TOWARDS AN INTERCULTURAL APPROACH TO TEACHING CIVILISATION IN THE FOREIGN LANGUAGE CLASSROOM

Thesis Submitted to the Department of English in Candidacy for the Degree of Doctorate in Didactics of Literature and Civilisation Texts

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DEDICATIONS

To my parents respectfully

To my teachers indebtedly

To my beloved wife, my daughter Hiba, and my Son Abed El Rrahmane

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ABSTRACT

It becomes truism today to talk about the role of foreign languages in developing learners' intercultural communication. Teaching programmes such as civilisationat the EFL department, for instance, is paramount to strengthen this role as it offers students information on the main aspects of life (culture, society, institutions…) with historical background in order to prepare them for potential cross-cultural communication, in which they may encounter linguistic and cultural barriers. Yet, in our specific context- the English Department at the University of Tiaret, it is found that this goal is far from being reached as long as the presentation of the target culture is reduced solely to some factual-information that neither deepen students' cultural knowledge nor combat their ignorance about the others.

This research aims at contributing to the existence of the solid inextricability link between language and culture by presenting comprehensive account to the didactic situation of teaching and learning civilisation at the English department at the University of Tiaret, and identifying the barriers and challenges that hamper the goal of this programme from being fully realised.

The theoretical bases, selected for the purpose, were put at empirical trial. Relying on the collected data from the various tools used for the purpose, namely the students prior-cultural knowledge test, teachers and students questionnaires along with an experimental test (in two experimental and control groups of 20), the research sheds enough light on the gap between the teaching and learning goal and the teaching practices.

The findings of the research revealed that using a factual teaching approach had to do with many reasons such as the teaching syllabus and the teaching practices as well as some classroom atmospheres that go beyond teachers such as students' negative attitude towards the programme of civilisation and the overcrowded classroom. For the experimental test, the results confirmed significant improvements in the experimental group performance in term of the target culture knowledge, and intercultural skills through in depth culture teaching techniques.

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LIST OF ABBREVIATIONS AND ACRONYMS

BMD   Bachelor/Master/Doctorate

CEFR Common European Framework of References

CPC   Comité Pédagogique de Coordination

ECTS European Credit Transfer System

EFL   English as a Foreign Language

EHEA European Higher Education Area

ELT   English Language Teaching

ESL   English as a Second Language

ESP   English for Specific Purposes

LMD   License/Masters/Doctorate

M1   Master 1

M2   Master 2

MESR Ministry of Higher Education and Scientific Research

NCEW National Curriculum in England and Wales

PBL   Project Based Learning

SPSS Statistical Package for the Social Science

TEFL Teaching English as a Foreign Language

TELF Teaching English as a Lingua Franca

TEIL Teaching English as an International Language

UE   Units of Teaching

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GENERAL INTRODUCTION

General Introduction

Researchers in the field of education have argued that when people speak two or more languages, there is a great deal of cross-linguistic influence between languages. Conceptually, this fact necessitates mediation between languages and cultures, and the identities they represent. Thus, the development of an intercultural communication model is strongly required to facilitate such meditation.

In terms of language pedagogy, the use of an *intercultural-based teaching approach* has been a sine qua non for helping learners to gain the skills that enable them to be able to express and interpret meanings and be prepared for successful intercultural communication in which they are very likely to encounter linguistic and cultural barriers.

In the Algerian foreign language teaching context, for instance, the teaching programme of civilisation at the English departments is considered as one of the main sources of teaching and learning language and culture. The course offers students information on the main aspects of life in the target community (culture, society, institutions…) with historical background. On the one hand, it is meant to improve students' English language skills by helping them gain acquaintance with new lexical items they can use in communication. On the other hand, it is intended to make students aware of the cultural and social phenomena associated with the target language in order to be familiar with the cultural differences. This is necessary for them as long as they cannot learn English language without acquiring some knowledge about the nation that gave birth to language. Therefore, considering the programme of civilisation as one of the main sources for raising EFL students' cultural awareness, one needs to be aware of the teaching approaches that can promote intercultural communication.

However, as it was argued in a previous study that the researcher carried out in 2013 with Third Year students at the University of Saida as a case study, there is an incongruity between the teaching/learning goal and the teaching practices of civilisation. Viz., the knowledge associated with the target culture is significantly based on the transmission of some information in order to, at best, help learners elicit only a few static information and a few lexical items to be used for communication.

Connected to the previous research, yet with launching new lines of enquiry, the present research work intends to investigate and examine deeply the pedagogical practice in teaching

civilisation with three levels of undergraduate students at the Department of English at the University of Tiaret.

It has become noticeable that the representations of the British and American culture remain rather static; the teaching content is reduced to some factual information- mainly the historical ones, and therein lies the problem.

One problem is that such presentations do not enrich students' cultural knowledge nor do they cater for their ignorance about others. Through this teaching method[1], EFL learners may become accustomed to perceive Britain merely as a country of monarchy, castles, quaint behaviour, aristocracy, and arrogant people who lack sense of humour. Another problem, because of the influence of the western culture, some foreign language learners may attempt to imitate the context of native speakers with its full conventional meanings, and when the they are exposed only to a list of topics that celebrate the target community's achievements, this influence will likely be enforced.

Eventually, in both cases, the learners' intercultural communication is not likely to increase under this factual based approach, especially if we consider that teachers themselves are not specialised in teaching history- academic discipline that stands by itself, and thus, has its own teaching methodologies.

As a matter of fact, researchers in the field of second and foreign language education point to the drawbacks of this 'fact approach' that emphasises the static body of information, while neglecting the treatment of culture as a dynamic system. According to them, this is so misleading because in this manner students are not given the opportunity to discover the target culture in the most efficient way.

In line with the investigation of such a pedagogical problem, our impetus for this research is as follows:

➢ To provide empirical evidence regarding the relationship between language and culture;

➢ To identify the main constraints and hindrances that are challenging for reflecting intercultural teaching and learning;

➢ To explore the learners' attitudes towards the programme of civilisation.

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[1] The terms method, strategy, technique, and ways of teaching and learning are used interchangeably.

In order to achieve these objectives, and investigate the problematic guiding the present thesis, three subsidiary research questions have been formulated:

1. Why does the teaching of civilisation do not reflect the intercultural language teaching and learning?

2. Do the EFL students' attitudes towards learning civilisation affect the implementation of an intercultural teaching?

3. How can a solid and an efficient approach to the teaching of civilisation be established within the requirements of an intercultural education?

By providing answers to these questions, the current research does not only aim to provide already existing evidence regarding the relationship between language and culture, nor providing, in addition, some conventional ways of teaching culture, but in the same line of thought to unveil evidence and argument for the following research hypotheses :

1. Teaching language is not an easy task and hence not merely following a recipe. Teachers sometimes confront many challenges and pedagogical problems that may undermine their efforts to apply an intercultural teaching and learning approach.

2. As it is well acknowledged, students enter university with different expectations and needs; what is liked for some students is not necessary to be the case for others. Therefore, the swing between two opposing attitudes, be it positive or negative, can in return affect the intercultural education through the teaching of civilisation.

3. The historical part of the programme of civilisation can be elaborated to allow the flow of other additional cultural elements. This can merely be achieved through using a pedagogical approach that is based on exploring the main cultural aspects of the target language and culture.

Arguing that this investigative thesis will provide convincing answers to the research questions, the English Department at the University of Tiaret was chosen as a case study. For data collection, students' questionnaire, teachers' questionnaires, and an experimental test were chosen as suitable descriptive research instruments. Yet, before administrating the students and teachers' questionnaires, an assessment test of knowledge about British culture was used as a benchmark to our investigation. The aim was to support the veracity of our

research claim and to measure the degree of students' knowledge about the target culture meanwhile.

Structurally, the present thesis falls into five chapters. The first one focuses on the nature of culture teaching in foreign language classes. It provides definitions to culture from different lenses in order to show its dimensions; the chapter moves on to discuss some practical issues related to the teaching of culture, including debates underlying the way of teaching culture i.e. methods, sources, and approaches.

In chapter two, intercultural education is introduced as an area of study for the teaching and learning foreign languages; some theoretical assumptions behind intercultural education have been introduced. Equally, a detailed account has been made on some aspects that are in connection with the status of English as a global language. It also offers some strategies and techniques related to the intercultural teaching and learning approach.

The third chapter deals with the situation of teaching and learning English and civilisation in Algeria in general, and then at the English Department at Tiaret University in particular. It describes, in brief, the programme of civilisation within the LMD system, including teachers and students profiles.

Chapter four, the analytical part of the thesis, concentrates on the analysis of data collection, providing a detailed analysis to the students and the teachers' questionnaires, and the experimental students' test, aiming that it will assist the researcher if the results confirm the stated hypotheses or not.

The fifth chapter sets the stage to our recommendations and suggestions. It details some practical methods for the teaching and learning of the target civilisation and culture, which are seen to be relevant to intercultural education.

By way of conclusion, this research will contribute to the study of language and culture in the foreign language classrooms, and to future researchers. The results of this study will pave the way for further future researches that will help in exploring the problems faced by foreign language teachers and learners.

CHAPTER ONE:

CIVILISATION/ CULTURE AND FOREIGN LANGUAGE INSTRUCTION

1.1 Introduction

This chapter is predominantly devoted to the review of literature that looks at some basic concepts to the teaching and learning of language and culture. These concepts are so central to the study of culture as they are the fundamental issues underlying the role of culture in language classes. As the ways of defining culture has affected its ways of teaching, this chapter provides an understanding to culture from different theories and lenses that are still modern, focusing on those that are relevant to language teaching and learning. Additionally, as this thesis deals with the teaching of civilisation and culture, this chapter explains the historical use of the term civilisation and its relation to the term culture from a historical perspective. Other important areas that are emphasised extensively include language and culture relationship from the view of those who established a platform to the place of culture in language classrooms, the objectives of teaching and learning culture, and other related issues like the encountered problems over the ways of integrating culture such as topics, sources and the teaching approaches.

1.2. Civilisation and Culture: Describing rather than Defining

The distinction between civilisation and culture has always been a confusing matter . For instance, if English language teachers or learners are asked about both meanings, they may refer to common subjects such as history, customs, traditions, and geography. This confusion has a historical root that determined the use of the two terms. To clarify the origin of this confusion, it will be more useful to provide descriptions rather than definitons to both terms.

1.2.1. From the Western's Perspective

Literally, according to Kroeber and Kluckhohn (1952), the term civilisation is derived from the Latin word '*civilis* 'which means '*citizen'* and '*civitas'* that means *'city' or 'state'* in which citizen lived in an organized state against the tribesman. Here, the word civilisation is largely associated with the city. Later in 18th Century, this term was used largely in the French language to take a social sense. Kroeber and Kluckhohn (1952, p. 145) explained that the word civilisation is French *'derived from the verb civiliser,*

meaning to achieve or impart refined manners, urbanization, and improvement'. This means that one of the first conditions of civilisation is the urbanism system.

On the other hand, the literal meaning of the term culture, as Kroeber and Kluckhohn (1952) stated, is derived from the Latin word *'cultus'* which means *'tending the soil',* and *'colere'* that means *'cultivate'.* Both meaning embrace the same idea that is associated with cultivation to designate a cultivated plot referring to a state of farming and agriculture.

Socially; however, according to Norbert Elias (1994) , the application of the term culture to human societies was used about 1787 in Germany during the social struggle of the German citizens against the French aristocracy. The term culture (Kultur) was used in the German context against the French term civilisation to refer to high moral cultivations of humans. Norbert Elias (1994) explained that during that period of the middle of 18th century, the French language was the language of the upper class in all German states while the German language was the language of civil society. The result of social conflict between the two classes was the production of the dichotomy of culture and civilisation. Kant (1977, p. 9) criticised the class of aristocracy and preferred to use the term of culture *(Kultur)* instead of the French term civilisation as follows:

> While the idea of morality is indeed present in culture, an application of this idea which only extends to the semblances of morality, as in love of honor and outward propriety, amounts merely to civilization (cited in Schäfer, 2001, p. 307).

Kant and other German thinkers believe that people establish their everyday life by producing and developing through science and technology. Not all this, however, is enough to say that they have a culture, because, for Kant, the condition of culture is the idea of morality. Since then, Kant and other German thinkers used culture *(Kultur)* to speak about human cultivation, or refinement of mind, taste, and manners; whereas, others writing in English and Roman languages kept using the term civilisation. This means that the different use of the two terms was due to regional variations.

Nevertheless, after the middle of the 18th century, culture and civilisation started to be used synonymously when the British anthropologist Edward B, Tylor (1874, p. 1), in his work 'Primitive Cultures', used them interchangeably. He provided a comprehensive concept of culture and civilisation as follow:

Culture or civilization, takes in its broad ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (as cited in Kroeber and Kluckhohn, 1952, p. 120).

By 'man', Tylor means humankind, and by 'complex whole', he means humankind customs and capabilities. As can be observed, Tylor treated both culture and civilisation similarly. However, some anthropologists concluded that civilisation is the highest stage of human achievements; whereas, the term primitive refers to the beginning of any culture which is one stage in the evolution of the human being.

This belief is similar to Braudel (1994) and Philip Bagby (1963) who regard culture as only one stage in the evolution of the human being, which is lower than civilisation. Other anthropologists, on the other hand, associate this distinction with urbanism. This means the important characteristics of civilisation are the urbanism system.

1.2.2. From Ibn Khaldoun's Perspective

Understanding the meaning of civilisation can be traced back in the Muslim cultural traditions in the 14th century in the writings of Ibn Khaldoun's *'The Introduction, Moqaddimah'*[1] who is considered as the first one who provided an analytical view on history and social sciences, exploring the origin and evolution of societies. In his attempt to analyse the factors that lead to the cycle of civilisation, Ibn Khaldoun used *(alumran)* as a key that distintiguish between people who live in ruralism *(badou)* and urbanism *(alhadre),* associating civilisation *(hadara)* with people of urbanism.

Here, Ibn Khaldoun used '*Umran',* referring to people of the urban societies, as an important condition for civilisation where people achieve both quantitaive and qualitative progress in production, enjoying higher state of wealth, luxury, clothes, production, artefact, and achievements in art and architecture. Whereas, the life of ruralism is associated with agriculture, and animals raising. This means that civilisation is meant the state of urabanism and materials acheivemnts in art, production, artefact, and commerce**.**

Both the western and Ibn khaldoun's views towards civilisation are associated only the with geographic and economic status. If culture is only a stage of civilisation, how can we explain then the belief that culture embraces all human life. Why is not the opposite? That is to say, civilisation is part of culture. For example, the cycles of civilisations emerge

and fall, but cultures continue. They also ignore the individual as a key in shaping civilisation. What does it mean then when we denote to someone as a civilised? Does not it mean manners, behaviours, attitudes and ways of thinking that are culture trait?

1.2.3. From Malek Bennabi's Perspective

According to Muslims and non-Muslims scholars, more accurate scientific and functional analytical view about civilisation and culture since Ibn Khaldoun is that of the Algerian scholar Malik Bennabi. Influenced by Ibn Khaldoun, Bennabi, in his books *'Shurut Elnahda, 'The Conditions of Rennaissance'* (2012)[2], analysed the problem of civilisation *(hadarah)* in the Muslim worlds by providing a broad historical concept to the social phenomenon of human life, attributing *'the problem of any people is that of their civilisation'* (p.21). Bennabi provides scientific and functional meanings to civilisation as follows:

Scientifically, Bennabi (pp. 81-148), claims that the formula of Man (*insan*) + Soil (*turab*) + Time *(waqt)* are three fundamental ingredients of civilisation. Soil (Turab) does not mean only, the city, and the place where people live, but also the raw materials that created by God for human to exploit and develop. Bennabi regards that civilisation can be generated from an idea in which man *(insan),* who is charcterised by bioligical values that constitute every human being, and social values that are acquired within the social environment, is the key source of any civilising process. Unlike money that loses its value, for Bennabi, the element of time is the absolute currency that never loses it value. People should exploit time in productive way. The individual and social values of man like skills, ideas, moral, ethics, behaviours, social traditons, customs, with the raw materials produced by the land go with the historical stage-time- of any society. So the individual who is the key element in any civilising process should be saturated with certain social values and behaviours.

As for the functionl meaning of civilisation, according to Bennabi, it is all the social functions that contribute to civilisation, explaining that in any daily product/device we use, we have to look at the ideas that created it, and people who made it, which are social functions of any specific civilisation.

In both meanings, Bennabi considers culture as an important component that refletcs any sepcific civilisation, where the civilised person live (89). Therefore, he emphasises that it is erroneous to associate the western civilisation only with its materials production

of arts, industry, and science; these achievements, for him, would not exist without special social life that contributed to all these achievements (95).

Accordingly, Bennabi regards culture as the environement that surrounds the pesron *(insan)*, the frame they move inside, and the milieu that produces civilised people (92). In brief, Bennabi, resembles culture as the bridge that people cross to civilisation. According to him, there is no history without culture, and people who lose their culture, they lose their history.

In the line of these thoughts, civilisation cannot always be restricted to people's achievements in art, history, economy, literature, and the like, but it includes other sub-elements such as people's ideas, thought, values, customs, traditions that contribute to their achievements. Therefore, respectively, when talking about civilisation, we talk, as Ibn Khaldoun indicated, the whole way of human life style.

1.3. Defining Culture for Foreign Language Learners

From the onset, one should make it clear that there is no one consensus that provides a clear cut definition to the term culture. Kroeber & Kluckhohn (1952), for instance, reveal over one hundred and fifty definitions relevant to culture. In essence, culture has long been and continues to be a contentious issue and renewal among many language researchers and scholars, to state some but few as follow: Culture is so broadly to define (Lafayette, 1978); it is complex (Kramsch, 1993, 1998; Liddicoat and Scarino, 2013). Even talking about our own culture can be problematic – how our culture influences our way of behaviour. How is then about the target culture we teach and learn? Language teachers themselves perceive the meaning of culture differently.

For Malek Bennabi (2012), the problem underlying the meanings of culture is that they take either the philosophy of the individual alone or the philosophy of the society alone, which from Bennabi's point of view they do not link between civilisation and culture.

