (65%) agree that cultural subject is an important element in increasing their English language but (20%) of participants strongly agree with that idea. In addition two students (10 %) disagree with the claiming that cultural subjects help them improving their English language and (05 %) of students strongly disagree.

Question 10: The importance of cultural awareness in communication

The aim of this question is to determine the importance of cultural awareness in communication.

Choices	Participants	Percentage
Yes	20	100 %
No	0	0 %

Table14: The Importance of Cultural Awareness in Communication**Figure 14: The Importance of Cultural Awareness in Communication**

The results display that the entire number of students (100%) reported that being aware of other's culture facilitate the communication with others. However, they said being aware of other's culture means consequently being aware of the language ; linguistic aspects and also cultural aspects such as idioms because the idiom awareness help them to link the literal and figurative of a particular statement.

Question11: Teaching materials used by teachers

This question aims to find out the different kinds of teaching materials used by teachers during teaching culture course.

Choices	Participants	Percentage %
Audio-visual aids	8	40 %
Prints aids (book ,...)	12	60 %

Table 15: Teaching Materials Used by Teachers

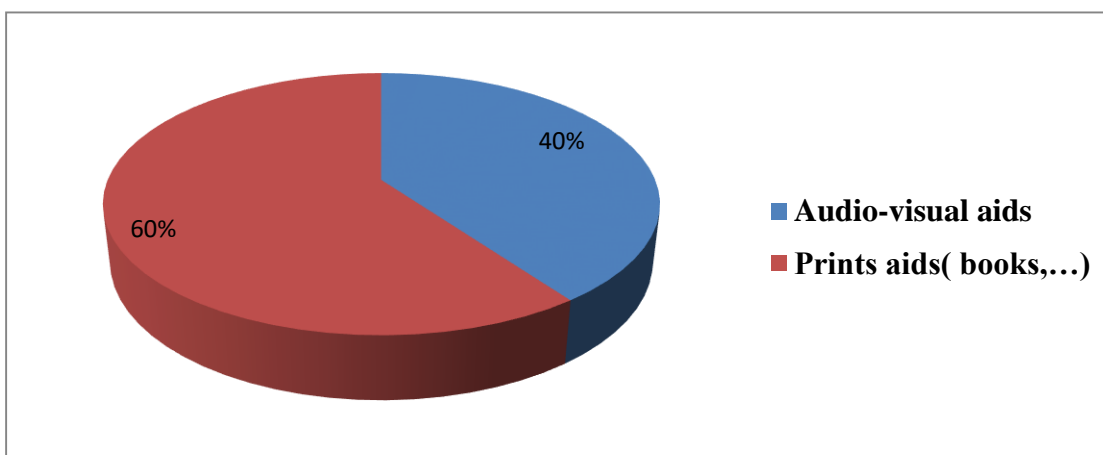


Figure 15: Teaching Materials Used by Teachers

Figure15 demonstrates that the majority of participants (60%) said that prints aids (books..) are the most used materials , in addition 8 students (40 %) state that their teachers used audio-visual aids .

Question 12: Cultural activities most-liked in EFL Course.

The aim of this question is to detect the favorite cultural activities of students.

Choices	Participants	Percentage
Visit a local museum	5	25 %
Participating in school products	3	15 %
Debating and speaking about target culture	12	60 %

Table16: Cultural Activities Most-liked in EFL Course

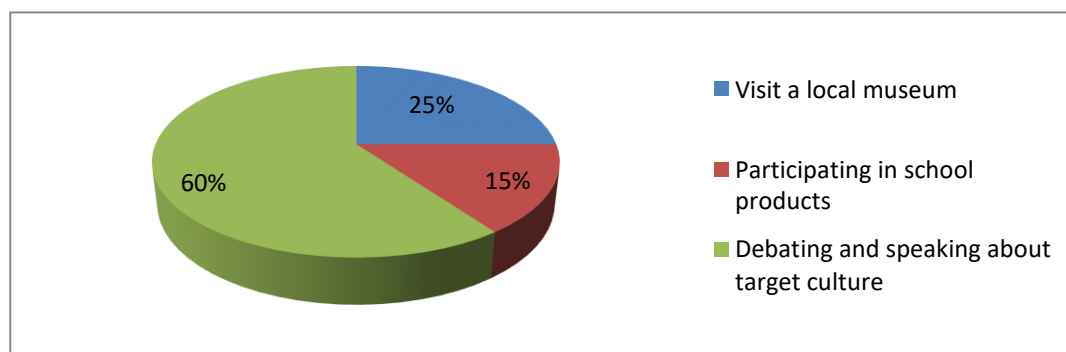


Figure 16: Cultural Activities Most-liked in EFL Course

The statistics above shown that (25 %) of the participants claim that they prefer to visit a local museum, and (15 %) are prefer to participate in school products. While (60%) said that the cultural activities most-liked is debating and speaking about target culture. One of the students did not answer about this question.

Question 13: The importance of teaching culture in EFL classroom

The aim of this question is to determine the important role of teaching culture in EFL classroom.