The working definitions that guide this study; therefore, resonates with Bennabi's view of culture as:

> The total sum of ethical characteristics and social values attained by the individual since his birth. It is his primary resource within the social environment in which he acquires his habits and personality (Bennabi, 2012, P. 89) quoted in Berghout, P. 72).

For Bennabi, this definition recognises both the society and the individuals. That is to say, it takes the efforts of both society and individuals in building civilisation. Bennabi's thought is that neither the society nor the individual alone are able to produce a ditinguished culture that can play its real role in any civilisation.

1.3.1. Big Culture 'C' and Small culture 'c'

Kramsch (1996, p. 2) divides culture into two major categories: The first category comes from the humanities, and the second one comes from the social sciences. The former refers to materials productions of a certain community such as their architecture, art, literature, music, food, social institutions, folklore or works of their everyday life. These categories of culture are the visible products of culture.

The latter, on the other hand, refers to the system of behaviour or rules of a community such as their verbal behaviours, attitudes, habits, social etiquette, and other daily activities. In language teaching and learning, these two categories were introduced through two different teaching and learning approaches of culture:

The first approach, which stresses the teaching and learning of the materials productions of a society and its members, is often placed under the umbrella term 'civilisation', is typically referred to capital 'C' culture (Chastain, 1988); formal culture (Brooks, 1964), or Big 'C' culture (Tomalin and Stempleski, 1993; Lázár, 2007; Kramsch, 2013).

When translated this approach into practice, the cultural knowledge learners have to learn, for instance, is basically how to understand major geographical settings, historical events, national products, and social institutions (administrative, educational, political, economic, religious), and the like. One of the main reasons for teaching such topics is that learners will gain useful lexical items relating to describing places, history and figures. This definition seems more static, however. For language researchers, one major problem with this approach is that it regards cultural knowledge as a mere acquisition of factual knowledge or just knowing pieces of information.

Through the second approach, culture is viewed as a social behaviour. The belief of this idea was very strong in the 1980s as a result of the works of the American anthropologists Dell Hymes (1962, 1972) and Gumperz (1982). In language education, this

approach refers to culture as small 'c' culture or behaviour culture (Chastain, 1988) or little culture (Lázár, 2007; Kramsch, 2013).This type of culture is described as the less noticeable and tangible.

Under this approach, learners have to engage with the daily social activities and social behaviour of the target community focusing on minor themes such as beliefs, attitude, foods, clothing styles, hobbies, customs, traditions, and the like.

Nevertheless, other researchers state that it is erroneous to assume that culture in language teaching and learning can be reduced to small 'c' and big 'C' culture. The culture to be taught and learnt hitherto is treated as if it is a set of rules that can be mastered by learners. Researchers such as Geertz (1975); Thompson (1990); Kramsch (1998, 2013) emphasise the symbolic study of language.

1.3.2. Culture as Symbolic Systems

Linguists indicate that people do not only communicate through words, but through other non-linguistic signs as well. Understanding the symbolic meaning of language emphasises the study of the way people understand each other, and how symbols such as actions, utterances, myth, ritual and facial expressions such as body language, gesture, and other meaningful objects used by people to communicate with each other to form meanings to language. Kramsch (1998) argues that what distinguishes human beings from animals is the capacity of creating signs that mediate between them and their environment. Culture is *'the lens through which people mutually create and interpret meanings and the frame that allows the communication of meanings that go beyond the literal denotations of the words being used'* (Liddicoat and Scarino, 2013, p. 20).

This means that culture learning should be a means of interpreting meaning, because, as Kramsch (2013, p. 62), asserts:

> Without language and other symbolic systems, the habits, beliefs, institutions, and monuments that we call culture would be just observable realities, not cultural phenomena...It's the meaning that we give to... ways of life that constitute culture.

Given that, it is worthnoting to understand that there are other communicative systems that give meaning to language. People use these symbolic language systems,

which are culturally meaningful derived from their behaviours and social institutions, to express and share their experiences and beliefs. Understanding these symbolic meanings is crucial for understanding language. What does this mean for foreing language learners whose learning aim is to communicate well in the target language?

This means that learning a language requires an understanding and interpreting to the meanings underlying its use. This includes the spoken (verbal) or the unspoken (non-verbal) rules that are created and used by a certain speech community to talk about a specific topic, and to express their feelings and attitudes that are deeply rooted in a particular culture. Understanding the non-verbal communication is sometimes one of the most important parts of communication between people of different cultures.A person who encounters such unfamiliar unspoken culture may probably be subject to misunderstanding.

1.3.3. Culture as a Dynamic Phenomenon

Scholars researchers investigating language and communication indicate that the views of understanding culture that have been discussed so far, treat culture as a fixed phenomenon, and thus merely as a transmission of cultural information and set of knowledge to be learned, ignoring the rich complexities of communication and its dynamic nature; consequently, ignoring the complexity of the language and undermining its dynamic nature. Researchers such as Paige, Jorstad, Siaya, Klein, and Colby (1999); Byram, Barrett, Lázár, Gaillard and Philippou (2013); Cook, (2003); Liddicoat and Scarino, (2013) observed that cultural behaviours and meanings of certain members of communities are constantly changing, as a result of shared interactions with other people, in which new ideas and bahaviours are embraced. For example, in Britain, the convention of greeting like kissing, though not for elderly, has become a common practice (Cook, 2003). This means that culture is not '*fixed phenomenon*'.

Additionally, most of a nowaday's societies are multicultural; people may speak the same language, but not necessary share the same culture. Four example, the culture found in the Isles of England, Scotland, Wales, and Ireland, that made up Britain, is not necessarily the same such as the traditional food, ceremony, festivals, and even in the language (accent, pronunciation, and lexical items).

Likewise, in Algeria, for instance, in each 100 Km less or more, we may find different practices of wedding ceremonies, i.e., the dowry, the food, the clothes, and even music used to celebrate.

This means that when describing culture, we refer not only to people whose language are different, but we also refer to those who live in the same speech community, speak the same language, but do not share the same social norms. In this case, the communicative interaction within the same speech community is *intercultural*. So it seems erroneous to generalize one aspect of culture to the whole society.

Moreover, as Moran (2001, p. 38) argues, culture is not only collective, but it is also individual. Similarly, Liddicoat and Scarino (2013, p. 21) observe that cultures are '*created through the actions of individuals and in particular through the ways in which they use language'*. Stated differently, each individual has a distinct manner in using language to express his/him – intonations, tone of voice, pronunciation, and favour topics. For instance, a younger uses language in a distinctive way that is different from those utilized by the elderly. e.g., to exemplify from our context, in our culture, in some regions, elderly do not receive the word 'Malek ?, مالك?', as a comment or a reactionary response or question, as the same as youngers like in the follow example:

'Malek, wach kayen'? 'مالك واش كاين ؟ ' *? (what?/ what's going on?).*

While it can be more acceptable among youngers, elderly are quite sensitive towards this word that is considered impolite and is a lack of respect. So even those who live in the same speech community, speaking the same language, and share the same social norms need to raise their cultural awareness about each other in order to avoid their cultural mistakes and misunderstanding. Under this situation, the communicative interaction, that encompasses communication among individuals *expresses intercultural reality*.

Another similar example can be seen from men and women communicative style. Researchers in the field of language and gender argue that men and women speak differently because they represent different cultures (Lakoff, 1975; Tanner, 1990). For example, when women talk, they like to share emotions and thoughts; whereas, men like to share ideas, facts, and suggestions avoiding to express feelings. Therefore, when a woman talks about any problem, she expects solidarity and intimacy. The addressee, if a female, will establish a connection trying to make her feel better. The addressee, if a male, will

likely respond differently. Let us consider the following examples (adapted from Marik, 2006):

Example 1.1: She 1: I'am so stressed for the tons of school homeworks I have to do-I don't know how I'm going to get it done!

She 2: Yeah, I feel the same!

Example 1.2: She: I'am so stressed for the tons of school homeworks I have to do-I don't know how I'm going to get it done!

He: just don't worry, you will be alright.

Example 1 shows how woman 2 easily establishes a connection; she supports woman 1 by showing her understanding, trying to make her feel better. This kind of understanding makes women feel more intimate and closer. In the second example; however, the man response does not satisfy a woman. While she expects from the man to support her feelings, he just gives the impression that she is exaggerating the problem. This exchange shows that men and women communication is also *intercultural.*

Accordingly, culture, for Liddicoat, 2002; Liddicoat, 2005; Liddicoat and Scarino, 2013; Byram et al., 2013, should be seen as a dynamic- changing, and personal. It changes over time as a result of constant interactions with other cultures, in which new ideas and symbols are exchanged, and it is personal since each individual or language user uses his or her language (s) differently to communicate.

In short, culture in the foreign language classroom cannot be summarised to a merely transmission of some knwoledge to be learned. Since communication between people always takes an intercultural form, exploring other cultural aspects of the target language is crucial.

1.4. Characteristics of Culture

One of the best ways to understand culture is to examine its characteristics. A careful examination of its characteristics helps to notice its functions and recognise its importance in language classes as well.

According to Haviland, Prins, McBrideand Walrath (2010: 28), it is only through a comparative examination of human being cultures, one can understand the basic characteristics of culture. Haviland et al., (2010) state that every culture is socially learned, shared, based on symbols, integrated, and dynamic:

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First, culture is learnt, not inherited. It is usually called learned ways of behaviour. People are not born with cultural knowledge but they learn them through socialization.

For example a new born baby learns some cultural norms through observing behaviours of people of his/her surroundings. Every child goes through a process of enculturation when they grow up in a culture.

Second, since culture is learned from society, it is automatically shared by members of a society who produce behaviours that are understood by the whole community. Culture cannot be associated with individuals solely but to individuals as members of groups.

Third, culture is based on symbols. Each time there are new symbols that appear or are invented to convey changed cultural meanings; these Symbols can either be verbal (linguistic) or nonverbal (object, written symbol).

Fourth, culture is integrated. It is not a random phenomenon. All cultural aspects are interconnected. One cannot truly understand a culture, without learning about all of its aspects.

Fifth, culture is dynamic (Liddicoat, 2002; Liddicoat, 2005; Liddicoat and Scarino, 2013; Byram et al., 2013). No culture remains constant. According to Byram et al., (2013), all cultures change over time as a result of political, economic and historical events and developments, and as a result of interactions with other cultures; they exchange new ideas and symbols.

The most important characteristics of culture are briefly summarized in Damen (1987, p. 367) definition to culture:

> Culture: learned and shared human patterns or models for living;
> day- to-day living patterns. These patterns and models pervade
> all aspects of human social interaction. Culture is mankind's
> primary adaptive mechanism.

One important worth mentioning characteristic in his definition is that culture is a human practice, 'mankind's primary', 'adaptive mechanism'. Suffice it to say, culture is human practice, and it is associated only with human, unlike animals which do not possess cultures.

1.5. Language and Culture: Theoretical Assumptions and Situational Realities

It becomes truism today to talk about relationship between language and culture thanks to previous convincing researches. Many linguists and scholars in the disciplines of linguistics, anthropology, sociolinguistics, and applied linguistics insist that language does not exist in vacuum. It always happens in specific situations and belongs to a particular people that reflects their thought, and its use is largely determined by the requirements of the context in which it is used.

In this part of the thesis, we review the reason of integrating culture along with language; this is to be done first through an examination of the major contributers who established a platform to the subject, such as Sapir-Whorf and Boas with their reflection to the works of socioilinguistics and other related interactional fields, and how they are reflected in second language teaching and learning.

1.5.1. Language and Thought

The idea of language and culture has been the concern of various disciplines like sociology, and anthropology. For instance, the American anthropologist Franz Boas (1911) published his *'Handbook of American Indian Languages'*; while working on the Indian American languages and cultures, Boas found that the most important influence of language and culture on thought is the vocabularies, in which he observed that words suited their environment. Boas concluded that people use their language differently because they think differently, and that they think differently because their language give them diverse ways of expressing their surroundings.

Yet the formation which has had most influence on second language education, according to Kramsch (1998), was put forward by Edward Sapir (1884-1939) and his disciple Benjamin Whorf (1897-1941) who documented a lot of language data about American Indian languages that eventually contributed to the existence of language and culture connection. Later, their findings about language and thought came to be known as *Sapir-Whorf hypothesis*[3]. According to this hypothesis, though quite complex, language reflects people's way of thinking, and, accordingly, each language reflects its users' ways of understanding the world. To consider the following examples:

Unlike the English language where there is no distinction between the singular and plural forms for the pronoun *'you'*, in the Arabic language has a clear distinction. The

pronoun '*anta*' is used for male, and '*anti*' for female; '*antoma*' is the plural form for male, and '*antona*' is the plural form for female. Such distinctions have an effect on the culture's notion when addressing people.

Similarly, when speaking about language formality, language distinctions may also affect culture's notion of formality. For instance, in the English language there is no distinction between the formal and informal forms to the pronoun *you*; whereas, in the Spanish and French languages there is. In French, '*vous*' is formal and '*tu*' is informal; in Spanish, '*usted*' is the formal and '*tu*' is informal. Therefore, a French speaker has every time to choose between '*vous*' and '*tu*'. He/she has always to be conscious of the social relation in addressing people, and therefore, based on the language shapes thought theory, their consciousness to the world around them dictates the proper pronoun they use. This suggests that because each group of people has a different behaviour and way of thinking, what is found in one language may not be found in another due to social and enviromental differences.

Theories of Boas and Sapir had a remarkable influence on intellectual thinking about language and culture relationship in everyday communication. Their substantial arguments about language and thought have inspired later a generation of researchers who took up the subject of the effect of languages on cultures and vice versa. These theories still have adherents long after they were first developed. founders of these still remain respected authorities in the introductory essays to recent series of 'cultural lesson plans' for ELT teachers.

The way language influences thought can be taken from the world of advertising as well. Brown (2000) and Valdes (1986), for instance, indicate that before making any advertising, advertisers study first the culture - behaviour, attitude, actions of certain people. For example, the same product can be sold in Algeria and the United States but not through the same advertisement. This means the way we think is different from the way the Americans think, because what is molded and casted in our language is different from that of the Americans because of cultural differences.

1.5.2. Context and Culture

The evidential truth to the bond between language and culture can also be traced through investigated researches in the field of sociolinguistics and anthropology, which examine language in context of speech communities through looking at their both verbal

and non-verbal social interaction. For such disciplines, language does not operate in vacuum; it always happens in specific situations and belongs to a particular people who use various social norms to interact.

Examining the way language is used in any speech community provides a wealth of information about the social factors governing its use like the following example:

Example 1.1:
Ray: Hi mum.

Mum: Hi. You're late.

Ray: Yeah, that bastard Sootbucket kept us in again.

Mum: Nana's here.

Ray: Oh sorry. Where is she?

Example 1.2:
Ray: Good afternoon, sir.

Principal: What are you doing here at this time?

Ray: Mr Sutton kept us in, sir.

(Taken from Janet Holmes, 2013, p. 1).

The above examples express different social realities: the social status, the setting, the speaker's tone of voice, the relationship between the speakers, the age and the choice of words used to convey that social realities. In the first example, for instance, the setting is home; through Ray's use of *'Hi mum, and Yeah, that bastard Sootbucket kept us in again',* does not only express his feeling and attitude towards his teacher, but also his relationship with his mother which is very intimate. But when his mother alarmed him about the presence of his *Nana,* his tone of voice changed. This probably, if the conversation is long, could reveal other social conventions different to those used with his mother.

In the second example, awareness of the social setting that takes place at school, and the social status of his principal, Ray has to use different language; He uses formal language, like *'Good afternoon Sir, and Mr Sutton kept us in, sir',* to respond his principal, which in return indicates that his relationship with his principal is based on high respect. In the speech, the relationship between speakers defines the used tone of voice. Whilst in the first examples, the pitch of Ray's voice may rise, in the second, it may go down as the principal is being the dominant. Furthermore, if these exchanges are videotaped, we may see Ray uses some signs like body movement, gesture along with his verbal language – this is called non-verbal language.

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According to Cook (2003), such social factors such as the relationship between the speakers like their age, sex, and their social status; the place and time, along with paralanguage behaviours that accompany the linguistic communication such as intonation, tone of voice and facial expressions like calling somebody or whispering; bodies language like smiling, hands waving, touching each other, or eye contact are collectively known as "context"[4] - the linguistic and the non-linguistic system for the making of meaning (Kramsch, 2010). These social factors are considered to be elements and procedures of cultural knowledge, and the people who share them are thought to belong to the same culture, and understanding the context means knowing these cultural meanings associated with time, place, persons, and circumstances.

From an analytical standpoint, the social factors involved in people interaction, including all aspects of verbal, nonverbal, and other social parameters on interaction, enforce the reality of language and culture connection. It is thus essentially, above all, to consider the way members of a community use their verbal and non-verbal resources according to the context.

In this vein, language is not only a body of knowledge, but also a social activity that is shaped by physical and societal experiences, which is part of the culture of a particular speech community. That is said, language learners should not only learn to interpret these signs and act upon them, but they should also learn how to use them, to use Hymes term (see chapter two), appropriately.

Finally, from an analytical view, the above discussion suggests that recognising the role of social meaning of language means understanding the nature of language vis a vis culture. Without this understanding, there would be a kind of linguistic deficiency when producing grammatical sentences that are irrelevant to the situation in which they occur. This means that learning to communicate in other languages involves an awareness to the fact that language and culture interact, and this awareness is a central to the learning of another language.

1.5.3. Language and Interaction

Beyond the theoretical discussion, the bond between language and culture can be better understood through the field of discourse analysis that deals with *'the study of how stretches of language in context are perceived as meaningful and unified by their users'* (Cook, 2003, p. 50), and its related interactional areas such as pragmatics, interactional

sociolinguistics, conversation analysis, and ethnography of speaking, which focus on interaction between people and its effect on society. These interactional approaches do not only show how the lack of some cultural aspects may lead to misunderstanding and communication failure, but they further illustrate that language is more than communicating words, *'when it is used in contexts of communication, it is bound up with culture in multiple and complex ways'* (Kramsch, 1998, p. 3).

We consider, for instance, the following invented example to explain how communication failure may occur in intercultural communication, and how teaching and learning the target culture is vital for successful cross-communication.

Example 1.3: This invented example is based on our cultural background and the British one. An MA Algerian student in Britain was in queue at a store to pay for his purchases.

The cashier: How are you today?

The student: Very fine thanks, and how about you and the family? It's a nice store, *ahhh.*

The cashier: Yeah, OK, that's would be 21 pounds.

Through this example (1.3), one can observe that the Algerian student fails to interact properly. When the cashier salutes him *'how are you today?'* he expects a response that should be something similar to *'Fine, how are you?.* However, the Algerian student wants directly to go through into depth account of social issues, and propably going on everything in his life when saying *'and how about you today'.* In the Algerian culture, it is ok to go in such discussion, but in other contexts like the British one, they may not like to go into personal account with strangers. This may explain the cashier use of *'OK, that's would be 21 pound'.* This may not mean that the cashier is being rude, but the time and place, in which people where in the queue to pay for their purchases, was inappropriate. So, the Algerian who used to learn from grammar books fails to recognize the setting, place and time of the interaction; he should to learn about the mood of the British, which is quite different from his own.

Example 1.4: The following example shows a failure in intercultural communication between two people from different cultures. (A performed act example *taken from https://www.youtube.com/watch?v=4b-ACqKkAMQ,).*

The English speaker: oh hi, nice to meet you?

The Asian speaker: nice to meet you too.

The English speaker: beautiful weather we're having today, is not it?

The Asian speaker: oh Yeah.

The English speaker: very impressive. Anyway, nice to meet you.

The Asian speaker: what course are you doing at NMIT?

The English speaker: ooh sorry!!! I have to go now.

In this example (1.4), when the English speaker says nice to meet you for the second time, he means that he finished talking and he had to go. But the Chinese student misunderstood him. Under this situation, on the one hand, the English speaker may consider the Chinese speaker as someone pushy who does not respect people space and time, and probably tries to avoid him in future. On the other hand, the Chinese speaker may consider the English speaker as being rude, and probably tries to avoid him too.

This interaction perfectly shows the importance of understanding the situation in which language happens. So, a person who does not know these social conventions, though his language is accurate, would be found an outsider because they respond in an unexpected way; hence ignorance of such conversational conventions could possibly be interpreted as lacking of politeness, which may imply future language conflict. In order to avoid this, it matters to consider who is speaking, what, when, and with whom, because language choice is generally influenced by one or more of these components. Therefore, it is crucial to understand the situation in which language happens and understand the societal factors governing its use.

Another aspect that shows the inextricable bound between language and culture can be traced through non-verbal behaviours that accompany the linguistic communication such as the bodies movement like smiling, hands waving, touching each other, eye contact; intonation and tone of voice like calling somebody or whispering, and the like which are highly conventionalised and culture specific. Consider the following gestures:
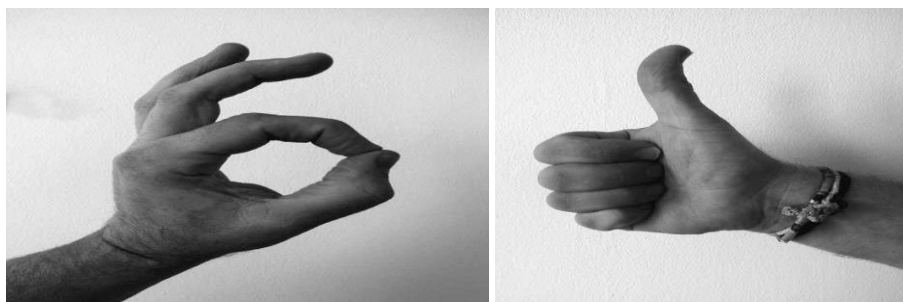
Hand sign (A)   **Hand sign (B)**

Both gestures (A and B) may have the same meaning of praising someone for doing something good, or a sort of agreement. However, they mean different things when they are put in different contexts. In the American culture, for instance, the hand sign (A) is a positive connotation to "good/excellent job, good idea, I agree"; whereas, in the Algerian context it is insulting and has a negative connotation - Zero. Again, while the use of the thumb up hand sign (B) means "good/excellent" in the Algerian culture, in other settings it has negative connotations attached to it, considred as offensive behaviour. So as one may see every people have their own unique set of non-verbal language that is culturally meaningful derived from their own society to express and share their experiences and beliefs.

For language learners, ignoring such knowledge associated with non-verbal communication is enough to offend someone from different culture. In fact, convincing researches indicate that the nonlinguistic behaviours can outweigh the linguistic ones, and learning them is vital for foreign language learners, especially in the case when they do not master the target language very well, and they need to use their body movements, in non-sensative nor offensive way, in order to support their communication.

1.6. Teaching and Learning Culture in Practice

Having sheding the light on the inextricable link between language and culture, it becomes clear that once we study a foreign language, we ride the train of its culture without even noticing. This means that the learning of second/foreign language always goes systematically with its culture learning. In recognising its utility in the foreign language classes, different teaching models have been developed.

However, the main remaining problem is that, as Kramsch (2013) observes, despite the numerous researches dedicated to defining culture, the question of 'why', 'what' and 'how' to teach culture remains a hotly controversial issue. The following part of this study

will look at some debatable issues regarding the ways of integrating culture in language classes.

1.6.1. Objectives of Teaching and Learning Culture

To state again, teachers should know that there is a natural bound between language and culture; in return, this requires them to understand that language teaching is culture teaching since learning culture is the key for better communication in the target language.

Kramsch (1998) reminds that when we use our language in the communicative contexts, it is tied with culture in various and complex ways. Kramsch (1998, p. 3) summarises the reasons behind this close relationship as follows:

> ➢ Language expresses cultural reality: People express facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share;

> ➢ Language embodies cultural reality: People do not express themselves only through verbal language, but also through non-verbal one that creates meaning to the language they use. For instance, the paralanguage features such as tone of voice, accent, conversational style, gestures and facial expression are language that have meaning;

> ➢ Language symbolises cultural reality: People identify themselves and others through their use of language that is a symbol of their social identity.

Since the inextricable link between language has become no more controversial, the question that arises then is why among all the aspects of the curriculum the attention has always been on culture?

Some researchers argue that despite the fact that second or foreign language learners may be exposed to some cultural knowledge, a very few of them are aware of the cultural meaning.

For instance, as far as at the university level is concerned, one might claim that EFL learners are already having learning about English people, British or American, through various modules, especially civilisation and literature. However, this oversimplifying of culture teaching is insufficient to help the English learners of English to be fully aware of the cultural meanings the English native speakers use to interact. Let us consider the following examples:

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Greeting: It is normal for Algerian men to kiss each other on the cheek even when they do not know the person very well. In a large part of Britain, men shake hands.

Privacy: In Algeria, it is normal to talk about something personal to someone you do not know. In Britain, people may feel offended when you enter into their personal space; they usually put limits and barriers around their frontiers stuff.

gestures: In Algeria, people sometimes may use their hands as communicative support . Someone from Britain or Japan may feel offended.

These examples show that culture is not that of civilisation and literature. For understanding language well, one needs to understand other aspects of culture – visible and invisible ones. These examples of misunderstandings illustrate well why scholars and educators like Kramsch (1993, p. 1) stresses that:

> Culture in language learning is not an expendable fifth skill, tacked on, so to speak, of the teaching of speaking, listening, reading, and writing it is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their inability to make sense of the world around them.

This means that the focus on the target language should not be just on its linguistic aspects, because, as illustrated in the examples above, learners cannot truly master the language without mastering its cultural contexts. So in order to help develop learners' language proficiency, raising their cultural awareness is a sine qua non.

This, then, requires that the teaching and learning goals should strengthen language and culture relationship, which means they should be part of any language instruction, and considered when a lesson plan is prepared.

1.6.2. Proponents Views on Culture Teaching

The aforementioned theories of language and thought, and the sociological study of language have significant influences on the foreign language teaching and learning theories. Understanding culture and its relationship with language becomes relevant in any educational professional field involved with developing learners' effective communication with others, and further strengthening the idea of language and culture connection.

To mention few, in treating the culture gap in language teaching, Valdes (1986) helped in supplying language teachers with useful theoretical and practical resources for integrating cultural components in their teaching; Byram (1989) examined the role of culture studies in foreign language teaching; Kramsch (1993, 1998) provided in depth examination to the role of context and culture in foreign language education.

Language and culture becomes central concern in foreign language teaching and learning ever since. One, for instance, can refer to Kramsch (1993, p. 10) who confirms that language and culture are *'two sides of the same coin,'* and that they *'act as such upon each other'*. In the same line of argument, Brown (2000, p. 177) describes language and culture link as the glue that connect people together, and expressing his strong support to the teaching of language along culture as follows:

> language is part of a culture, and culture is a part of language ;
> the two are intricately interwoven so that one cannot separate
> the two without losing the significance of either language or
> culture.

Suffice to say that foreign language educators and teachers has already started to notice that the first language is learnt along its culture without even noticing it and thereupon conclude that the same probably happens with a foreign language.

Having recognised this fact, ESL/EFL educators start to realise the fact that language cannot be learnt without knowing something about the culture of its people, and *'the person who learns language without learning culture risks becoming a fluent fool'* (Bennett and Bennett 2004, p. 237). To keep away their learners from becoming fluent fool, second and foreign language educators end with the fact that in order to communicate effectively, it becomes not enough for language learners to know only grammar and vocabulary, but they also need to know how language is used in order to understand meanings so that to communicate with other.

By way of conclusion, we can summarise language and culture relationship in language classes as follow:

Culture	→			Language
World knowledge	**Spoken/written genres**	**Pragmatic norms**	**Norms of interaction**	**Norms of linguistic form**
Culture as context	**Culture in general text structure**	**Culture in the meaning of utterances**	**Culture in the positioning of units of language**	**Culture in linguistic and paralinguistic structures**

Table 1.1. Points of articulation culture and language

(adapted from Crozet & Liddicoat, 1999);

The diagram reveals that language and culture interact in different ways, and that culture associated with language encompasses more than few factual information; culture is deeper and embraces many other aspects. Then, one should note that when it comes to practice, fostering their natural link by stressing on teaching both language and culture is indispensable.i.e, it is a corner stone, on which learning foreign languages is built.

1.6.3. The Essence of Conroversy on Culture Teaching

Although, as have been stated in the above discussion, it is emphasised that a comprehensive mastering of the target language requires an understanding of its culture, the role of culture in language classes is still a debateable subject for other researchers. In his distinction between language learning and language acquisition, Krashen (1982), for instance, regards that classroom settings are inappropriate for acquiring language and culture, but only for learning language rules. In this case, the form is given priority than the meaning where the interaction needed for understanding culture is absent. Additionally, in an investigative research about learners' interaction in classroom setting, Ellis (1992) observes that the interaction is totally controlled by the teacher, who decides and speaks,

for how long, and when they start and stop. Consequently, since classroom settings rely basically on language rules, learners are then exposed to merely cultural facts rather than exploring its dynamic nature.

Moreover, other researchers raise the issue of the place of the native culture when confronted to the foreign ones. It is thought that the use of foreign language approach is seen as a threat to the native culture. One example for this line of fear is Altan (1995), who believes that learners' exposition to the foreign culture can be harmful since it leads them to adapt their ways of thinking, feeling, and behaving to fit the foreign culture patterns.

Going further, other researchers think that teaching culture does not fit the needs of today's generations, who are constant users of technology where the foreign culture is exposed to them from social media. It is then thought that it is misleading to think that classroom is the proper setting to teach culture. On the grounds of these concerns, visiting the target culture, using technology tools as a teaching technique, and urging learners to use social media are highly recommended.

Admittedly, these shared concerns do not underestimate the role of culture in learning language. Instead, they help in establishing a solid foundation for better teaching of language and culture in the language classes.

1.6.4. Learning the Second Culture: Acculturating Successfully

One of the characteristics of culture is that it is learned. People learn and acquire the necessary knowledge in order to function appropriately in a societal group, and learners learn another culture in order to communicate properly. But in order to understand the second culture learning, Brown (2000) suggests that one has to understand acculturation.

First, let us distinguish between two kinds of culture learning: enculturation and acculturation. Damen (1987, pp. 140-141) explains that culture learning may *occur 'in the native context as enculturation or in a non-native or secondary context as acculturation'*. In other words, whereas the native are being prepared to the process of enculturation, the foreign language learners are being prepared for the process of acculturation.

As far as acculturation is concerned, researchers contend that it is not only a process of adjusting to a new culture. Being prepared for this learning process means, as Kramsch (1993) states, being aware of the target culture, and how it relates to our own first

language/first culture. In other words, learners should function with the learning of the new culture, while maintaining their own identity.

Foreign language learners are permitted for a better understanding of values and beliefs of the group of the target community while standing as objective observers. Valdes (1986, p. vii) views that:

> Once people . . . recognize that they are, truly, products of their own cultures, they are better prepared and more willing to look at the behavior of persons from other cultures and accept them non-judgmentally.

This means that once learners become aware of themselves as cultural beings, it will be easy to be prepared for understanding and acceptance of other people culture.

In so far, a successful learning is guaranteed through learners' success in acculturating. However, for some second and foreign language researchers, there has been largely unquestioned assumptions:

First, when a language learner exposure to the target culture could be surpassed from an objective observer to a one of an active participant, who may adopt it and influenced by it to the extent of identifying his/herself through it. In this case, as it is assumed by Byram (1997), acculturation can be a threat to learners' cultural identity, and thereupon Byram suggests teachers' guidance in order to help learners becoming 'intercultural speakers' without identifying themselves neither with the others nor to denying their own identity and culture.

Secondly, because of the differences in behaviours, learners may find themselves in a strange and uncomfortable situation that may cause misunderstanding: *"mismatches in schemas, cues, values and interpretations" (*Nemetz-Robinson 1985, p. 49)*. For avoiding this, researchers suggests the necessity of encouraging learners to understand the target culture from an insider's outlook in order to permit them to accurately interpret foreign culture behaviour.

Third, exposure to the target culture may lead to culture shock - a feeling of confusion and anxiety. The learner may feel insecure and frustrating because what is learned is absent. In other words, learners might face culture shock when confronted with a

new culture they are not familiar with, and consequently, they might lose their self-esteem in learning as they are expected to know more about the target culture.

Another problem related to the exposure of foreign culture is stereotyping. It is, as Clark (1990) assumes, the encounter of the own culture with the target one, which is reinforced by the teaching materials which are published in the West to be imported into other countries. Though there have been many efforts to reduce this negative phenomenon, it remains insufficient. In order to avoid, or at least extent, reduce the hidden stereotypes that may create misunderstanding; Stern (1992, p. 36) believes that raising awareness about similarities and differences is helpful to reduce stereotypes.

In reducing the concerns associated with learning the second culture, Brown (2000, pp. 183-184) emphasises that what have been mentioned so far is normal process while acculturating, introducing four stages associated with acculturation:

> ➢ The first stage is the period of the learners' initial exciting ecstasy towards the new environment;

> ➢ The second stage is culture shock period that emerges from the feelings of estrangement towards the target culture;

> ➢ The third stage is the period of culture stress that involves gradual recovery, in which learners begin to notice cultural differences positively;

> ➢ The fourth stage is a period of the learner' near recovery from culture shock that makes learners start to adapt and accept the new culture.

Along the same view, Lázár (2007) sees that these are inevitable stages of acculturation, and all second and foreign language learners need to struggle through these different stages of the acculturation process with varying degrees of difficulty in order to acquire intercultural communicative competence.

This means that learners problems associated with the process of acculturation are natural stages; learners go through them and the degree of acculturation determines their language competence, and without acculturation, as Kramsch (1993) note, their competence would be incomplete. Furthermore, in his book "Principles and Practice in Second Language Acquisition", Krashen (1982, p. 48) regards that acculturation motivates the second language acquisition, and helps learners to gain more input via more interaction.

Therefore, Valdes (1986) recommends second and foreign language teachers to take responsibility in assisting their learners to comprehend that culture is not a hindrance, but an aid language learning. This means that teacher should not expect that their learners can find the cross-cultural experience to be positive and hence should help their learners to move through the stages of acculturation.

In sum, learning the target culture makes learners members of the target language community; it breaks down the psychological barriers that restrict learners' easiness and tranquility when using other's languages.

1.6.5. The Taught Language-Culture: A Classroom Reality

The different views of defining culture that have been discussed previously suggest that, as Hall (1959, p. 39) said, *'culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants'.* In his iceberg analogy of culture, Hall (1959) shows this reality as follow:

art, theater,
literature
muic,
law, fashion, geaography,
politics,

cutoms,
traditions,
beliefs, attitude, mariage,
funeral, supersitutions, gestures,
communicative tyle, rule of politenese,
respect of time and space ,
etc.
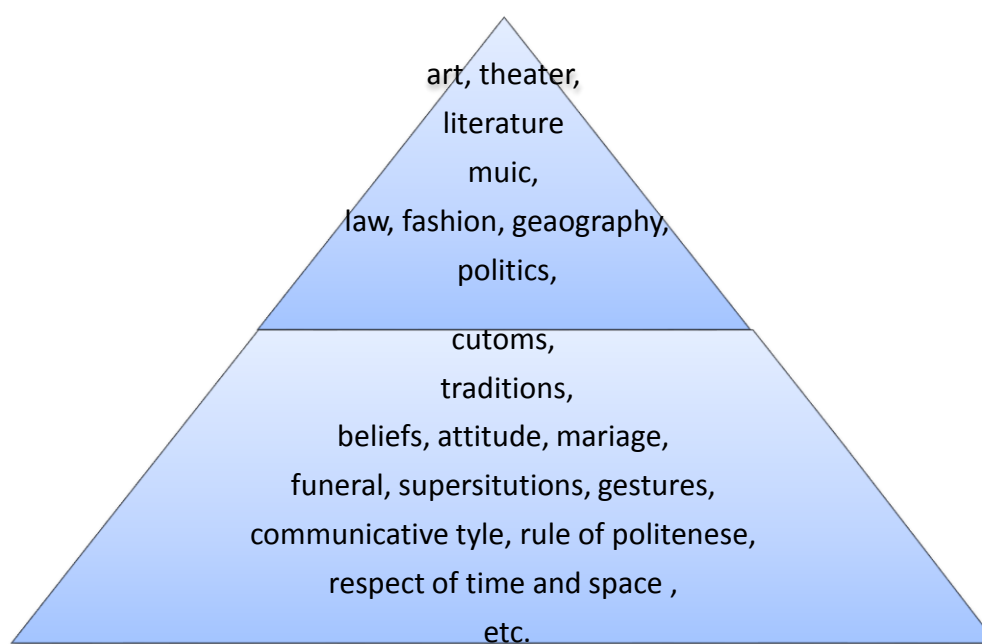
Figure 1.1: The Iceberg Model of Culture Classification (Adapted from Hall, 1959)

Figure (1.1) shows that only about 10 percent of the external cultures are easily visible with touch, smell, taste, sound. Such visible elements are, for instance, music, dress, dance, architecture,literature, history, art, religion, language, food, etc. They are shown as cultural characteristics above the water line - the tip of the iceberg. Whereas, the

majority of culture components (90 percent) are hidden and difficult to see or grasp. These invisible elements may include communication style, gestures, beliefs, values, attitudes, perceptions, prestige, etc.). The items in the invisible body of the iceberg are depicted as hidden on the bottom side of the iceberg.