Choices	Participants	Percentage%
Strongly agree	09	45 %
Agree	11	55 %
Average	0	0%

Table17: The Importance of TC in EFL Classroom

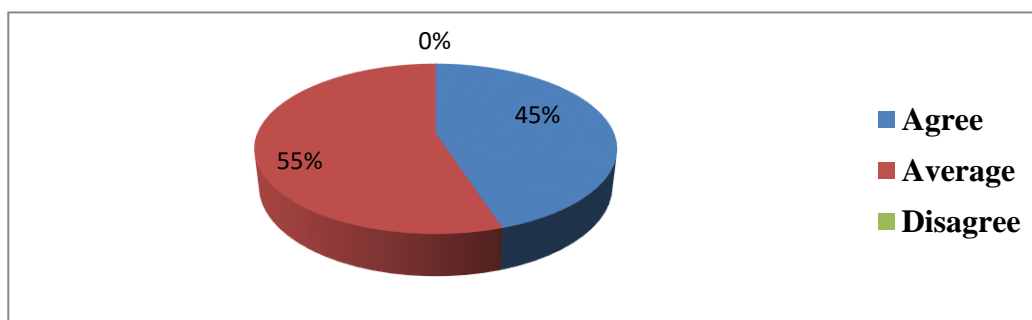


Figure 17: The Importance of TC in EFL Classroom

Chart 17 demonstrates that (55%) of participants claim that they average with the importance of teaching culture in EFL classroom , while (45%) are agree , and no one of them are disagree with this idea.

Section Three: Language Use and Behavior

Question 01: The use of pattern of politeness

This question aims to determine the use of pattern of politeness during TC courses.

Choice	Participants	Percentage%
Always	2	10 %
Sometimes	14	70 %
Often	04	20 %
Rarely	0	0 %

Table 18: The Use of Pattern of Politeness

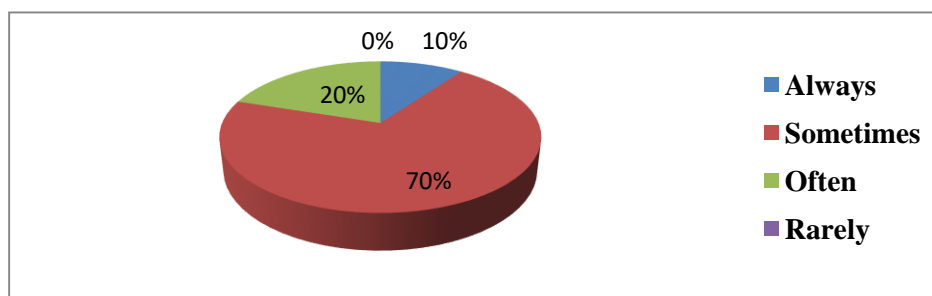


Figure 18: The Use of Pattern of Politeness

The statistic above reveals that the majority of students (70%) said that they sometimes use the pattern of politeness during TC courses, while (20 %) said that they often use them. (10%) state they always use the politeness pattern, whereas no one of the student goes with the last choice.

3.2.1.4. Discussion of the results

From the collected answers of the student's questionnaire, we found that learners consider culture teaching as an important activity in learning. Consequently they are very curious to know about other's culture. Thus (100%) of them are unhappy about the tiny activities done by the teachers in the classroom, so they try to find other sources to learn more about target culture. The recent study shows that the aim of teaching culture is to increase the learner's capabilities to communicate effectively with native speakers, despite all the cultural barriers.

In addition to that, the questionnaire shows that learners are aware about the differences between cultures. Thus most of them are against the idea of all aspects of culture are to be accepted. However, most of students state that TC is difficult activity to learn and the textbook did not include the important aspect of culture that can help students enhance student's communicative competence.

Teaching culture is considered as an important activity, according to learners TC can be as the five basic skills, because when we include TC in the textbook it may improve the learner's communicative competence; which is one of the goal of teaching foreign languages. From the answers of students we can also arrived at several results. Culture is a part of school practice that can be connected with teaching vocabulary, grammar and the four language skill.

3.2.1.2. Teachers 'Questionnaire

3.2.1.2.1 The Sample

Due to the special circumstances of the Corona virus that hit severely in worldwide, the questionnaire was conducted on line using social media such as Facebook groups, emails and Google forms. The population was chosen randomly as in the students' questionnaire to guarantee credibility and validity in the present study. The questionnaire was scheduled to be conducted with a large number of high school English teachers, however, only 15 teachers have responded to this questionnaire.

3.2.1.2.2. Description of Teachers 'Questionnaire

Teachers' questionnaire consists of twelve (12) questions each of which revolves around the topic of culture. The first question seeks to find out how many years of in-service at the high school the participants have, whether they have a short or long period of experience. The second question has to do with the importance attached to tackling cultural elements in EFL classes. The third question attempts to find out whether students are more active in linguistic or cultural activities. The fourth question aims to describe the process of culture teaching if it is easy or difficult. The fifth question intends to uncover

the difficulties that Algerian teachers of English may encounter while incorporating certain cultural elements. The sixth question, seeks to describe the learner's competence in teaching culture, if they competent or not. The seventh question has to do with discussion of the differences between the student's native culture and the target culture. The eighth question aims to investigate students' reactions towards potential differences between their native culture and the target one. The ninth question is meant to figure out teachers views about what culture might be. The tenth question aims to elicit teachers' stands if culture should be taught as the fifth skill beside listening, speaking, reading, and writing. The eleventh question casts light on what forms the most important cultural elements to teach to EFL secondary school students. Last but not least, the twelfth question opens the door for teachers' suggestions concerning suitable and efficient in-class activities that they would set students to do in order to scaffold their cultural literacy regarding the target language.

3.2.1.2.4. Analysis of the Teachers' Questionnaire

1. Question One: How long have you been teaching English?

Some teachers have a quite short experience in teaching English at the High school (03 teachers); while others have a long in-service experience (07 teachers).

Teachers with short teaching experience	Teachers with long teaching experience
from 04 to 06years	from 07 to 10 years

Table 19: The teaching experience

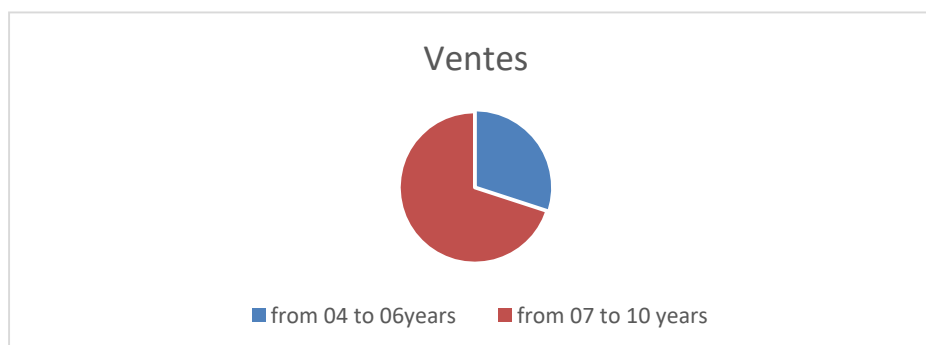


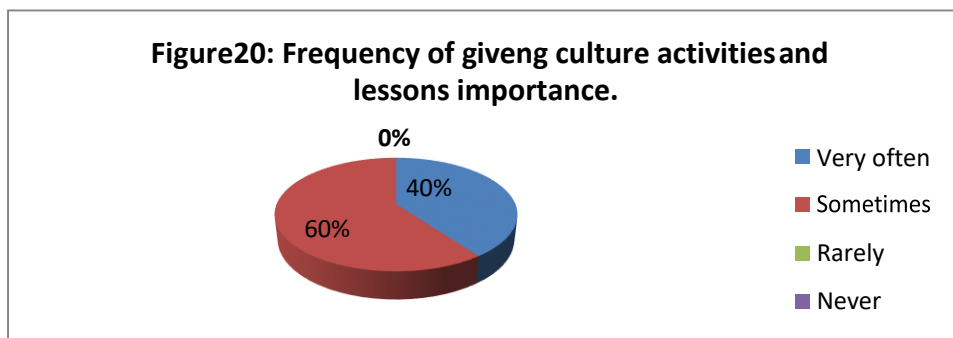
Figure 19: The teaching experience

2. Question Two: How often do you give culture activities and lessons importance?

Findings obtained from the teachers' questionnaire show that the majority of the participants agree that culture play a great role in FLT classrooms. However, most of teachers (60%) said that they "sometimes" give culture activities and lessons importance and not "most of the time" because they are obliged to focus on linguistics aspects of language which are the features on which learners would be tested in official exams.

Options	Participants	Percentages
Very often	4	40%
Sometimes	6	60%
Rarely	0	0%
Never	0	0%
Total	10	100%

Table20: Frequency of given culture activities and lessons importance.

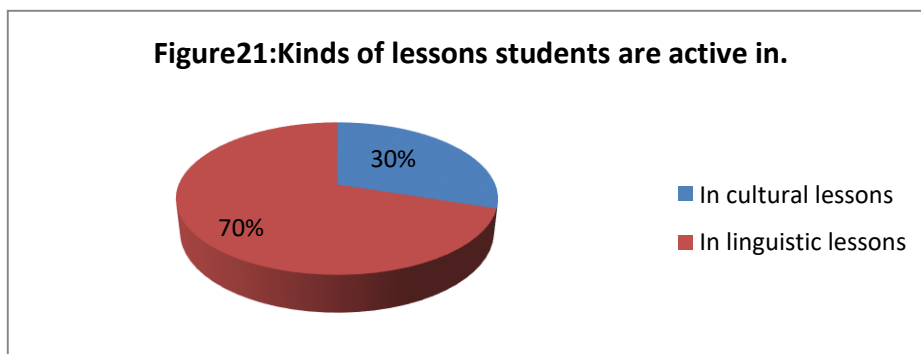


Question Three: in what kind of activities are students more active?

When asked about the type of activities that appeal more to student, 70% of teachers said that students are more active in cultural lessons rather than linguistic ones.

Options	Participants	Percentages
In cultural lessons	3	30%
In linguistic lessons	7	70%
Total	10	100%

Table21: Kinds of lessons the students are active in.



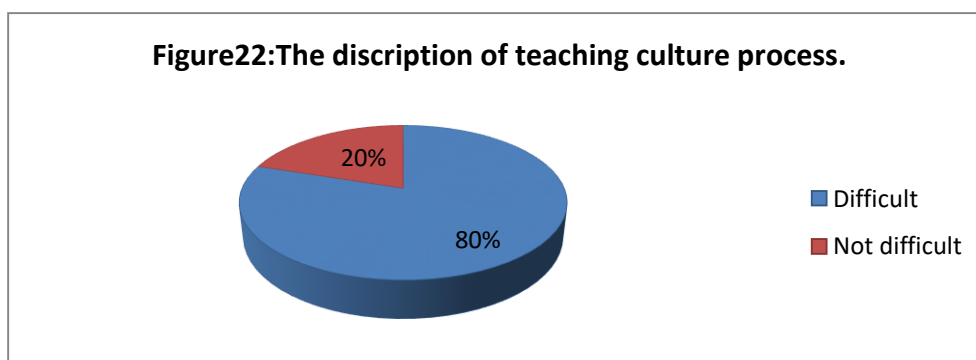
Question Four: How would you describe the process of culture teaching?