Yet, investigative researches revealed that cultural knowledge in foreign language classes has always been reduced in terms of big 'C' culture (civilisation), and small 'c'. This means that culture learning is grouped into two components:

> One is the anthropological or sociological culture: the attitude, customs, and daily activities… The other is the 'history of civilization' [which] traditionally represents the cultural element in foreign language teaching, it includes geography, history and achievements in the sciences, the social sciences and the arts (Valette 1986, p. 179).

This distinction between small 'c' culture and big 'C' culture is conventionally made in ELT. Fenner (2006, p. 41) distinguishes between different levels of education where these two types of cultural knowledge are presented:

The lower levels of education emphasise the small 'c'that is interested in culture of everyday life; whereas, the higher levels of education emphasise the big 'C' culture (civilisation) that is mainly interested in history, geography, institutions and literature.

Criticising its situation at the higher level, Fenner (2006), further claims that although the cultural dimension at the university level has always been central in FLT, culture still referred to as background, civilisation, as it is not regarded as a vital part of language learning. In the same shared concern, Phipps and Gonzalez (2004) notice that the lack of the major cultural components in the university language courses, which reinforce the view that foreign languages are essentially, and purely performative.

Admittedly, this narrow view, which neglects the view of culture being dynamic, has always been adopted in the Algerian English syllabus. Whilst at the lower level of education there is a major focus on the social behaviour of the English culture, at the university level, one can notice that the focus has always been on the English culture product of big 'C' culture; this is through teaching modules such as British and American literature and civilisation that emphasise topics such as major authors, famous literary genre, historical figures, historical events, major institutions and the like.

As explained previously, this facts-oriented approach is criticised for being inappropriate or even damaging as it ignores the fact that culture is a dynamic phenonmenon that is not easy to be associated with some factual knowledge.

Byram and Morgan (1994, p. 52) put forward that it is not meant that language and culture contents to be taught should be courses such as history, geography or sociology, but what is meant is, as they state:

> rather to give an understanding of the significance of particular periods of history or social institutions or geographical facts in the understanding the foreign group has of itself and its identity. These can be then compared and contrasted with learners' own national views of their identity …

This statement explains well that even the factual information learnt through the curriculum of civilisation are important ingredients; When operated properly, they can be taught and used by learners to compare and contrast with their own cultures and identities. Thus, EFL students' exposure to the main cultural aspects of the target culture through the target civilisation curriculim can help them to actively engage in real tasks that enable them to express and interpret meaning, and develop self connections with the new languages.

1.6.6. Pedagogical Concerns to Culture Teaching

Debates surrounding the meaning of culture affects the way of integrating it in foreign language classes. The question that remains has always been how to translate teaching and learning culture goals into a syllabus. Thus, the numerous lists of topics, approaches, and teaching resources remain debatable as well. The following section discusses how the ways of understanding culture are pictured within the teaching methods: what to teach and how to teach?

1.6.6.1. Concerns Related to The Cultural Syllabus

There have been many rigorous topics to increase the quality of cultural syllabus for foreign language learners. Yet, cultural content in foreign language education has always been subject to many discussions. When it comes into practice, it has been usually difficult for teachers to decide what aspects should be included at various levels of education. Should the primary focus be put on the history and people achievements in different times

and domains, or on their daily lives and practices? The suitable cultural syllabus to be taught remains a critical question.

Brooks (1968, pp. 124-128), for instance, when defining cultural learning, he proposes a list of 62 topics that he considers as 'hors d'oeuvres', ranging between culture product and practices. His list, by no means exhaustive he adds, includes topics such as greeting, folks, meals, games, comradeship, music, hobbies, festival, folklore, medicine and patterns of politeness. Before presenting these topics, Brooks adds that the learners' age and needs and language skills should be taken into account.

As an attempt to recognise the culture dimension in language teaching and learning, Chastain (1988, pp. 303-304) extends the cultural topics to be taught and learnt; Chastain introduces a list of 37 topics that are seen as important. An important component of his topics is the non-verbal language. Chastain believes that the non-verbal communication is vital for students. Chastain concludes that teaching such topics should be based on discussing similarities and differences between the learners' own culture and the target one.

However, Valette (1986) thinks that learners are still taught the wrong type of information. Kramsch (1991, p. 217) claims that culture, introduced so far, has always been reduced to what she calls 'the four Fs: foods, fairs, folklore and statistical facts'. Likewise, Stern (1992, p. 208) points out that by providing lists of items that cover only a few categories, such writers are not taking into account the dimension of culture. Stern sees that such suggested lists provide no more than cultural tid-bit. He also adds that though such topics are useful for foreign language learners, they do not solve the problem of the variety of cultural topics should be taught.

In this regard, Stern (1992, pp. 219-222) extends the topics to include persons and way of life suh as customs and expectations, such as the manners of removing shoes when entering a house, or behaviour of eating a meal. Stern emphasises that knowing about such topics make the language a living reality.

As it can be noticed from the suggested topics, culture teaching and learning is mainly presented into three major categories: product, practice and behaviours. The integrated cultural contents presented so far are supposed to give learners 'beacons' in order to familiarise themselves with the foreign culture and understand it better. However, Moran (2001, pp. 36-38) argues that although a threefold distinctions are crucial, there is

an important dimension that is missing, namely people; ergo, he has added two dimensions: communities and people (see Figure 1.3).

Communities include social context in which practices occur. Each community has a unique language used to describe and carry out the particular products and practices. Lastly, persons are the individual members of the community; each one has a distinct way in using language to express him/herself –tone of voice, intonation, pronunciation, communicative style, and preferred topics. The following table summarises Moran's view to dimentions of culture:

Cultural Dimensions	The Nature of Language and Culture
Products	The language used to describe and manipulate cultural products: arts, literature, architecture , music…
Practices	The language used to participate in cultural practices: marriage/funeral ceremony, eating, making conversation,etc.
Perspectives	The language used to identify, explain, and justify our perspectives: words, phrases, and sentences used to understand the values, belief, and attiudes.
Communities	The language ued to participate actively in cultural communities: variations in meaning and forms.
Persons	The language individuals use to express their unique identity within culture.

Table 1.2: Summary of Moran's dimensions of cultural topics (Moran, 2001).

In short, the above lists that mapping cultural topics aim at contributing to the design of a clearly identified syllabus that help teachers to provide cultural information in a more systematic way than it has often been done in foreign language classes. Nevertheless, the lack of a clearly defined syllabus can be a problem as in many language classes where teaching culture is still reduced to what is called big 'C' and small 'c' culture. Perhaps, this may have also been associated with the classrooms environment. Teachers are often hampered and restricted by timetable pressures. Learning language is a full-time process in itself. So many teachers may face a question: How to find time for teaching all the important aspects of culture? Second, teachers are not prepared to teach culture. Therefore, foreign language researchers suggest that teachers are required to have sufficient and adequate cultural knowledge. They should also be familiarised with various techniques and activities that have been developed to integrate culture in language classes.

1.6.6.2. Concerns Related to the Sources of Culture

The question surrounding the cultural syllabus to be introduced in the foreign language classes influence directly the source to be used along. The main point is not on the sources themselves as on their outcomes and effectiveness.Should teachers use authentic sources in culturally authentic contexts or non-authentic sources that are designed to meet some specific pedagogical purposes?

Brooks (1968, p. 32), for instance, warns against culture-related materials that are not selected thoroughly. According to him, *'What is selected for presentation must be authentic, typical, and important; otherwise false impressions may be created'*. As it is noted, Brooks believes that authentic materials are effective ways for developing learners' cultural skills. It is well acknowledged that the importance of using authentic teaching texts has been considered to be a virtue in communicative approach, as it is believed that authentic sources expose learners to cope with real life.

In contrast to Brooks, McKay (2000) stresses the importance of varying the teaching materials so that do not overload on western culture in ELT classrooms. McKay (2000, pp. 9-10) introduces three types of cultural materials teachers can use: target culture materials, learners' own culture materials and international target culture materials. She regards the international one as the best one since it covers a variety of knowledge from different cultures all over the world using the target language as well as it fosters learners' motivation.Along the same thought, and for the sake of cultural diversity, Artal, Carrion, & Monros (1997) mention two essential factors when selecting cultural material: first, materials that promote intercultural learning; and second, the culture that appears in the material.

However, there are some problems associated with the use of some materials. For example, most schools lack of the necessary equipments. In addition, the use of technology requires certain skills and training. Unfortunately, many case studies revealed that most teachers lack the necessary skills of technology regardless to the problem of large classroom and lack of time. In this vein, the main point is not the source of culture *per se*, but rather on their effectiveness and outcomes which can be measured only by teachers' skills of selection and application of them, and by the learners' performance.

Nevertheless, it is vital for teachers to consider some of the aforementioned factors in order to teach culture effectively to foreign language students, who usually lack a direct

contact with native speakers, and have no opportunity to discover how these speakers think, feel, and interact.

1.6.6.3. Concerns Related to Teachers

Apart from the problems associated with the topics and sources, there are some other obstacles that may lead culture to be peripheral in both materials and classroom instruction. For example, problems such as lack of consistent methods, lack of teaching experience, lack of cultural knowledge, teachers' negative attitude towards culture teaching, and lack of time are obstacles facing the teaching of culture.

Though the growing interest in culture teaching, Lafayette (1997) observed that there were a number of language teachers who still display negative attitudes towards culture teaching because simply they still associate it with the domain of anthropology rather than education. The same findings discovered by Yang and Chan (2016) in their investigation to the teaching culture barriers in the United States.

Byram and Feng (2005) mentioned teachers' lack of appropriate preparation; that is to say '*a systematic plan as to how to go about teaching intercultural competence, or as to how to deal with stereotypes and prejudice in the foreign language classroom*' (Sercu, 2002, p. 162). Teachers play a key role in teaching culture without, of course, reinforcing stereotypes or emitting biased opinions. But, as Brown (2007) observes, a teacher who lacks the skills on how to present different cultures in his/her classes will liable to turn his/her classrooms into places of reinforcement of prejudice and stereotype. He; therefore, (2007, p. 190) propounds that other cultures should not be oversimplified. According to him:

> In the bias of our own culture-bound worldview, we too often picture other cultures in an oversimplified manner, lumping cultural differences into exaggerated categories, and then view every person in a culture as possessing stereotypical traits.

Teachers should have awareness on how to address different identities and culture in order to reduce prejudice and stereotype and thus promote mutual understandings, and reinforce tolerance.

In connection with teachers' lack of adequate training, Vallet (1986) notes that the core problem may have to do with teachers' uncertainty of their specific teaching goals and

how to be adressed. Lack of adequate knowledge, appropriate teaching strategies and clear teaching goals and objectives can prevent them from building a rigid framework for setting instructive strategies around cultural themes.

1.6.6.4. Concerns Related to the Learners and the Classroom Atmospheres

There are some pedagogical problems to the teaching of culture that go beyond teachers. For instance, teachers may frequently have to deal with the dilemma of the overloaded curriculum, and insufficient time. In most cases, the number of hours allotted to the foreign language learning, for instance, is far from being enough to devleop learners' linguistic skills and cover the most cultural aspects associated with communicative competence. Under this circumstances, as Kramsch (2013) observes, teachers will be enforced to teach only the basic grammatical rules and vocabularies rather than dealing with unfamiliar everyday culture. At the best, their role can then be limited to the transmission of some factual information.

Another challenge to culture integration in language classes may have to do with the overcrowded classrooms. As it acknowledged, the major goal of teaching and learning any foreign language is to develop learners communicative skills, which, in return, requires an approach that support group works and learners' active participation. With overcrowded classrooms, the situation might be impossible, however. The characteristic of large classes as described by Hayes (1997, p. 109) is usually:

> ...noisy, some students who aren't interested in class will disturb the others...when we have the activities in class, it will be difficult to control or to solve their problems…It is difficult to control the students and … know what they have learned because there are a lot of students. Some may understand, but some may be not understood and the teacher does not know what to do.

As far as the teaching of culture is concerned, teachers may find it difficult to integrate culture in a proper way, or to keep their learners on task as they work in pair or group.

Besides, classes are generally heterogeneous. Learners come to schools with many different experiences and learning needs. The more the number of the learners is the

more the diversity of their needs is. Eddy (1999) describes the characteristics of learners in such atmosphere as follow:

> ➢ Auditory learners, the extraverted, who obtain information by hearing, and they often learn effectively from discussion-based and oral presentations;

> ➢ Visual learners, the introverted, who are less likely to speak and participate in class, but they do better through visual information (graphs, maps and pictures) which are useful in helping them;

> ➢ Kinetic-Tactile learners, often labeled 'hyperactive', who do better through movement and touch. Because this kind of learners like movement, they may take many notes and learn best when allowed to explore and experience their environment.

This requires teachers' expertise to adjust pace and diversity teaching/learning activities to comply with different learning preferences. One-tailored lesson fits all no longer responds to all tastes and interests. In this vein, Eddy (1999) calls teachers for diversifying the learning style in order to meet the needs of diverse learners.

Beyond the characteristic of classroom' environment, Tavares and Cavalcanti (1996) have further question learners' linguistic competence; they argue that by teaching culture, we further insert to our learners some new linguistics vocabularies and terms that are used with the cultural aspect emphasized, but *'Is this success possible when students do not possess the adequate linguistic competence to study this culture?'* (p. 23). Regarding our case, through the course of civilisation, the Algerian EFL students are not only offered information about some main aspects of life, history, society, and institutions associated with the target culture, but also great amount of vocabularies and lexical terms to be used in their communication, but when students possess adequate vocabularies, they will be unable to discuss cultural differences. Besides, learners may feel that they benefit better by concentrating only on the mastery of the language forms.

To go around, some, at least, of these pedagogical concerns, teachers should be up to date with the basic theories and methods of culture teaching and learning. Bromley (1993) introduces some elements that are necessarily for well culture integration:

> ➢ The lessons objectives, goals, and evaluation should be clearly defined;

➢ The chosen topics and designed activities should reflect the learners' interests and competence so that they will be able to actively participate in the classroom;

➢ The designed activities should include cultural similarities and differences so that to increase learners' cultural awareness about both the one's and the target culture.

To summarise with, one can observe that it has always been suggested that setting goals and objectives of the learning lesson are fundamental. It is always the first step before thinking of the type of culture contents or sources to be used.

1.6.7. Common Approaches to the Teaching of Culture

Like changes in the way culture has been understood, culture teaching approaches have also undergone changes. Lo Bianco, Liddicoat and Crozet (1999, p. 7) see that '*each change can be seen primarily as a reconceptualisation of culture and the role of culture in language teaching*, *which in return have consequences for what 'cultural competence' can be seen to be in each paradigm'*. When reviewing the way culture has been understood, discussed earlier, it is possible to identify three major approaches that are presented in language classes:

➢ The factual (big C culture),

➢ The sociological (small c culture),

➢ The intercultural approaches.

1.6.7.1. The Factual Culture Approach

One most common approach is the big 'C' culture, or static approach, which treats culture as facts or artifact; that is to say emphasising the static body of information by stressing on arts, institutions and factual knowledge of a society. The cultural competence that learners should gain is largely based on the ability to recall information. Language is used only for naming and reading different texts about theses contents. In this approach, the language learners do not use language for a communicative purpose, but only to notice the culture they are studying.

This fact-oriented approach has also been criticised for ignoring culture as a social construct, and representing the risk of reinforcing stereotypes among learners. Byram and

Feng (2005) warn about the 'Fact-oriented Approach' that may result from lack of appropriate preparation from teachers for teaching culture. Similarly, Tomalin and Stempleski (1993) call for an approach that moves away from the traditional one which emphasises the knowledge of factual information such as art, history, literature, what they term big 'C' to an approach that put more focus on ideas and behaviour, small 'c'.

1.6.7.2. The Socio-Culture Approach

The second approach is small 'c' approach that emphasises the everyday life. It emphasises the sociolinguistics aspects of language. That is to say, to treat culture as societal norms that include the target country's beliefs, values, behaviour, customs, traditions, rites, mode dress and act in certain situations, and the like. Hymes is considered the root of this cultural approach that started to be prevalent in the 1980s.

However, as it has been revealed in innumerable researches, despite the popularity of this approach, it did not prevent the teaching of culture from being neglected. In practice, the cultural content has often been uncovered from learning materials. In addition, even when culture is fully covered the main problem of this approach is that it excludes the intercultural contact. Learners remained only observers and interpreters of what occurs in the target culture with their own cultural preconceptions and even prejudices, which can lead to the danger of stereotyping the target culture.

As has been mentioned in earlier, these two approaches are presented at two different levels of education: at the lower levels of education, the emphasis is on small 'c' approach (everyday life), whereas, at the higher levels, the focus is mainly on big 'C' approach (history, institutions, and literature).

1.6.7.3. The Intercultural Approach

Liddicoat and Scarino (2009) suggest that a solid approach to culture teaching should integrate a wide range of understandings to culture. The main purpose of this approach is to treat culture as dynamic, social practice, and recognising its dimension. Lo Bianco et al., (1999, p. 11) observe that the intercultural-based teaching and learning has three fundamental aspects:

First, the use of intercultural approach embraces the teaching of a lingua-culture that strengthens the relationship between language and culture.