Findings obtained from the teachers’ questionnaire show that most of teachers from the sample (80%) confirm that the process of teaching culture is difficult, but the

percentage (20%) represents the teachers who claim that the process of teaching culture is not difficult to learn.

Options	Participants	Percentages
Difficult	08	80%
Not difficult	2	20%
Total	10	100%

Table22: The description of teaching culture process.



Question Five: If you find the teaching of culture difficult , what kind of difficulties do you face ?

This question aims at knowing the problems that face teachers in teaching culture. The teachers state some difficulties that have faced them during the period of their in-service teaching:

- The ill and wrong impression about the target language and culture
- Lack of authentic materials
- Limited exposure to authentic culture environment
- When there are similarities between the target culture and the native culture generally everything goes alright. But when there are differences between the two

cultures it becomes somehow difficult, and sometimes problematic for students to grasp the introduced elements of the target culture which is the English culture.

Take the example of “telephoning conversations”, English people dictate the number one by one whereas in Algeria we tell it using two numbers (0.7.8.2.2.3.3.0.5 Vs 0.78.22.33.05).

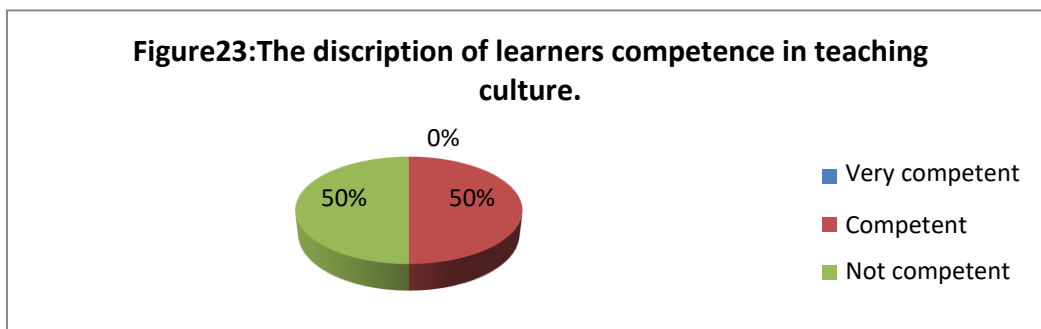
- When we talk about superstition things are not interpreted the same way. For English people the number 13 brings bad luck while for Algerian it is not. It is like the other numbers.
- Small ‘c’ culture which is about the set of customs, beliefs, norms and way of living pertinent to a given community or society. Those elements are rather abstract and not observable like big ‘C’ culture (architecture, literature, sculpture, art... etc) which is easily understood for it is concrete and observable.
- It is difficult to explain the features of the other culture and make them understood by the student
- Lack of authentic materials

Question Six: How would you describe the learner’s competence in teaching culture?

Findings obtained from the teachers’ questionnaire show that (50%) of teachers said that learners are both competent and not competent. However, no one said that the learners are very competent.

Choices	Participants	Percentages
Very competent	0	0%
competent	5	50%
Not competent	5	50%

Table23: The description of the learner’s competence in teaching culture.

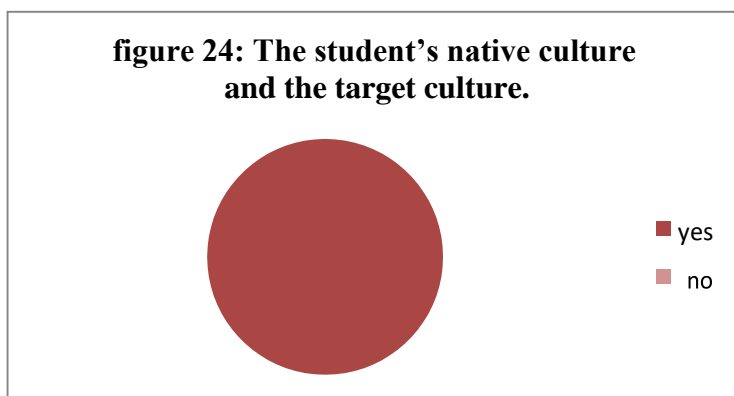


Question Seven: Do you discuss the differences between the student’s native culture and the target culture ?

Findings obtained from the teachers’ questionnaire show that all the teachers (10) are discussing the differences between student’s native culture and the target culture. So they use both process of culture.

Options	Participants
Yes	10
No	0

Table24: The discussion of differences between

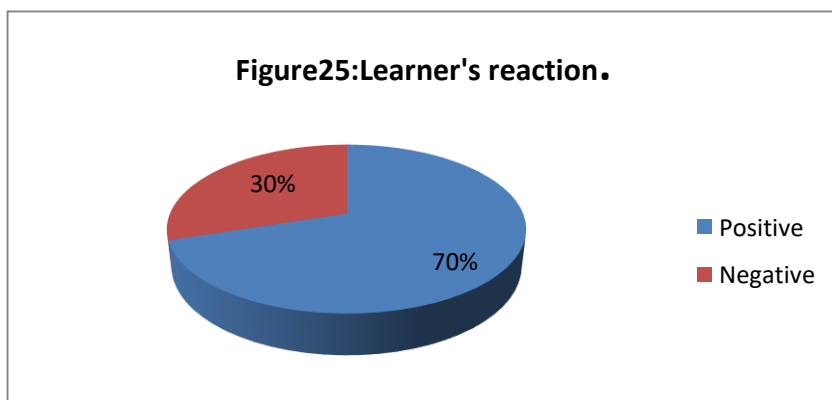


Question Eight: If yes, how would you describe their reactions ?