Second, the use of intercultural approach encourages comparison between two different cultures.

Third, it encourages intercultural exploration as it covers many cultural dimension that foreign language learners need to demonstrate as it affects a wide range of encounters, from narrowly interpersonal to broadly international.

Practically speaking, the intercultural approach recognises the dimensions of culture as it covers many cultural aspects such as:

> Knowledge of culture product, big 'C' culture (history, geography, literature, system of education, economic and political institutions, beliefs, etc);

> Knowledge of the daily practices, small 'c' culture (family, customs, traditions of holidays, celebrations and festivals, manners, and social behaviours such as weddings, funerals, etc);

> The nonlinguistic behaviours, or the paralanguage, that accompany the linguistic communication. For example, the bodies movement like smiling, hands waving, touching each other, eye contact; intonation and tone of voice like calling somebody or whispering, and the like, which are vital for successful cross - communication;

> The pragmatic language that is concerned with what people intend to do with their words and what makes their intention clear in order to help learners interpret and act upon them.

Because language learning requires an interpretation to the meanings underlies its use, the four meanings of cultural knowledge grouped above include both the spoken (verbal) and the unspoken (non-verbal) language that is created by a certain community. The learners can be given a huge opportunity to be familiar with a wide range of visible and invisible culture so that to reduce any future misunderstanding.

Most importantly, the intercultural approach recognises the role of foreign language learners'culture by attempting to create intercultural speakers who are able to act as mediators and interpreters between their culture and the target one.

This approach urges foreign language teachers to help their learners not to be, what Bennett and Bennett (2004) call, *'being fluent fool'* through designing appropriate

strategies that cover some main cultural aspects and some teaching techniques and materials in order to help learners interact properly in the target language and culture.

To sum up with, one can say that cultural knowledge cover different realities, but, admittedly, it is basically configured with conflicting parameters: big 'C' culture, history of civilisation that is structured in different disciplines, and small 'c' culture, that is linked to social context.

1.7. Conclusion

Traditionally language and culture have been treated separately, but more recently second and foreign language educators have begun to realise that linguistic competence alone is not enough for a learner to be truly proficient in the language. They argue that learners need to understand the culture in which the target language is taught. In this chapter, it was argued that it becomes truism to talk about the place of culture in the language classes. Culture is necessary to shape the study of language as it gives the language class its spirit. Yet the ways of culture integration in the language classes, be it second or foreign, remains hotly debatable.

Therefore, this chapter looked at some basic concepts related to culture teaching and learning. They were the most basic issues in the study of culture. These include how culture was defined from different perspectives, focusing chiefly on those related to the teaching of language and relevant to the current study. Additionally, this chapter provided an overview regarding the relationships between language and culture, emphasising on those theories that paved the way to its place the educational setting. Since the different ways of defining culture affected its ways of teaching, different debatable arguments over the topics, sources, and approaches to culture teaching and learning were stressfully explained in this chapter.

In the following chapter, we shall expand the topics to explore some other related areas. This will be the notion of intercultural teaching and learning.

Notes to Chapter One

¹) Mine translation: See in Arabic Ibn Khaldoun's '*Elmukadimah..* Book number one (*Elm alumran).*

²) Mine translation: See in Arabic Malek Bennabi's '*Shurut Enahdah'.* Trans. Meskawi, O and Abdul-Sabur, C. (pp. 816-148).

³) Linguistic relativity principle is a hypothesis that advanced by the linguists Edward Sapir (1884 – 1939) and his fellow Benjamin Whorf (1897 – 1941). According to them different languages provide different ways of perceiving and expressing the world around us, thus leading their speakers to conceive of the world in different ways (Kramsch, 1998, p. 129).

⁴) The term 'context' is referred to in wide-ranging ways, broad and specific. The relevance of context of stuation in which 'speech events took place' was established by the anthropologist Malinowski (1923) who wrote (1923, p. 307):

> utterance and situation are bound up inextricably with each other and the context of situation is indispensable for the understanding of the words. Exactly as in the reality of spoken or written languages, a word without linguistic context is a mere figment and stands for nothing by itself, so in the reality of a spoken living tongue, the utterance has no meaning except in the context of situation.

CHAPTER TWO:

INTERCULTURAL LANGUAGE TEACHING AND

LEARNING: AN ALTERNATIVE APPROACH

Chapter Two:
Intercultural Language Teaching and Learning: An Alternative Approach

2.1. Introduction

In the previous chapter, we began with providing some analytical and theoretical discussion related to the teaching and learning of the target language and culture. As it has been discussed, language and culture are two faces of the same page; once people start learning the foreign language, they ride the train of its culture simultaneously and unconsciously. As an extension to the previous chapter, we shall argue in this chapter that once interaction between people of different cultures takes place, their communication is essentially intercultural. The notion of intercultural education is then the main concern in this chapter.

Recognising the utility of intercultural communication in foreign language classrooms, the main body of this chapter focuses primarily on the notion of intercultural teaching and learning in foreign language classes in general, and English in particular. It provides some analytical and theoretical background and relative virtues to the implementation of intercultural education as an aim to the teaching and learning foreign languages.

As far as the teaching and learning of English is concerned, in the light of its status as a global language, this chapter presents some controversial views related to the teaching of English culture, and looking at some reasons and aims underlying the adoption of such approach in English classes. In the last section, we shall be looking at some strategies and techniques that are relevant to intercultural teaching and learning.

2.2. What is Intercultural Teaching and Learning?

As has been discussed in chapter one (**section 1.2.3**), the scholars researches investigating language and communication assert that the cultural behaviours and meanings of any speech community are constantly changing as a result of constant interactions with other people. Thus, those who live in the same speech community, speaking the same language, but do not share the same social norms are in need to increase their knowledge about each other in order to avoid their cultural mistakes and misunderstanding. For instance, when taking the Algerian context, some nonverbal

features or daily used words in some regions in Algeria are considered as being rude and even offensive in other regions even though the same religion and the language code is used.

The same goes for people who live in different nationalities. In the widest context, as the world today becomes a small village within the wave of globalisation, as the result interactional source of technology and media, one does not need a visa to communicate with someone in the Far East. Space is reduced to a small box in which the flow of information and contact between cultures is easier. Thus, no one is hidden in front of this tectonic change. What is happening in one part of any speech community is no more anonymous to other speech communities; ergo, when the increasingly interactions with people of different cultures becomes inevitable, gaining cultural knowledge about the other is crucial.

In both cases, communication, whether between people of the same nationality who do not share the same social norms, or between people of different nationalities, is essentially intercultural. Based on this view, and by way of definition, the term intercultural refers to '*the meeting of two cultures or two languages across the political boundaries of nations-states [and] within the boundaries of the same national language*' (Kramsch, 1998, p. 81). In the context of the teaching of foreign language, an intercultural education aims at enabling learners to mediate successfully between two languages and cultures while maintaining their own, and thus communicate effectively in cross-cultural contexts. Different terms are used to refer to this communicative interaction.

According to Kramsch (1998), this ability of learning is called cross-cultural, intercultural, or multicultural communication. Other used terms include cross-cultural awareness, 'cross-cultural competence', 'cross-cultural capability', 'cross-cultural skills', 'inter-cultural studies', 'intercultural communication', 'intercultural effectiveness', 'intercultural awareness' and 'intercultural competence', 'intercultural communicative competence'. Henceforth any of the terms are used interchangeably in this study.

2.3. The Goal of Intercultural Teaching and Learning

Within the globalisation[1] of the world, it becomes a sine qua non to learn foreign languages. In many countries, there are at least two foreign languages are school subjects. However, as stated in chapter one, learning a foreign language from a grammar book or a

dictionary is not enough. There are some language rules that determine people interaction. These rules which are understood only by native speakers are often hidden from language learners because in most cases the meanings of everyday language are implied, not explicitly stated. Many foreign language learners may have clear understanding of most words, but they are unable to understand the real meaning of the salient.

For example, as explained in chapter one **(section 1.5.3)**, the Algerian student fails to understand the cashier' question *'how are you today?'* that does not require him to go into depth discussion. Again as in the other example **(section: 1.5.3)**, the Asian speaker fails to recognise the English speaker saying *'nice to meet you'* for the second time that means he has finished talking and he has to go. The communication failure in both examples may probably cause future conflict. Whilst the Algerian may consider the British impolite, and vice versa, the Asian may consider the English speaker impolite, and vice versa.

Another frequently cited example of cultural differences is that presented by Gumperz et al., (1979, pp. 21–24, quoted in Kramsch, 1998, pp. 30-31).

This example shows cultural differences resulting in mis-communication in the setting of a British bank.

> *Customer:* Excuse me.
>
> *Cashier:* Yes, sir.
>
> *Customer:* I want to deposit some MONEY.
>
> *Cashier:* Oh. I see. OK. You'll need a deposit form then.
>
> *Customer:* Yes. NO, NO. This is the WRONG one.
>
> *Cashier:* Sorry?
>
> *Customer:* I got my account in WEMBLEY.
>
> *Cashier:* Oh you need a Giro form then.
>
> *Customer:* Yes, Giro form.
>
> *Cashier:* Why didn't you say so the first time?
>
> *Customer:* Sorry, Didn't KNOW.
>
> *Cashier:* All right?
>
> *Customer:* Thank you.

The items that the customer emphasises are in ITALIC. According to Gumperz et al., (1979), depending on the way the conversation is carried out, it seems that the customer and the cashier are from different national cultures; the cashier is a British native speaker, and customer is Asian speaker. Kramsch (1998) attributes the misunderstanding in this exchange to the lack of pragmatic coherence.

As the tone of the Asian-English speaker's voice rises and falls on ' MONEY', the British-English speaker might think that the Asian- English speaker is being pushy and rude; if the cashier is an Asian, he/she would probably not take this sentence as either rude or pushy. Similarly, the cashier emphasis on the 'GIRO' and on 'All RIGHT?' might be heard by the Asian as indication of an over-emotional or an irritated reaction from the cashier. The result is that neither participant is very happy.

Simple behaviour related to non-verbal communication may also offend others; lack of awareness to the messages sent through body language, vocal qualities, and the use of time, space, dress and even smell is enough to offend other cultures. For instance, whilst eye contact in some context is a sign of interest and engagement in conversation, in other context is seen as being something rude. Again, while a thumb up in some context indicates that everything is good, in other context is considered as being very offensive.

These brief examples show that people of different cultures may speak the same language, but they do not always understand each other, or, in some cases, they offend each other. They also show how intercultural miscommunication can be occurred. That is why intercultural communication comes to the fore.

The Common European Framework of Reference for Languages (CEFR), for instance, calls for the move towards intercultural education by stating that

> [i]n an intercultural approach, it is a central objective of language learning to promote the favourable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture (2001, p. 1).

In other words, intercultural communication comes to the ground to help foreign languages learners develop the ability '*to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts*' (Bennett and

Bennett, 2004; Byram, 1997; Byram, Gribkova and Starkey, 2002; and others, cited in Lázár et al., 2007). So as an educational aim, the role of the intercultural approach in teaching and learning foreign languages is to help learners develop the ability to send and receive messages across languages and cultures in successful ways, and thus helping them overcome their communication failures and misunderstandings associated with their lack of awareness to some language rules.

Its role, as noted earlier, does not relate only to those who live in different countries or regions, but it also relates to those who live in the same city or region, but they do not share the same social group and cultures, who look for their social coherence through promoting intercultural education. For instance, some parts of Europe, United States, Canada, Australia, and the like.

2.4. Intercultural Teaching and Learning in Higher Education

Due to the internationalisation of higher education, foreign language teachers are becoming especially aware of the importance of promoting intercultural skills in their classrooms. As part of the Bologna Process[2] project, for instance, the European report project defines the essential competencies that are expected to be demonstrated from the graduates of the European universities. One of the areas of agreement was the very low priority attached to students having:

> ➢ The ability to work in an international context;
>
> ➢ An appreciation of diversity and multiculturality;
>
> ➢ An understanding of cultures and customs of other countries.

(Quoted in Gonzalez and Wagnaar, 2003, P. 173)

Three of these generic competencies are related to intercultural learning. When reflecting on this issue, Stier (2006, p. 9) considers that higher education should help students function effectively in intercultural-interaction situations, and accordingly, increase their future employability. That is, higher education should play a fundamental role in providing intercultural training and preparing students to understand and accept cultural diversity. This kind of internationalisation calls for new methodologies that can help students achieve intercultural skills in order to interact efficiently in intercultural situations.

This growing need suggests the need for a development of a pedagogical approach at higher education, a pedagogical approach that would allow learners, the future teachers, or professionals, to act as ambassadors of their own and the foreign culture.

2.5. Intercultural Teaching and Learning as an Approach to Foreign Languages Teaching

Basic assumptions about why and how people learn have shaped the way in which languages have been taught. Having been influenced by theories and psychology of learning, many teaching methods and approaches have changed over times. They just emerge and disappear. Yet the aim has always been to find new and therefore better methods of teaching and learning. Methods such as Grammar-Translation Method, Direct Method, Audio-Lingual Method, and Communicative Teaching Method are well known in foreign language teaching. The ultimate aim has always been the communicative competence in the target language.

However, due to some global variables, the theoretical assumptions underlying the views towards the nature of language teaching and learning has been changed. The notion of intercultural teaching and learning approach has become, in the modern world, at the very heart of many social and educational disciplines. What are then the theoretical assumptions that have led to the emergence of intercultural education in the foreign language classroom?

2.5.1. Theoretical Assumptions behind the Intercultural Teaching and Learning Approach

In the following section, the theoretical assumptions that contribute to the emergence of the intercultural teaching and learning as an alternative approach in the foreign language classroom are emphasised. This includes some the effect of globalisation on education and the language competence like linguistic competence, communicative competence and intercultural competence, with regard to the status of English today and its direct and indirect influence to the underlying changes.

2.5.1.1. Language Teaching in the Globalized World

In the light of the globalisation associated with the spread of information communication technology, the nature and the role of culture in language teaching have

been changed. Accordingly, according to Kramsch, (1996), a great deal of political pressure has been put on second and foreign language educators to help solve the present social and economic problems through an appropriate teaching approach. Based on this, some states like Europe, the United States, Canada, and Australia regard intercultural education a fundamental Goal in creating and maintaining their social cohesion.

The Recommendations R (82) 18 of the Committee of Ministers of the Council of Europe[3], for instance, stresses the importance of advancing interculturality in order *'to convert the linguistic and cultural diversity from a barrier to communication into a source of mutual enrichment and understanding' (* cited in the Council of Europe, 2001, p.2). This means that intercultural education is seen as a way of promoting mutual understanding and tolerance in which people can live in cohesive societies without any future social conflict.

All of Europe, the United States, Australia, and Canada embark some qualitative studies that examined the views of teachers about the place of culture in language teaching. Though they did not show how to deal with cultural studies in a practical manner, they all agreed on the importance of including other theoretical and practical elements in language teachers training programmes. For example, group of researchers and scholars (Byram, 1989; Kramsch, 1993; Seely, 1993), to name but a few, present a new teaching approach that takes into account both the learners' local culture and the foreign one.

Since then notable researches on what becomes known 'intercultural studies to second language learning' were done in schools and colleges, and many courses and seminars were held by state institutions such as the British Council. According to Byram and al., (2013), the Council of Europe was concerned with the development of intercultural competence for three major reasons: human rights, democracy, and the rule of law. These three principles are seen a way to live in cohesive society that is managing through democratic institutions, justice and equality that are enforced through the rule of law.

In the view of that, a working group, preparing modern language teachers in England and Wales for a revised national curriculum, defined the curricular aims of modern languages teaching in accord with the goals of an intercultural approach. According to Byram et al., (1994, p. 15), The Working Group proposed that learners should have the opportunity to:

> ➢ Appreciate the similarities and differences between their own and cultures of the communities/countries where the target language is spoken;

> ➢ Identify with the experience and perspective of people in the countries and communities where the target language is spoken;

> ➢ Use this knowledge to develop a more objective view of their own customs and ways of thinking.

Along the same aim, ATESL curriculum development in Alberta[4], Canada, (2009) addresses the multicultural nature of the Canadian contexts by recognising the importance of advancing its learners' intercultural communicative competence, and how to develop their ability to communicate effectively and appropriately in English (Alberta Teachers of English as a Second Language, 2009).

Recognising the multicultural context has also drawn Australia to take a number of developments at both policy and curriculum level. The 2008 National Declaration on Educational Goals for Young Australians, for instance, recognises languages as a key learning area in the National Declaration. In 2007, a report released by the states of Australia stressed that the diversity of the Australian work force requires an intercultural engagement, communication and understanding (in Liddicoat and Scarino, 2009).

To achieve this goal, a number of guidelines for different schooling levels, including printed booklets and CD-ROMs on the theory and practice of developing intercultural communicative competence, were produced. In addition, many teaching training programmes and seminars were held in order to help teachers to be aware of the new requirements.

2.5.1.2. Changes in the Models of Language Competence

Language theorists and scholars agree and disagree respectively about the meaning of language, largely because of the nature of language and how should be best acquired. Thus, the way language has been taught and learned has been the result of the way language has been understood. This is because our understandings of language affect the ways we teach languages. The answer to the question of the reason behind the adoption of intercultural teaching and learning in language classes can be examined considerably through the development of some models of language competence, namely linguistic competence and communicative competence.

2.5.1.2.1. From Linguistic Competence to Communicative Competence

In his book *'Aspects of the Theory of Syntax'* (1965), and as a reaction to the behaviourism view that second language learning as imitation and habit formation, Chomsky suggests that human capacity of language is not essentially general intelligence nor learning ability, but an innate capacity, that is uninfluenced by social experience. He defines this human capacity as follows:

> an innate and universal linguistic provision, which is acquired neither by the influence of the environment nor by the process of learning by a speaker of a language as first language or mother tongue (1965, p. 4).

Chomsky argues that a newborn is born with special preprogrammed knowledge – called it grammar. In other words, everyone is born with an innate ready-stand-by mechanism that needs only vocabulary enrichment. For Chomsky, people may speak different languages that are different solely at a level of their surface structure, but they are governed by same common rules that are universal, calling it Universal Grammar (UG), which is the basis of people competence in a particular language that they go on to speak later.