Findings obtained from the teachers’ questionnaire show that most of teachers (70%) said that the reaction of learners about the student’s native culture and target culture are positive, and only (3) teachers from the total percentage (30%) said that the reaction of learners are negatively. So they don’t enjoy this type of discussion.

Options	Answers	Percentages
Positive	7	70%
Negative	3	30%
Total	100	100%

Table25: Learner’s reaction.



Question Nine: How would you define culture ?

Findings obtained from the teachers’ questionnaire show that teachers ask to give their definitions about culture, here are some definitions:

- ❖ It is the collective body of social traits and habits, customary beliefs, and the overall living standard that a given society endorses.

- ❖ Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts. According to Cristina De Rossi, an anthropologist at Barnet and Southgate College in London, "Culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things,"
- ❖ Culture is a set of particular characteristics pertinent to a specific speech community and shared by its members like the beliefs, morals, worldviews, lifestyles, customs, traditions and norms. It is all about the elements contributing to people's identity.
- ❖ It is everything linked to people's ways of life. Hence, it is community specific and cannot be universal.
- ❖ A set of beliefs and values about what is desirable in a community of people and a set of formal or informal practices to support the values
- ❖ Culture is the whole set of artistic achievement and activities, music, theatre, dancing...etc.
- ❖ Culture is the way of life.
- ❖ Culture is the combination of customs, beliefs, way of thinking...etc.

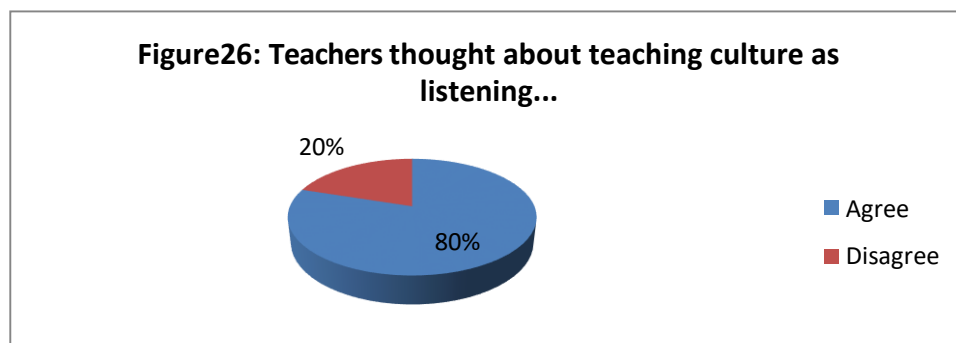
Question Ten: Do you think that culture should be taught as the fifth skill beside listening, speaking, reading, and writing?

Findings obtained from the teachers' questionnaire show that, (80%) teachers from the total sample, they agree about the teaching culture as the four skills. Whereas, (20%) of the teachers said that they disagree.

Options	Answers	Percentages
Agree	8	80%
Disagree	2	20%

Total	10	100%
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Table26: Teachers thought about the teaching of culture as listening, speaking, reading and writing.



Justify:

This question aims at knowing the causes, and asks the teachers to clarify why they choose the both choices, here are some of them:

- culture ought to be taught along with the four conventional skills, for culture and cultural attributes are to be treated no matter what the focal skill would be.
- IT can not be taught separately rather it should be integrated with the four language skills and in project works and even in tests and exams It is better taught implicitly at the EFL classroom.
- culture should be taught as the other skills and should be given much importance because teaching a given language necessitates the teaching of its culture.
- is better teach it withing the other skills.

- Because it helps students get language more easily and clearly
- We can not teach a language without a context.
- Enhance students level in English language.
- It is a key element in language learning.
- A key element in language learning.
- Because culture is very important in order to acquire new language.
- Because culture helps learners to be more active.
- Culture not necessary skills; listening, speaking, reading and writing.

Question Eleven: Which element of culture do you think is important?

This question aims to know the elements of culture, findings obtained from the teachers' questionnaire show that: Those elements related to small 'c' culture, because EFL students should learn about and adopt those norms and beliefs relevant to the English culture in order to be able to communicate effectively and successfully using English, especially with native speakers. This is of an incredible importance because the lack of these abstract elements would result in misunderstanding, embarrassment and even ill-interpretation from the part of the interlocutor.

Question Twelve: What cultural activities do you suggested in the area of culture teaching?

Remarkably, teachers are strongly agreed about the important role that culture teaching plays in the foreign language classroom. They have been asked about what cultural activities they suggest in the areas of teaching culture. Most of answers were about linguistic activities (verbal activities) such as:

- Using vocabulary activities that incorporates items from the English culture like cross - words, MCQs and matching concepts and their correspondent definitions.
- Using project works which turn around the foreign culture like : talking about superstition , historical event , life styles , fashion , singers and actors , sports , animals and herbs , food and cuisine of the English people .
- Reading extracts from English literature such as stories , poems and plays .
- Using authentic materials like videos, audios, postcards, books, booklets, articles, magazines, newspapers of the English culture.
- Talking about elements of the target culture like clothes , food , music , films , feasts , proverbs , sports , famous personalities .
- Doing project works about famous places , personalities , dishes , historical events , weather in English speaking countries .

However, they ignored the nonverbal activities which include gestures, facial expressions, hand movement... etc. They represent an essential part in any communicative act takes place between people are culturally different.