Example:

Mother ⟶ English

Mutter ⟶ German

Maman ⟶ French

Omi (امی) ⟶ Arabic

Chomsky refers to this innate capacity or code as 'competence', and its actual use as 'performance'.

Practically speaking, to generate new sentences, the language learners are supposed only to learn the rules and patterns that govern the process of making sentences. The focus on the teaching and learning process is emphasised on the grammatical forms basis (i.e. morphological forms, phonological forms, lexical items, syntactic patterns).

Conversely, with regard to language teaching, this view has been questioned as it neither develops learners communicative skills as the focus tend to be on the rule of

sentence formation nor helps them know how to bring these parts together in communication. Undeniably, linguistic competence is a momentous skill, yet it is not all since one can master the rules of sentence formation and still not be able to use the language for meaningful communication.

As a deliberate contrast to Chomsky's idea of linguistics competence and his failure to account for language variation, Hymes (1962, 1972) strongly points out that it is erroneous to assume that language is simply a system of innate rules, but it is also a *'social reality'* which these rules are used to achieve communication. In other words, Hymes argues that language cannot be detached from the context in which it is used. In his examination to the way human use language in different social context, as discussed in chapter one, Hymes (1972) proposes, as an aim for any language learners, the term communicative competence which designates an interpretation and negotiation of language meaning that carries out a socio-cultural perspective. As Hymes (1972, pp. 277- 278) succinctly points out:

> a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate, [and] he or she acquires competence as to when to speak, when not, and as to what to talk about, with whom, when, where, in what manner.

What Hymes suggests from the above quote is that an appropriate, *suitability,* use of language requires not only the grammatical competence, but also the contextual relevance to suit the situation in which communication takes place. That is said, the participants *(who is talking to whom)*; the topic *(what is being communicated about)*; the setting *(where the communication takes place)*; the function *(the purpose of the communication).* In other words, to communicate appropriately, a learner has to know how to say the right words at the right time in a proper way.

As have been seen in chapter one **(section 1.5.2)**, Ray's awareness of the participants and the settings required him to use two different language styles and even two voice tones to convey the same message. Similarly, as seen in section **(1.5.3)**, the foreign speakers lack understanding of the native speakers' meaning led them to fall in communication failure. So a native English speaker does not only know to put an auxiliary verb before the subject to ask for something like *'can you lend me your pen?''*, but he/she also knows that they

have to add '*please*'. Furthermore, the auxiliary verb can vary according to the addressee's status (i.e. could, would).

Influenced by this theory, the teaching of language as a system in isolation has been widened to include communicative events – the socially appropriate language use- in which culture has become a vital component. This can be seen through Canale and Swain (1981) model of the communicative competence that was established to *'lead to more useful and effective second language teaching and allow more valid and reliable measurement of second language communication skills'* (ibid, p. 01).

This theoretical framework model consists of four fundamental areas of knowledge and skills that identify the major language and cultural components to be taught:

a) Linguistic competence: It focuses on the knowledge of language code; that is to say language rules of grammar and vocabulary that are required for constructing the meanings, i.e., syntax, morphology, and semantics, the rules that govern words and sentences to make meaning.

b) Sociolinguistic competence: As Hymes suggests, it has to do with the knowledge of language in the sociolinguistic contexts. That is to say, it focuses on knowing and understanding how to use utterances appropriately in different socio-cultural contexts such as the participants, social status of the participants, purpose of the interaction, and the topic being communicated about with the relationships among the people who are communicating.

c) Discourse competence: This component is concerned with rules of cohesions and coherence in spoken and written texts; once learners gain the language words, phrases, sentences and structure, discourse competence's role is to help learners know how to combine those grammatical forms and meanings to achieve a unified spoken and written text so that to be clear and properly understood.

d) Strategic competence: This component deals with the mastery of verbal and non-verbal communication strategies in order to overcome any breakdown of communication that is the result of some limiting conditions or insufficient competence.

These four components of communicative competence have fundamentally been seen vital in second and foreign language classes for that they recognise the culture of the language being taught and learnt.

In his revision to Canale and Swain's description of communicative competence, Van Ek (1986, p. 8) introduces two further sub-competences: Socio-cultural competence: it deals with awareness of the socio-cultural context of the target language community, and how this context affects their language use. Social competence: it deals with the ability of using the social strategies appropriately to achieve successful communicative' goals.

Another elaborated model to communicative competence is of Bachman (1990). In the above models, Bachman adds pragmatic competence, in which competence embraces not only appropriateness, the sociolinguistic competence, but also the communication of speaker intentions.

Embracing this view, educators and teachers have often believed in the need for using the target language for communicative purposes in their classrooms. Practically, the teaching techniques are organised on the basis of communicative functions (e.g. apologising, describing, inviting, promising) that learners need to know, with emphasising the ways particular grammatical forms can be used to express these functions appropriately.

2.5.1.2.2. From Communicative Competence to Intercultural Communicative Competence

Despite the popularity of the communicative competence, it has been criticised for different reasons:

First, conceptually, while simulated activities such as role-plays, information gaps, and others are some of the teaching techniques are tailored to develop learners' cultural skills, most practitioners and teachers believe that communication in the target language has to do only with developing their learners' oral communication. Fenner (2006) notes that these classroom activities make foreign language classrooms only a place of oral activities by focusing on everyday situations and dialogues students might find useful when travelling. Within this situation, the teaching practice shifts from treating culture as *'information conveyed by the language'* to *'a feature of language itself'* Kramsch (1993,p. 8).This what makes researchers like Stern (1992) appealing English language teachers to focus not just on the target language, but also on how it is used by its people in particular situations.

Second, as has been observed by Byram (1997, p. 21), there are two flaws in the model CLT: The first one is associated with cultural components required by the foreign language learners. For Byram, it is practically impossible for language learners to have the *'same mastery over a language as an [educated] native speaker'.* In other words, it is difficult to translate all the cultural components into practice, especially in the non-natives classroom. The second flaw is associated with the fact that language learners are expected to abandon their language and culture in favour of acquiring the native one – a subconscious clash of culture is being generated in inside the learners who is forced to clear the way to a new culture on the expense of their own culture.

To explain, in the modern age, our young generations have become influenced by the western culture, and when the taught cultural syllabuses focus on the surface of culture that deal only with the target community's achievements, the influence will likely be increased.

The appropriateness of communicative competence as an interactional teaching and learning goal has also been called into question for global variables. For instance, the increased personal mobility, immigration, and the easy access to information has produced a reality of that all people in the sphere of life today become in need to develop an ability to communicate across boundaries and negotiate meaning across languages and cultures, in which a range of languages and cultural contexts become important to be explored. And in these contexts, cultures become as habitual patterns for successful interaction.

Under this global situation, a critical question generates itself. If communicative competence is, as Gumperz & Hymes (1972, p. vii) point out, *'what a speaker needs to know in order to be able to communicate appropriately within a particular speech community',* what do our learners 'need to know' today in order to communicate effectively? Arguably, the communicative competence focuses on the acquisition of a set of competences, but it does not really address what means to be competent in reaction with people across cultures. It does not address strategies in intercultural learning to develop the understanding of one's own culture and others groups, and how this may affect communication and relationships.

Therefore, for effective communication, language educators and researchers address the importance of how to use the language in the negotiation of meaning within the intercultural settings. This is partly why term "intercultural competence" or sometimes 'intercultural communicative competence' has been introduced by language scholars to try

and make more explicit what is meant by 'what a speaker needs to know' in order to communicate effectively.

This new tendency aims for a teaching model that does not treat culture as set of factual information, including the sociolinguistic conventions for language use nor as meanings to be interpreted. But, it aims at placing culture as *'a place of struggle between the learners' meanings and those of native speakers'* (Kramsch, 1993, p. 24). In other words, it aims at putting learners in a position of languages and cultures mediators and interpreters, who *'can link knowledge of other cultures to their language competence through their ability to use language appropriately'* Byram (2000, p. 10). Kramsch (1993) describes this ability of transcending both cultures as *'third place'*. Based on this tendency, the goal of language teaching is no longer defined in terms of the acquisition of communicative competence in a foreign language; instead, it is defined in terms of intercultural communicative competence that emphasise the acquisition of *'interactional competence'*[5] and learning how to learn about culture.

To achieve this learning competence, learners become required to understand how intercultural interaction takes place taking into account their and others' social identities with the ability of finding out for themselves more about the people with whom they are communicating.

2.5.2.3. From Native Speaker Model to Intercultural Speaker Model

Byram (1997, p. 9) indicates *'When Hymes proposed the term communicative competence he was not thinking of foreign language teaching and learning',* but his idea was based on the ability of speaker should have in his/her first language.

Supposing Hymes was thinking about the foreign language teaching and learning, this would mean that the communicative competencies presented by Canale, Swain, Van Ek, and Bachman, discussed earlier, are essential elements for foreign language learners to fully participate in the target language and culture. This means that second and foreign language learners are expected to acquire the accurate forms of the target language, and how to use these forms in given social situations in the target language setting in order to achieve effective meanings for the native speaker. In this sense, the native speaker of the target language becomes a central element for the success of the learning process, and the learning of foreign language as, Alpetkin (2002, p. 58) notes, becomes a kind of

'enculturation' may lead the learners attempt to imitate the context of native speakers with its full conventional meanings.

For these reasons, communicative competence has been criticised and challenged as *'...neither appropriate nor desirable for learners to model themselves on native speakers with respect to the learning about and acquiring an understanding of another culture'* (Byram et al., 2002, p. 5). In other words, it takes the native speaker as model and ideal in learning the target language and culture, ignoring what is required for successful communication between people of different cultures and origins.

Alternatively, the 'intercultural speaker model' is suggested as an alternative, treating language as culture learning continuum process that makes the foreign language learners take a double perspective of their values, beliefs and behaviours, and of the target ones.

The Intercultural speaker

LANGUAGE-AS-CULTURE LEARNING CONTINUUM

The Mono-lingual/cultural speaker
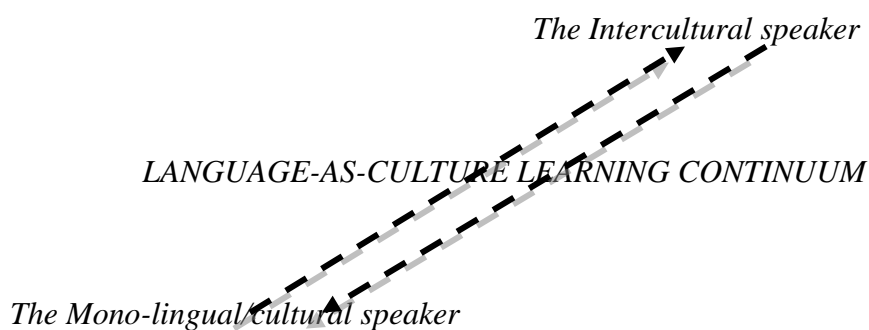
Figure 2.1: Language-as-culture learning continuum.

In this case, native and non-nativeness become less important if a learner's communicative competence is put into the wider context of intercultural competence as the ultimate instructional goal in foreign language learning. This in return would require a different teaching pedagogy, a pedagogy that would be based on the construct of the intercultural speaker who, according to Fleming and Byram (1998), should:

> has knowledge of one or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which he has not been prepared directly (p. 9).

What does this quote mean? A competent intercultural speaker conceived to be a proficient in both languages and able to mediate successful interaction between his/her

culture and the target ones. But this does not mean to abandon their identity. Byram (1997) and the CEFR (2001) make an emphasis that language learners are not expected to abandon their social identity in favour of another; instead, language learners are truly social agents whose identity should be presented and enhanced through their contact and experience with other people, and through their learning of other cultures.

2.5.2.4. Towards Finding Learners' Third Space Position

Through the examination of the intercultural speaker model, it can be noticed that the goal is to help foreign language learners develop a vantage point from which the foreign language learner will be able to understand, compare, and mediate between his/her home culture and the target one. In other words, to help learners develop, what Kramsch (1993) calls 'the third space', also called 'third culture or sphere of interculturality', *'a process of positioning the self both inside and outside the discourse of others'* (Kramsch, 2011, p. 359). Kramsch (1993) believes that studying a second language involves language crossing, or *'living, speaking and interacting in between spaces, across multiple languages or varieties of the same language'*. This quotation explicitly indicates that both the first language and the foreign one should be put side by side, and that being competent in foreign language involves knowledge and understanding of the culture of its people, and an ability to relate their culture to our own first language and culture.

In practice, in order to occupy the 'in between space', or 'third space', Kramsch (1993) asserts that learners should observe and reflect on both their own and the target culture. Within this space, Kramsch believes that culture learning should be based on comparing between two cultural differences. However, it is not a merely an ability of comparing between the two cultures. Learners have to develop certain skills in order to be able to discuss and negotiate cultural differences. It is not like to gain an understanding of their own culture, nor like the target one, but a development of a position that moves beyond both. That is to say, developments of individual interpretations, in which learners choose their own meanings that suit their personal view.

Retelling it differently, the learners' third place can be summarised as follows:

Culture 1

Culture 2

The 3rd Space
- observe
- Compare
- Reflect
- Mediate
- Interpret

63
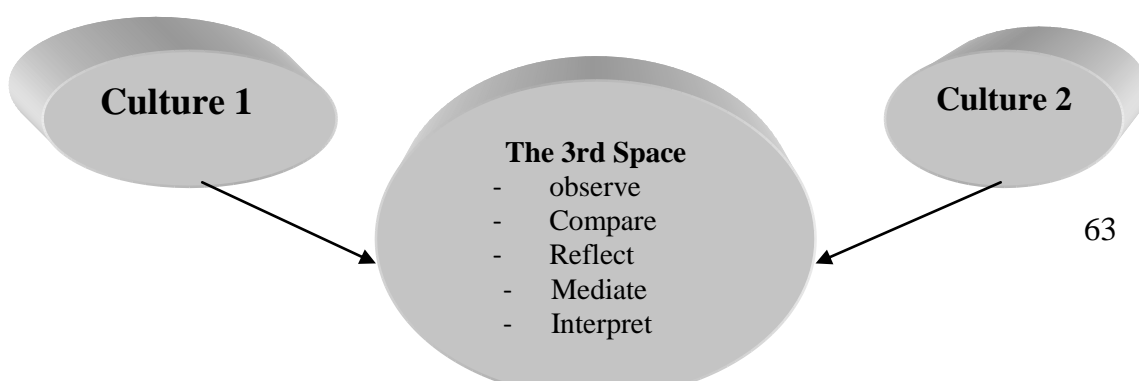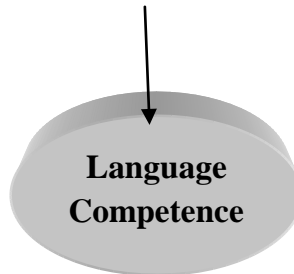
Figure 2.2: The Foreign Language Learner' Third Space position

By way of conclusion, Kramsch concept of third 'space' are meant in the first place to help learners interact in comfortable ways with people from the other culture while in the same time maintaining one's own identity. In this way, English learners will avoid trying imitating or adjusting themselves to the norm of the English native speaker.

2.6. Intercultural Teaching/Learning and the English Language

The history of teaching methods is a history of teaching English; teaching methods emerged and faded with one aim: develop ESL/EFL learners' communicative skills.

Researches in second language acquisition indicate that learning foreign language in general is a demanding process. With the status of English today; however, it becomes more complex since English becomes more socially demanded. The following section is devoted to the current issue regarding English language and culture: Englishes and what culture to teach?

2.6.1. The Status of the English Language

It is unquestionable that English today enjoy a significant status as the worldwide spoken language by some 1.75 billion people worldwide – that's one in every four, and it is forecasted that by 2020 two billion people will be using it – or learning to use it. It becomes part of daily life of many people for many reasons: enjoyment, academic, economic, and other purposes. It is spoken throughout the world either as a first or second language, not only with English speakers, but also with people of different first languages. Enjoying its status as the first used language for communication in the world makes it compulsory for every person to learn it.

In fact, in some countries like Malaysia, Singapore, Namibia, for instance, English is gained a status of an official language. The reason is that language planners and decisions makers looked at English as a way of solving the socio-economic problems. Being a speech community of four major ethnic groups, Malay, Mandarin, Bahasa, and Tamil, English in Singapore is gained a status of official language – a language of inter-ethnic and international communication, and because of such social role in these countries, Crystal (1997) comments, its mastering should be done as early as possible.

Crystal (1997) describes its status as *'global language'*[6] where it started to have *'a special role that is recognized in every country in the world'*. The prominent characteristic of a global language is that it is the most widely used language in communication in most places in the world, either as an official language or language of administration.

Such status has actually a historical background. The spread of English has been a consequence of British imperialism in large parts of Asia and Africa, in which it imposed itself to becoming *'a symbol of modernization, a key to expanded functional roles and an extra arm for success and mobility in culturally and linguistically complex and pluralistic societies'* (Kachru, 1985, p. 1). English growth has further been accelerated by the expanding power of the United States in every domain: military, politics, economics. If the English spread was due to physical contacts in the past centuries, today technology has enabled to cross the boundaries without any physical contact that has previously been necessary. It is rarely to watch or hear films, songs, or TV programmes in other languages than English. The emergence of the internet and social media as a global communication channel, are mutually reinforcing the English spread. To access the internet, one has to know at least the basics of English. This influence ensures the use of English in order to participate successfully in the global market.

This situation of English spread is described by the Indian scholar Braj Kachru (1985) as one in which exists in three concentric circles: *the inner circle* of the predominantly English-speaking countries; *the outer circle* of the former colonies where English is an official language; and *the expanding circle* where English is neither an official nor a former colonial language, but it is increasingly part of many people daily lives (see figure 2.3).