3.2.1.2.4. Discussion of the results

Based on the questionnaires for both teachers and learners, it seems that learners have positive attitudes towards English language as well as its culture; they are so interested to understand the cultural differences. Additionally, these results confirm our hypothesis; if learners have positive attitudes towards culture teaching, they would be more motivated and achieved along the process of foreign language.

3.2.2. Textbook Evaluation

Textbook evaluation is a tool aims to collect enough information about the textbook value and importance. This evaluation mainly based on the efficiency of the content and the objectives of the textbook. Since this study is concerned with the cultural aspect, so the evaluation will be on the cultural content of the textbook used by the target population.

3.2.2.1. The Role of Textbooks in Language Learning

Textbooks are key component in most language programs. In some situations, they serve as the basis for much of the language input Learners receive and the language practice that occurs in the classroom. Harmer (1991, p.257) observes that Where a textbook is involved there are obvious advantages for both teacher and students. Good textbooks often contain lively and interesting material; they provide a sensible progression of language items, clearly showing what has to be learnt and in some cases summarizing what has been studied so that students can revise grammatical and functional points that they have been concentrating on.

Textbooks can be systematic about the amount of vocabulary presented to the student and allow students to study on their own outside the class. Good textbooks also relieve the teacher from the pressure of having to think of original material for every class.

3.2.2.2. Advantages of Text Books:

1. Theorists such as Sheldon (1988,p.237) suggested that textbooks not only represent the visible heart of any ELT program but also offer considerable advantages for both the student and the teacher when they are used in the ESL/EFL classroom.
2. Using textbooks is psychologically essential for students since their progress and achievement can be measured according to the content of the text book.
3. Text books are effective resource for self-directed leaning, effective resources for material; ideas and activities.
4. For teachers, Textbook syllabuses reflect pre-determined leaning objectives, material, methodology and activities.

Sheldon (1988) has offered several other reasons for textbook evaluation. First: Thorough evaluation of textbooks, people in charge would be able to discriminate between of the available textbooks on the market. Second: Textbook evaluation provides a sense of familiarity with a book's content that assists educators in identifying the particular strengths and weaknesses in textbooks, the shortcomings of certain exercises, tasks, and entire texts. Third: One additional reason for textbook evaluation is the fact that it can be very useful in teacher development and professional growth.

3.2.2.3. Culture and Textbooks

Textbooks in the teaching and learning process might function as the main language input that is received by the students or as the media for the students to have language practice (Tomlinson, 1998). And Cunnings worth (1995) summarize the role of the textbook in language teaching as resources for presentation material (spoken and written); resources of activities for learners practice and communicative interactions;

references source for learners in grammar, vocabulary, pronunciation, etc; resources of simulation and ideas for classroom activities, and as a syllabus.

The impact and the role of textbooks in language learning and communication have not been paid enough attention. Textbooks have the potential to not just provide guidance for learning language but can be a platform for introducing cultural diversity and tolerance and as a medium for integrating cross-disciplinary knowledge.

However, many studies have shown that textbooks do not focus much on the cultural aspect of the target language, and in this context, Cortazzi and Jin (1999) state that “ the target culture is not always represented ; some include English speaking cultures , others include non-English speaking cultures stressing more international uses of the language ” .

Consequently, language textbooks can be divided into three main types :

1. Textbooks that focus on the source culture ; the learners ' native culture . These textbooks deal with the way of life , customs , traditions , food habits and so on of the mother culture but in the target language . (for example Turkish and Venezuelan textbooks of English)
2. Textbooks that focus on the TC; this type of textbooks focus on the way of life , traditions , customs and values in the target country.
3. Textbooks that focus on international target cultures , where the cultural content is not only of English speaking countries , but also of countries where English is neither first nor second language , but used as an international language on the ground that English is now the language of the whole world , not restricted to English speaking countries .

Often textbooks designer focused on employing mother culture, inferring that learners must first understand their culture in order to using it to talk with those coming to their country, in addition to this, it contributes in developing their mother culture and adjusting it so that it is not affected by foreign cultures. Nevertheless, Cortazzi and Jin (1999) argue that including the TC in the textbook would not harm or affect the learners " identity , they give the example of Lebanon where 75 % of the population there learn French , 25 % learn English beside Arabic , and where the cultural content in the textbooks is that of the TC (whether in French or English) . Yet the Lebanese are bilinguals and still their identity was not affected.

3.2.2.4. Checklists for Evaluating the Cultural Content of Textbooks

Checklists aim at reviewing and examining the cultural content of school textbooks used in teaching foreign language. For Huhn (1978), a textbook should consider the following aspects:

- 1- It should give "factually accurate and up to data information".
- 2- It should present "a realistic picture".
- 3- It should present "phenomena in context rather than isolated facts."
- 4- It should be able to "explicitly relating historical material to contemporary society."
- 5- It should make it clear "how personalities are products of their age." (Cited in

Byram1989, p.73- 74).

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

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

The School Textbook of 2nd Year Learners "Getting Through" is the name of the textbook of English used in Algerian secondary school to teach 2nd year pupils, for all the streams. It is authored by S.ARAB and B.RICHE in collaboration with M.BENSEMMANE, H.MEZIANE and H.HAMI. It was first published in the year 2006 by the National Authority for School Publication. In the foreword, the authors explain the assumptions lying being writing the textbook, the objectives to be achieved, major features and the main parts of the book. The book follows the competency- based approach, learner-centered and project approach. The textbook is made of 8 units each unit has a central theme.

Every unit comprises five main parts which are entitled and described as follow. First, "Discovering Language" The students will discover the vocabulary, spell mg, pronunciation and grammar as constituents of the language to be dealt with in each unit.

Second, “Developing Skills” wherein the students will build basic language skills as well as intellectual skills (thinking, guessing, anticipating, making hypotheses, analyzing, synthesizing, planning, monitoring progress, etc.). These skills are required for initiating work on projects and class presentations based on these projects.

This enterprise naturally integrates the three competencies described in the syllabus, i.e., interacting orally, interpreting messages and producing messages. If the first two parts above are the core of the teaching/learning process the three parts that follow are no less significant, as they constitute in fact its touchstones. -Putting Things Together: Here we come to the project itself as an outcome of the constituents of language and of the skills acquired in each unit.

The students will find guidance on how to get the project materialized. They will have the opportunity to combine primary and social skills and thus display their individual achievements. The rubric of “Where Do We Go from Here?” deals with students' self-assessment, i.e., checking their own progress through various means, including filling grids and keeping portfolios. You will use some of the texts included in the Exploring Matters Further section and the projects to assess the language skills and functions taught in each unit. Another rubric “Exploring Matters Further” gives students an opportunity to learn more about the topic dealt with through extensive reading. They will acquire more vocabulary and improve their knowledge of grammar. They will also be made aware of spoken and written language registers.

Concerning the cultural content of TC included in Algerian textbook for teaching 2nd year secondary school learners, we attempted to answer the following

questions by Byram's checklist for evaluating the cultural dimension of language textbooks:

1. Does the book make any reference to social, regional or ethnic minorities in the TC?
2. Are the different levels of formality of interaction presented?
3. Are the different social and moral values and beliefs and daily routines dealt with? 4.

Does the book refer to the basic social and political institutions?

5. Does the book refer to life cycle and socializing agents like schools, families... etc? 6.

Are the major historical events and symbols dealt with?

3.2.2.5. Findings and Discussion

Through the foreword of the book, it is very clear that the goals of the textbook are mainly confined to the practice of the language as well as its application in a form of exercises and activities where the student will consolidate their knowledge of functional English, in terms of vocabulary, grammar and pronunciation. Various activities aiming to develop the four skills (listening, speaking, reading and writing) as well as other activities whose purpose is to help the students improve on methodological skills. So as it looks, little attention is given to the cultural awareness because it is important first to build a base about the language itself then considering the cultural dimension.

too much focus on obtaining a correct language involving that grammatical rules, vocabulary, pronunciation and developing the four skills , but not to providing the students with useful information on food, values, customs and life style in TC. In other

words, no reference has been made to socio-cultural rules i.e. where to use these forms and expressions and with whom (levels of formality).

Cultural aspects are little included in textbook units. Where cultural content appears in all units but not much and is in the form of examples for an applied lesson, most units mainly deal with scientific topics that are not related directly to culture.

Well, the teacher should strive more and try in some way to deal with TC during the course. Therefore, instead of using scientific texts that could be difficult to understand at this level, the teacher can provide some texts about the American or British culture including customs, traditions, values, food and customs, etc.

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

The textbook made up of 207 pages incorporated about eight texts with different topics. The texts focused on general topics, most of them were purely scientific and historical ones (health, peace, medicine, space. etc.) except the first text from the first unit (p16) which dealt with lifestyle of a person and presented some aspects of culture.

It is the linguistic competence that is still accounted for, not the communicative nor the intercultural communicative competence: the latter calls for teaching learners not only about English speaking countries, but also non-English speaking countries; because

English is an international language used by people from different parts of the world especially in nowadays globalized world, which increases the probability of intercultural interactions.

It has been stated before that the designers' chief aim is improving learners grammar comprehension, vocabulary and spelling. The textbook aims particularly to teach the language rather than teaching culture as an essential element, however the textbook provide a kind of cultural background not only about American or British culture but the whole world.

Conclusion

These results confirm our hypothesis; if learners have positive attitudes towards culture teaching, they would be more motivated and achieved along the process of foreign language. Thus, incorporating features of the TC may certainly contribute in raising learners' interest for learning the target language (English).

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

Based on the questionnaires for both teachers and learners, it seems that learners have positive attitudes towards English language as well as its culture; they are so

interested to understand the cultural differences. Whereas, the textbook evaluation reveals that textbook designers give much more importance to the linguistic aspects of the language like grammar and vocabulary. As a result, the textbook includes very few passages with culture specific topics (one text for every unit) which does not contribute much development of cultural awareness of the learners.

GENERAL CONCLUSION

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General Conclusion

FLT process, such a complex process that requires the incorporation of different elements, Rationally learning a foreign language was thought to be a process that just involved with the repetition and imitation of vocabulary, grammatical structure and spelling rules (structural and linguistic aspects of language), but inside of these, FLT courses designers should consider the non-linguistic features of the language.

In other words, they should consider the culture of the speakers of that language. The current study is based on the assumption that language is culture and culture is language. Culture is an integral part of language teaching process, it could be consciously or unconsciously, implicitly or explicitly. In addition to the fact that culture is an important motivator to learn the target language, it greatly approves learner's communicative competencies and encourages him to engage in a conversation. The analysis of the two questionnaires for both learners and teachers revealed that they are fully aware of the importance of culture in teaching a foreign language. However, it still ignores its role in this area.