Inner Circle

eg: UK, USA, Australia…

Outer Circle

eg: India, Jamaica, Singapore, Philippines…

Expanding Circle

eg: Holand, China, Russia, Japan, Brazil …
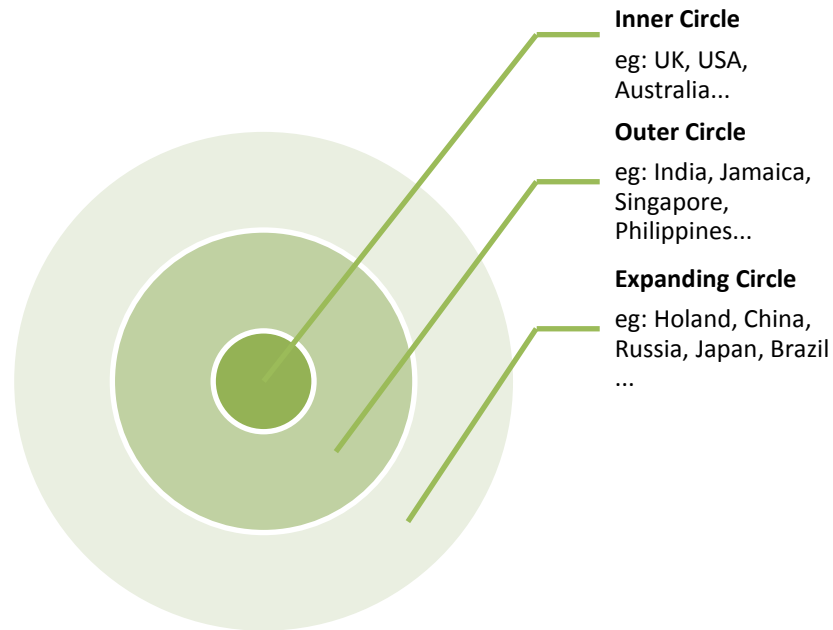
Figure 2.3: Kachru's three circles of Englishes (adapted and quoted in Crystal, 1997, p. 61).

As figure 2.3 shows, the number of the non-native English speakers outnumbers the native English speakers. Commenting of Kachru model, Graddol (1997, p.10) adds that as the three circles of English overlap with the 'centre of gravity' shifting towards L2 English speakers, at the start of the 21st century *'those who speak English as second or foreign language will determine its world future'*. That is to say, the native English may lose the privilege of deciding the way to be taught.

This is because, after generations of contact and usage, new English varieties in the outer circle have emerged, in India, Singapore, Hong Kong, Nigeria, and the Caribbean, in which English is indigenised in a way that takes the local colorations of these countries that is distinguished from British or American English.

For example, According to Kent and Siegel (2003), the Hawain English word da (as in da table, da Bag Man, da guy) and one (as in one guy, one tee-shirt, one plate lunch) has the similar meaning of the definite article the and indefinite article a/an in other English varieties.

Therefore, commenting on Gumperz et al., (1979) example in (**section 2.3),** Kachru and Smith (2008) argue that it is not only a matter of cultural differences, nor about, as Kramsch (1998) comments, lack of pragmatic coherence, but it is a matter of English stress and rhythm differences between the Inner Circle and the Outer Circle. The rule of stress in

words in the Outer Circle does not follow the rules that operate in the Inner Circle. For example, to mention only few, the words *'success* for *su'ccess, and recog'nise* for *'recognis*e.

This cannot be surprising; sociolinguists studying language in society found that extensive contact between languages usually leads to substantial changes in its structure and use. Therefore, as it socially occurs to the evolution of any language, it is not surprising to find some Indian or Singaporean vernacular words in the English language. Apart from that, there are some other variations at the lexical, syntactic, phonological, phonetic levels.

Based on this, after generations of contact and usage, English of people of the outer circle is regarded as just another indigenous language as stated by the Indian Prime Minister, Singh, in speech delivered at Oxford University in 2005:

> Of all the legacies of the Raj, none is more important than the English language and the modern school system. That is, if you leave out cricket! Of course, people here may not recognise the language we speak, but let me assure you that it is English. In indigenising English, as so many people have done in so many nations across the world, we have made the language our own. Our choice of prepositions may not always be the Queen's English; we might occasionally split the infinitive; and we may drop an article here and add an extra one there. I am sure everyone will agree, however, that English has been enriched by Indian creativity as well…Today, English in India is seen as just another Indian language.
>
> (Online edition of India's National Newspaper THE HINDU, Sunday, Jul 10, 2005, quoted in Merrison Andrew. J et al, (2014, p. 417).

One may questions about other Englishes of Australia, New Zealand, and Canada who also develop Englishes varieties that are different from that of British and American at the lexical, syntactic, phonological, and phonetic levels, but do not raise the pedagogical question raised by speakers of the outer circle. Merrison et al., (2014) argue that – for historical reasons- they are considered as legitimate national dialects alongside British and American English unlike the non-native indigenous who, after the colonisation, were far away from the British and American authority rather than replaced by white settlers.

Hence, the English language in Australia, New Zealand, or Canada is viewed only as a dialect. This is similar to the Scottish English, the African American English or the Chicano English which contains a lot of Spanish words and phrases, spoken by those whose first language is Spanish (many of whom cannot speak Spanish), especially in the Los Angeles area (in Fought, 2003).

In the context of teaching and learning, the emergence of so many different varieties of Englishes who started to feel the sense of ownership toward English language questions a most critical issue – the nativeness– that, in return, has led to the raise of many questions related to the pedagogical field like the following:

> ➢ The role of the native speaker;

> ➢ The concept of cultural authenticity;

> ➢ The notion of cross-, inter-, multicultural communication (Kramsch, 1998, p.79).

This means that neither the British or American English language nor the culture of its people is found to be inadequate. The larger issue has been what aspects of English Culture to teach?

2.6.2. What English Culture to Teach?

What it has hitherto been points out that language learners need to gain cultural knowledge in order to achieve language proficiency. Hence, at first glance it becomes suitable, when learning a language and study the culture of the people who speak it. Whilst the Algerian learners learning a second language, French, for example, it becomes necessarily to study both the language and the lifestyle of the French people like their history, geography, art, customs, belief, attitude, and the like.

The situation with English is quite complicated, however. To return to the previous discussion, other non-native Englishes varieties claim their legitimacy towards English. Additionally, being the most circulated language, its use as a means of communication is less with the native speakers, but largely between a large number of non-native English speakers from different linguistic varieties and cultural backgrounds.

For example, in the modern age, we cannot assume that the Algerian people, be English learners or not, are communicating only with the British or the American, but to

large extent with other non-native English speakers. This situation is described by Kramsch (1998) as follow:

> The rise of English as an international language of research, business and industry has dissociated native speakership of English from its traditional geographic locations. English has become the lingua franca between people who don't speak each other's national languages (p. 23).

In the face of this fact - to return to the previous arguments- if there is no single English that is 'owned' by a specific particular group, but Englishes, it then becomes misleading to acknowledge the UK or USA as the correct model to be taught or learnt. In other words, as Kachru, (1985, p. 357) asserts '*English now has multicultural identities'*, and therefore it is misleading to suggest that the 'culture of English' is limited to certain geographical areas or nations.

This statistical and critical situation has influenced some of the critical issues related to English language teaching (ELT), and has made ELT professionals approach critically to some of the issues related to some areas of ELT. The larger issues that arise are 'what culture to teach and how to be taught'?

This explains one reality: the English language becomes inevitably a means of communication without necessarily being a language of identification of its people. To state it differently, English should be treated as a neutral language; today English language learners' contact is not limited to native speakers, but it occurs chiefly with other people of different languages and cultures.

The fact that urges English language educators to provide an informed insight to the nature of the problem and try to look for models of successful communicators in ELT that emphasise strategies of multilingual communicators.

2.6.3. Teaching English as a Medium for Intercultural Communication

Apart from the concern of whether the cultural content of English should be associated with the native identity or not, both natives and non-natives pedagogists and practitioners involved in the teaching of English start to question the notion of communicative competence of English language. Kachru (1985, p. 28), for instance, calls for defining competence in English more broadly: *In the international context one must*

ask: What does the term 'communicative competence' mean for English? Along the same argument, Davis (1995) argues the different language competencies take the native speaker as an ideal, in English language teaching, the native speaker is only a myth however, and it is inadequate as a measure to define our goals.

Accordingly, by way of contrast to the pedagogical approaches of Teaching English as a Second Language (ESL) and Teaching English as a Foreign Language (TEFL, EFL), non-native English researchers suggest alternative pedagogical models for English teaching and learning. They are labeled by different terminologies: Teaching English as a Lingua Franca (TELF, Jenkins, 2007)**,** and specifically Teaching English as an International Language[7] (TEIL, McKay, 2002). These new pedagogical approaches stress the point that English is no more associated with a particular nation, but it belongs to its users who negotiate meaning. The notion of *intercultural communication* for EFL learners becomes therefore at the very heart of non- native English language educators. The aim of this pedagogical approach is to enable EFL learners to use English as a means of communication and mediation between languages and cultures while maintaining the one's own.

2.7. Intercultural Communicative Competence as Part of English Language Proficiency

In order to help learners develop a successful intercultural learning, various intercultural teaching formulations are given. One often cited and influential is that of Byram's, which is considered as an extension to the communicative competence and form the basis of intercultural learning in many worldwide schools. Second, this model recognises the role of individuals who live in the same speech community but do not share the same social group, and the role of people who live in different nationalities and speak a language that is different from others.

Byram (1997)'s model offers a thorough examination on how cultural awareness can be raised to language learners, and what learners need to know to communicate appropriately. According to Byram (1997), this model is designed in order to help language teachers understand what is meant by intercultural communication, and what is required for successful intercultural communication.

Byram (1997, pp. 52-53) categorises the teaching model of 'Intercultural Communicative Competence' in five main 'savoirs' or capacities learners should develop:

➢ *Knowledge (Savoir):* Knowledge of social groups, the products and practices of the other cultures and of the own, and of the general processes of societal and individual interaction;

➢ *Attitudes (Savoir être):* Attitudes that include respect and curiosity for other cultures, and willingness to suspend disbelief about other cultures and belief about one's own;

➢ *Skills of interacting (Savoir apprendre/faire):* Skills of interacting with people from other cultures and skills of discovering information about other cultures;

➢ *Skills of interpreting (Savoir comprendre):* The other skills are skills of interpreting from other cultures and relating to one's own;

➢ *Critical cultural awareness/political education (Savoir s'engager):* Critical cultural awareness/political education involves the ability to evaluate and criticise perspectives, practices and products in one's own and others cultures and countries.

In analysing these five savoires, it can be noticed that Byram acknowledges the acquisition of both big 'C' civilisation, and small 'c' culture, and the importance of developing learners' curiosity and attitude towards both their own and the target culture. For him, learners should acquire the skills that enable them to discover about the others and then to freely interpret what they discovered and finally to relate, compare, and contrast with their own culture. Byram regards that learners' critical ability is of paramount importance in which learners have a free space to evaluate and criticise any advantages and disadvantages.

The fundamental benefit of this model is that the language classroom is not always a place of two languages and cultures - exposing learners to their native culture and the target one at once, or discussing them both nor the focus on intercultural learning should be so much about getting knowledge, but it is about acquiring skills. Learners have only to gain language and culture skills that enable them to use these skills to explore and compare other aspects of culture. That is to say, learners learn what is involved in intercultural communication and the cultural skills that will help them to be, *subconsciously,* aware of the cultural differences between their own and the target community.

Byram calls these knowledge and skills *'intercultural competence'* that is intended for communication within the same speech community, the European context. He adds some other essential elements that take into account interactional communication between

different communities and calls them *'intercultural communicative competence'* (see figure 2.3).

INTERCULTURAL COMMUNICATIVE COMPETENCE

Linguistic Competence ⟷ Sociolinguistic Competence ⟷ Discourse Competence

Intercultural Competence

1) Knowledge of product and social groups of interacting with other people **2)** Skills

3) Attitudes of respect and curiosity for other cultures **4)** Skills of interpreting from other culture

5) The ability to evaluate and criticize

Figure 2.4: adapted from Byram's Model of Intercultural Communicative Competence (1997, p. 73).

As can be noticed from the above model, Byram adds linguistic competence, sociolinguistic competence, and discourse competence, which are originally developed by Canale and Swain, as necessary components for intercultural communicative competence. Since these competencies have already been found to be difficult to be realised in the English language classrooms, one may go to question the components of intercultural communicative competence in practice.

Aware of the difficulty and challenges associated with the dimensions of this model, Byram et al., (2002, p. 11) admit that it is only ideal to assume that it is possible *'to acquire or to anticipate all the knowledge one might need in interacting with people of other cultures...because whatever is taught is inevitably insufficient'*. Therefore, they recommend teachers to encourage their students to look for such knowledge from other sources such as social studies classes, media, friends, and other interactive sources.

2.8. Ways of Implementing the Intercultural Approach to Learners Who Lack Direct Contact to the Target Country

In order to integrate both language and culture into lessons for learners who lack direct contact to the foreign country, the teaching and learning activities to be used should examine culture as variable and changing phenomenon, prepare EFL learners for real world communicative contexts, and most notably to promote their third place position.

When it comes in practice, Liddicoat, et al., *(2003, p. 43)* propound that the way intercultural approach is implemented should highlight the following:

> The fusing of language, culture and learning into a single educative approach. It begins with the idea that language, culture and learning are fundamentally interrelated and places this interrelationship at the centre of the learning process...The concepts of 'language', 'culture' and 'learning' are therefore central to the design of the Languages curriculum, and importantly, of the curriculum as a whole.

This could be done through bridging a link between the classrooms and the target society, by equipping classrooms with the technological ICT materials. The aim is also to help EFL learners accessing to authentic materials or work collaboratively in teams.

McKay (2002) suggests that teaching materials and activities to be used in classrooms should encourage students to reflect on their own culture and establish an atmosphere of interculturality. The focus on intercultural learning should not be so much about getting knowledge as about acquiring skills.

Finally, one most central aspect to be highlighted is that learners should not be expected to ignore their own culture when they communicate in the target language. Learners are expected to develop an ability to be users of intercultural communication by using the target language as a means of interaction with other people of different cultures. So activating prior knowledge about one's own culture is a vital part of this process. It is only possible to understand another culture by comparing it with one's own.

2.8.1. Intercultural Teaching and Learning Syllabus

Based on Byram model of intercultural communicative competence, it is suggested that the cultural contents to be introduced in any school programme should address the following:

- ➢ Knowledge

- ➢ Attitude

- ➢ Skills

In order to reach this competence, the National Curriculum in England and Wales (NCEW) explicitly makes sure that teaching foreign language should offer:

➢ An insight into the civilisation and culture of the target countries whose language is taught or learnt;

➢ Enhance learners' positive attitude towards learning foreign language, and towards other cultures and civilisations as well;

➢ Help learners develop an understanding of themselves and their own culture through comparison.

Therefore, language syllabus designers and educational institutions offer guidelines for topics to help foreign language teachers identify the above components efficient communicative interaction. In their 'intercultural communicative competence guide for language teachers and teacher educators', Lázár et al., (2007, p. 14) offer an open list of content areas intended for developing intercultural communicative competence: the knowledge of big 'C' and small 'c' culture; similarities and differences between C1 and C2; non-verbal communication; attitudes, openness, curiosity, empathy and non-judgmental thinking; and some intercultural strategies. For them, this open list is essential to for raising cultural awareness, and developing intercultural competence (knowledge, skills, and attitudes).

Almost similar to this list of content, the Common European Framework of References (CEFR) (2001) stresses that students should know information about the daily life of the target community in terms of their interpersonal relations, beliefs, values and behaviours, body language, savoir-vivre (or knowing how to behave), and social habits. The CEFR also recommends knowing some other social norms such as politeness and

greetings, and the way social behaviour, social status, and social groupings are expressed through special use of language (There is more complete list of these in CEFR).

These lists suggest that when learning such topics, we are learning the soul of language, which is dead without the warmth of its habits, manners, and all of its social convictions. Yet because the dynamic aspects of such cultural topics, Byram, et al., (2002) admit that it seems impossible to expect what exact knowledge learners need. This is based on the fact that there is always variation across time, and it seems difficult to translate all cultural aspects into syllabus. The first reason is that it is quite impossible for learners to learn all the knowledge they need to interact with people of other cultures because some aspects of culture are constantly changeable. For example, to mention but only few, due to the extensive immigration and wider exposure to media, there have been many changes in conventions, which reflect changes in underlying relationships. For example, in Britain, greeting conventions, kissing has become common and the use of first names has increased.

Within this respect, Byram et al., (2002) emphasise that the knowledge should not primarily be about specific culture, but rather about how social groups and identities function and what is involved in the intercultural interaction. Furthermore, they add that not all this knowledge needs to come from language classes; students should be encouraged to look for such knowledge from other sources such as social studies classes, media, friends, and other interactive sources.

In sum, when the direct contact with the foreign culture is not always available for teachers and learners, teachers have to develop in their learners a curiosity and encourage them to ask questions about the foreign culture. This means it is not necessary for teachers to be experts on the target culture; their role is only to guide learners understand how interaction takes place.

2.8.2. Classroom Principles for Intercultural Teaching and Learning

According to Damen (1987, p. 279), *'There are almost as many ways to bring cultural instruction into the classroom'.* However, Byram et al., (2013, p.21) rightfully stresses that teaching can only be effective when *'transmitting knowledge to passive receivers, is reduced to a minimum'.* In other words, culture can be best taught through activities that help learners to be engaged in active participations and involvement.

In observing Byram's model of intercultural communicative competence, it can be noticed that cultural studies syllabus meant to be taught are organised around a set of analytical teaching techniques and activities:

> Discovering and researching;

> Comparing and contrasting;

> Analysing and interacting.

This means that teaching materials and activities should establish an intercultural atmosphere. In more practical way on how to teach for intercultural learning, Liddicoat and Scarino (2009, p.23) emphasise that one way of developing intercultural capabilities is through an interconnected set of activities involving:

> Noticing cultural similarities and differences as they are made evident through language;

> Comparing what one has noticed about another language and culture with what one already knows about other languages and cultures;

> Reflecting on what one's experience of linguistic and cultural diversity means for oneself: how one reacts to diversity, how one thinks about diversity, how one feels about diversity and how one will find ways of engaging constructively with diversity;

> Interacting on the basis of one's learning and experiences of diversity in order to create personal meanings about one's experiences, communicate those meanings, explore those meanings and reshape them in response to others.