As it is clear that teachers follow the school curriculum, which focuses mainly on the linguistic features of language, such as grammatical rules and vocabulary, and ignores the cultural aspect of the target language. And this appears clearly in the school textbook after evaluation. Learners' questionnaire showed that teachers do not engage much with cultural themes and topics, for example, consider the non-verbal aspects of communication to be a secondary aspect in teaching culture. Yet, these features have a major influence on the general understanding of what is said especially that they vary

GENERAL CONCLUSION

across culture. Teachers also ignore the most basic and useful methods of teaching a foreign culture such as culture capsules and culture assimilator.

At the same we should not ignore the fact that many of pedagogical materials; in particular audio-visual aids are not available, all these hamper learner's development of communicative skills. The analysis of the questionnaire also showed that the learners have a positive attitude towards other cultures, and motivated to learn about cultural differences and compare them with their own culture. The questionnaire also revealed that the learners are more interactive in cultural activities, and this proves our hypothesis. The developing of learner's awareness of the target culture increases his desire to learn the language as well as his communicative skills improves.

Like other studies, there were some limitations, which caused mainly by the spread of Corona virus, which impeded the conduct of the practical part in secondary schools and having a direct communication with students therefore, the lack of the sample. Other studies can also be conducted on the impact of literature on developing the cultural skills of the learner.

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APPENDICES

Appendix One: Teachers' Questionnaire

Dear teachers

We would very grateful if you accept answering the following questionnaire by putting a tick () in the corresponding box or giving a full statement whenever necessary

Your answers will help us to accomplish our study about the relationship between culture and teaching and its impact on educational behavior

Thank you for your cooperation .

1.How long have you been teaching English ?

2.How often do you give culture activities and lessons importance?

- a- Very often
- b- Sometimes
- c-Rarely
- d-Never

3. The students are more active:

- a-In linguistic activities
- b- In cultural activities

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

- a- Very difficult
- b-Difficult
- c-Not difficult

5.If you find the teaching culture difficult , what kind of difficulties do you face ?

.....
.....

6. How would you describe the learner's competence in teaching culture ?

a- Very competent

b- Competent

c- Not competent

7. Do you discuss the differences between the student's native culture and the target culture ?

a- Yes

b- No

8. If yes, how would you describe their reactions ?

a- Negative

b- Positive

9. How would you define culture ?

.....
.....

10. Do you think that culture should be taught as the fifth skill beside listening, speaking, reading, and writing?

a. Agree

b. Disagree

Justify

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

11. Which element of culture do you think is important ?

APPENDICES

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

12. What cultural activities do you suggested in the area of culture teaching?

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

Thank you.

APPENDICES

b. To learn about the target culture

2. According to you culture is:

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

b. The way of life of a given social group

3. Does teachers talk about the importance of learning a foreign culture ?

a. Yes

b. No

4. How do you find learning about other's culture ?

a. Very interesting

b. Not interesting

5. What is the most theme used by teachers in teaching culture.?

a. Folklore

b. Festivals and Holidays

6. How often your teacher focused on culture activities or lessons ?

a. Very often

b. Sometimes

c. Rarely

7. Are you satisfied with the cultural content that you have been learned?

a. completely

b. partially

c. not at all

8. What sources do you use in teaching culture courses?

a. Textbook

b. Literature

9. Does the cultural subjects that you have been taught increase your English level?

a. Strongly agree

b. Agree

c. Disagree

d. Strongly disagree

10. Do you think that being aware about other culture and language helps people to communicate with others easily ?

a. Yes

b. No

Justify.....
.....

11. Which teaching materials are used by your teachers?

a. Audio-visual aids

b. Print aids (books, newspapers ...)

12. What kind of cultural activities do you like to have during EFL courses?

a. Visit a local museum

b. Participating in school productions

c. Debating and speaking about target culture

13. Do you think that the role teaching culture is important in EFL CLASSROOM?

- a. Strongly agree
- b. Agree
- c. Average
- d. Disagree

Section Three: Language Use And Behavior

1. How often do you use the pattern of politeness during courses?

- a. Always
- b. Sometimes
- c. Often
- c. Rarely

Summary

The present thesis investigates teaching culture to foreign language learners. The study tries to explore the English culture at the level of second year secondary school. It also aims at finding out about EFL teachers' and students' attitudes on certain pedagogical matters which arouse students' interests in foreign language/culture learning, and help get an effective English Language teaching with its corresponding culture as well as having competent learners and users of English.

Résumé

La présente thèse porte sur l'enseignement de la culture aux apprenants de langues étrangères. L'étude tente d'étudier les cultures anglaises au niveau de l'école secondaire de deuxième année. Il vise également à découvrir les points de vue des enseignants et des étudiants d'EFL sur certaines questions pédagogiques qui suscitent l'intérêt des étudiants pour l'apprentissage des langues / cultures étrangères, et aident à obtenir un enseignement efficace de la langue anglaise avec sa culture correspondante, ainsi qu'à avoir des apprenants et des utilisateurs compétents de l'anglais.

المخلص

لدراسة حول موضوع تدريس الثقافة في قسم اللغة الأجنبية. وهي تحاول أن تدرس وضعية تعليم وتعلم تلميذها في السنة الثانية من التعليم الثانوي كما تسعى إلى معرفة آراء طلبة وأساتذة اللغة الإنجليزية في ما يكون أساتذة وكذا مواد هذه السنة في حاجة إلى مراعاتها من أجل إثارة اهتمام التلاميذ بتعليم وتعلم لغات الأجنبيات والثقافات لها ولتقوية العلاقات الودية بين اللغتين والثقافتين، وهذا من أجل بلوغ تكوين تلميذها ومستعملين اللغتين الإنجليزية لها.