These set of interconnected principles for intercultural learning are presented as follow: (see Figure 2. 5).
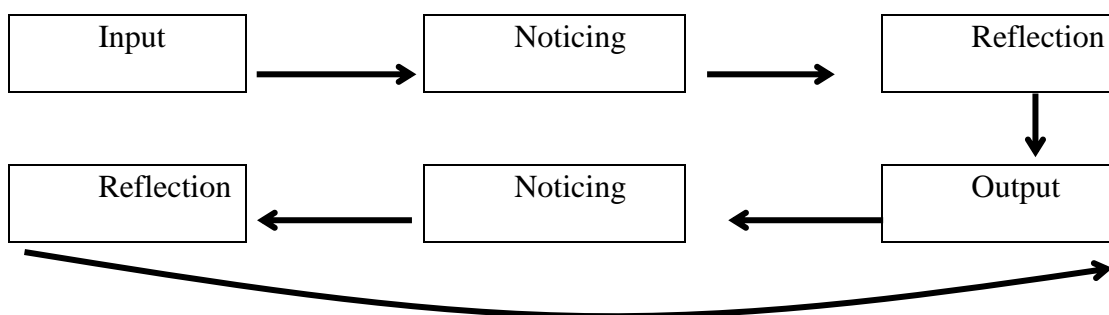
Figure: 2.5. A pathway for developing intercultural competence Liddicoat (2005).

Through the above figure, Liddicoat (2005) explains that the process learning begins with a new input, and because there are some hidden elements of culture, noticing is crucial for observing cultural differences. This can be taught through tangible and authentic input such as videos or films. Once the learners become aware of differences, they will be ready for reflecting a self-explanation about the nature of what being noticed. Learners are then ready for a stage of creating a verbal output that should be evaluated by their teachers. This may lead to new noticing, as it becomes the target for other reflections, which once again is realised in the output of the learners to continue the cycle of acquisition.

2.8.3. Intercultural-Based Teaching Techniques and Materials

The following teaching techniques and activities are found to be useful in that they encourage students to explore, notice, compare and interact in the foreign language and culture:

2.8.3.1. Exploring

Home works Researches: classrooms are merely places when learners are guided by teachers to learn some from a whole. The broad universe of knowledge should be gained by the learners who should devote their personal efforts to broaden their knowledge. Therefore, it is highly recommended the involvement of students in cultural investigations and projects in order to encourage self-learning autonomy. Home project is described as a challenging task that helps students to play an active role, and solve authentic problems through a series of investigations. Researches on the value of group/individual researches prove that the students' abilities to acquire new understanding are enhanced.

Byram, et al., (2013, p. 21) regard that through project works method, both the goals and content are negotiated by all the students, and makes the learners to create their own learning materials that they use and evaluate together. Through individual researches, learners can search for answers that cannot be provided through lecturing. For example, students can search for issues related to the target culture, and then they can compare, discuss, and express their opinions about these issues. The project can be big or small; it

can take a month or a week. It depends on the type of the research and the level of students. It can also be a teamwork or by one person.

Problem-Solving Technique: This technique aims at helping students to understand culture through reengaging them in problem-solving strategy. Since there are many cultural aspects that cannot be taught in classroom, this technique encourages students to do some researches on their own. This means that helping students to be better prepared for finding everyday problems for themselves.

2.8.3.2. Comparing and Contrasting

Compare and Contrast two Cultural Elements: According to Byram (1997), what is strange about the other can be familiar through comparison. Supporting this view, Liddicoat (2005) states that raising learners' cultural awareness is where the learners are introduced to participative tasks that encourage the learner to compare the new culture with their own practices.

This technique may comprise an event or explanation of at least one difference between two cultures (e.g., the tradition and customs). The teacher first gives a brief lecture on a chosen cultural point, such as one of the national custom. Learners then can engage in group discussions and reflections on cultural similarities and differences.

Thematic-Based technique: Nostrand (1974) and Seelye (1993) suggest that culture of a certain society can be best taught when grouped under major themes. This way is based on grouping the cultural contents in various themes (e.g., religion, education, family, ethnicity, value, etc), and then put the focus on using these themes to teach some elements related to intercultural communication. For example, one theme can be 'Diversity in England or in America', and then followed by some sub-themes like 'Customs and Traditions', as described by Mayes and Duffy in Byram' book, 'Teaching and Assessing intercultural Competence'.

The fundamental benefit is then to help our learners gain language and culture skills, and enable them to use these skills to explore and compare other aspects of culture, in, for instance, British and American culture. Hence, the use thematic - based technique is one of the best ways to counter any negative overseas images.

2.8.3.3. Noticing

Watching Films and Video Clips: It is argued that learning language can happen most readily when learners have the opportunity to notice things about the language, and the same can equally happen to language and culture learning. According to Liddicoat (2005), since our cultural conventions are often invisible, the promotion of noticing is one of the key tasks in intercultural language teaching.

This technique requires the use of visual aids. For example, as students watch video or other visual aids, they can be asked to notice a particular feature, and note all the similarities and differences they may find. Carol Herron et al., (1999) point out that the use of video whether a short video clip or a film, is an effective technological device in teaching culture since it exposes students to visual information that used to be hidden through the pages of texts.

2.8.3.4. Interacting

Role plays Simulations and Drama: Though it has long been used as a technique to develop communication skills, role-play drama is considered as an effective way in teaching culture in that it allows students will be able to learn and understand language and culture spontaneously, sometimes better than other methods. For example, Byram et al., (2013) argue for the use of role plays, and drama because it enable learners to discover what is different in term of value and belief.

Social Media and Other Online Tools: It is well acknowledged that social media and other online tools are the best for better communicative interaction. Byram et al., (2013) see the spread of social media both reflects and encourages people's need to interact. As today's world is visually oriented, teaching materials such as visual images whether video clips, films, video, TV, computer, and internet are well appreciated. Today's generations are daily users of these technological devices and thus it becomes easy to benefit from them in the educational settings. Therefore, technology may seem fulfill teachers' needs as it provides an opportunity for the language learners to develop an interest in the target culture, and giving them a real life contact to the culture of the people whose language is being learned.

However, the effective use of technology in classroom requires from teachers to have knowledge and skills in managing the different tools. Some problems should be addressed if teachers are to teach effectively using media and information technologies.

Co-operative Learning: Byram et al., (2013) regard cooperative learning as a method that embodies principles that are central to intercultural learning. They claim that it enables learners to be responsible for their learning, and the work together as a whole in appropriate and effective way. The teacher has to break the class into smaller groups in a way that enable more students to participate and say something about the target lesson. Students can share their findings with other members of their group. The role of the teacher is to initiate questions and give further information and interpretation from time to time. He should act as a facilitator rather than a controller of the learning process.

2.8.3.5. Analysing

Literature: Another suggested material, which proved to be effective, is literature. This includes short stories, novel, folktales, and poems. The use of literature in teaching culture is seen advantageous. Kramsch (1993, p. 130), for instance, explains that:

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

Despite the fact that university students are already exposed to literature studies at the Departments of English, the focus tends to be on language structure. Yet, there are many reasons to believe that culture is saturated in literature. According to Byram et al., (2013, p. 26), when we read in our spare time, '*we learn about other people of diverse cultural affiliations with a variety of perspectives'.* Therefore, stressing on the advantages of literature and its importance in English classes, when operated properly, it can be an appropriate tool to promote reading, writing, while allowing integrating cultural elements as well as linguistic and aesthetic aspects in the language classroom.

As can be noted, each of the above technique type offers a great space for discussions. According to Lázár et al., (2007), discussion helps to clarify an attitude towards the stated questions or the perceived problems. Group discussion is usually used to

teach speaking skills, but if the discussed topic is culturally relevant and appropriate, it will be then very enriching in terms of teaching culture.

Due to the importance of such techniques, both The Common European Framework of References (2001) and The American Standards for Foreign Languages Learning (1996) design guidelines and activities to help teachers applied them in practice. Both suggest that knowledge of cultural practices and products come through activities like literary texts, films and other media, other technology resources, and from direct experiences in the target culture.

Based on this, it is very necessary for teachers to be aware of these teaching techniques and strategies and try to understand how to put them in practice. As teaching civilisation deals with historical facts, figures, economics and institutions, such teaching materials are helpful tools to make historical figures come alive, portray time and place, customs and society in ways that other sources cannot do.

2.9. The New Roles for Language Teachers and Learners

Within the current challenges brought by globalisation, with all the meanings it embraces, researchers in the field of culture studies insist that, unlike other teachers in other domains, language teachers should be aware than ever about the fact that language cannot be taught without culture. Globalisation has brought a reality that people in the entire globe, especially in education, are required to develop an intercultural aptitude that enable them to negotiate and interpret meanings across languages and cultures.

Within this new sphere of life, Byram (1997) asserts that teachers are required to be aware that they cannot be neutral in teaching the foreign language, and their role is to deal with cultural issues as human beings not only as language teachers. This requires seeing themselves as more than simply instructors whose duties are to deliver the course. Kramsch (2004, p. 44) propounds that language teachers have to regard themselves as 'go between' who are experts in three main areas:

➢ They are experts speakers and writers who should not only know about language, but how to use it properly, taking into account its socio-cultural context;

➢ They are experts methodologists of the language they teach who should master and be always be updated to the most effective teaching methods;

➢ They are Experts professionals of the institutions they present.

Within these three domains, they are linguistic, cultural, methodological and professional mediators 'go between'. However, in order to achieve this status of expertise, similar to Byram (1997)'s five saviors of intercultural competence, Kramsch (2004, p. 45) sees that they have first to identify the following six saviors:

> *Savoir:* refers to a body of theoretical knowledge of language teachers;

> *Savoir dire/faire :* refers to teachers' linguistic and interactional competence ;

> *Savoir comprendre:* refers to teachers' interpretive and relational competence;

> *Savoir enseigner:* refers to teachers methodological competence;

> Savoir être: refers to teachers' intercultural attitudes and beliefs;

> *Savoirs' engager*: refers to teachers' critical cultural stance.

This means that as much competence the language learners need to demonstrate in order to be inerculturally competent as much knowledge and skills the language teachers need to possess in order to transmit knowledge appropriately to their learners. Their role is thus to *'develop skills, attitudes and awareness of values just as much as to develop knowledge of a particular culture or country'* (Byram et al., 2002, p. 34). Yet it is not about how much knowledge language teachers know, but it is about what they need to know, Kramsch adds.

Along the same thought, Byram et al., (2002, p. 34) confirm that language teachers do not need more knowledge of other countries and cultures, but *'skills in promoting an atmosphere in the classroom which allows learners to take risks in their thinking and feeling'*. This suggests that teaching culture does not mean necessary taking special courses. It is rather to develop an interest and curiosity of the other, with the required skills to interpret the meanings associated with that culture.

Practically speaking, some second language researchers provide various principles to help language teachers deliver their lessons properly; most of these principles promptly proved to be reasoning and helpful. For example, Tomalin and Stempleski (1998) advice that before applying any activities, teachers of foreign language should identify instructional goals of the task that aims to develop student skills in the cultural contexts to achieve intercultural communicative competence. They suggest that these goals should be

part of any language programmes, which aim at enhancing intercultural communication. Tomalin and Stempleski (1998) identify five-practical teaching goals that should be considered when preparing any lesson:

1) the use of language as a means to access the culture; 2) the focus on cultural behaviour in each lesson; 3) knowledge of socio-economic competence; 4) students' awareness of their own culture and the English language culture; 5) teachers bearing in their mind that behaviour of students cannot be changed because of the teaching of culture, but only their awareness and tolerance.

When there is a lack of direct contact with native speakers, it is preferred to offer students activities that help them to see themselves from the point of view of other cultures. This implies knowledge of both own culture and of the other groups. This can be motivating and interactive materials. Books, video clips, films, and so many sources can be used to help students develop their intercultural skills. This should be by creating motivating and interesting learning atmosphere. Finally, it is worth-mentioning that both teachers and students can contribute, in both explicit and implicit ways, to the promotion of interculturalilty.

2.10. Conclusion

This chapter dealt with intercultural teaching and learning in the foreign language classrooms in general and in the English classes in particular, by providing some social and educational assumptions that led to the implementation of intercultural education as an aim to the teaching and learning foreign languages.

It was observed that within the globalized sphere associated with the spread of interactive technology, which necessitated the need to communicate across boundaries, the notion of communicative competence was found less helpful as it took the native speaker-level competence in the target language as a model.

In addition, being a global language, the traditional approach to the teaching of English language and culture was regarded as ineffective. It was argued that English belonged to no particular group, and hence there was no need to be associated with specific culture. As English has become the language of interculturality by excellence, English language pedagogies called for moving away from a pedagogical approach that celebrates the native speaker competence to one – an intercultural approach - that develop learners intercultural communicative competence.

Moving beyond the theoretical and general discussion of this chapter, in the following chapter, we will attempt to identify some situational realities to the teaching and learning of English and civilisation in Algeria in general and at the EFL Department at University of Tiaret.

Notes to Chapter Two

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1)   The term globalisation has been defined in various ways. For the sake of this research, we go with Giddens (1990: 64) definition as follow: Globalisation refers to the intensification of social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.

2)   The ATESL Curriculum Framework is intended to be a supportive reference guide for effective curriculum development in a variety of adult ESL programs, both existing and new, throughout Alberta. A curriculum framework offers a process and key considerations for designing and developing curriculum in diverse contexts; it does not prescribe a particular curriculum.

3)   Recommendations R (82) 18 and R (98) 6 of the Committee of Ministers of the Council of Europe (in Council of Europe. (2001). Common European Framework of References for Languages: Learning, Teaching, Assessment. Cambridge: Cambridge University Press. P,2

4)   The Standards based reform is part of America goals an Educational American Act, signed into law by President Bill Clinton in 1994 (American Standards for Foreign Language Learning: Preparing for the 21st Century. (1996). Yonkers, NY: Standards for Foreign Language Learning Project.)

5)   A term suggested by Allen and Moore at the 1996 culture conference in Minneapolis.

6)   The Common European Framework of References was developed by the Council of Europe to provide a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc.

across Europe. It describes what knowledge and skills the learner has to develop in order to act effectively.

7)   English as a global language: According to David Crystal (1997, 2): "A language achieves a genuinely global status when it develops a special role that is recognized in every country".

8)   According to (Bolton, 2006: 240), World Englishes is an umbrella label referring to a wide range of differing approaches to the description and analysis of 'new Englishes' found in the Caribbean and in West African and East African societies…and to…Asian Englishes – New Englishes Varieties. English 'varieties' refers to the development of the language in 'new and unfamiliar contexts' that is marked by different ecological, cultural, linguistic, social, etc.

9)   English as International Language can be understood as a language which is used in any international communication which involves people from two or more countries. Arabic is an international language, but it is not a global language. As an international language, Arabic is not only used in the area in which Arab people are dominant, but it is also employed when people communicate with Arabs in other places. However, Arabic is not used when there is no connection with Arabs. This is different from the fact of English as a global language.

10)   Lingua Franca refers to the language that is used as a means of communication between people whose languages are different.

CHAPTER THREE:

SITUATIONAL REALITIES TO ENGLISH AND CIVILISATION TEACHING AND LEARNING

Chapter Three:

Situational Realities Related to English and Civilisation Teaching and Learning

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3.1. Introduction

The foregoing two chapters were mainly theoretical. They explained the importance of integrating culture along language, and the importance of intercultural communication as an integrated teaching and learning approach. Moving beyond the theoretical discussion, this part of the research attempts to identify some situational realities to the teaching and learning of civilisation at English Department at the University of Tiaret.

It consists of four sections. While the first section is concerned with the status of English teaching and learning in Algeria in general, the second one is devoted to the notion of the LMD system: its goals, prospects, with teachers/learners' perception and attitudes to this system.

In the third section, we present a brief overview to the situation of English teaching and learning at the English Department at the University of Tiaret. This includes a situational description related to the English teaching staff, the learners, and the teaching syllabus.

Finally, as far as the programme of civilisation is concerned, the last section is devoted to the analysis of the programme of civilisation in the curriculum: contents, objectives, expected learning outcomes, and some encountered constraints and challenges associated with the teaching of this module.

3.2. Presentation of English Language in Algeria

As has been noted in chapter two, **(section 2.6.1)**, it becomes a universal truth that English language today enjoys a great importance as a global language, with speakers of English as a second, foreign, or other language outnumbering native speakers. For individuals, *'any literate, educated person on the face of the globe is deprived, if he does not know English'* (Burchfield, 1986, p. 160). For governmental, it is seen as a magic solution to the problems of many nations. The following section tries to describe English language situation in Algeria at both individuals and governmental levels.

3.2.1. English Social and Academic Situation

The English language in Algeria has the status of a foreign language; it is taught in middle, secondary schools, and in most Algerian universities, and even some military and economic sectors.

Socially; however, compared to other Arabic countries, English presentation in the Algerian daily life is very low. It is therefore not the learners' natural communicative environment. Apart from the limited number of hours that the learners learn in the classroom, it is absent.

Arabic is the key language, spoken by almost the majority of the Algerian population. French is considered as the second understood language, and it is the major language of dminisration, and commerce in the country due to the colonial past.

However, over the past years there have been some attempts to promote the status of English. For example, starting from 1993 English has been introduced for the first time in primary schools along with French in the fourth grade (8 to 9 years old). The 'parents' had to choose for their children between them as their second language. The number of those who chose English was insignificant – only between 0, 33 to 1 (Benrabah, 2007).

The special situation of the French language in Algeria seems strong from being replaced and disappearing from the lives of the Algerians. Fishman (1994) describes such a situation of language survival as 'language maintenance'[1]. In fact, French is part of many Algerians' daily life as it is present everywhere, in their speech, TV, newspapers and in even the official speeches and legal documents.

However, as the process of Arabisation did succeed in increasing the Arabic users, language has started to lose much of its ground in the socio-cultural and educational environments (Benmoussat, 2003), and English though still not the primary means of education, it gains significant popularity among the Algerian learners at different levels of education (ibid, 2003).

The new generation becomes fully aware of the importance of learning English. This can be noticed from the amount of the private language schools and the number of the enrolled people, especially students, in English classes. Zughoul (2003, p. 122) argues that

> In Arab North Africa, and despite the fact that French has had a strong foothold in Tunisia, Algeria and Morocco, it has been retreating and losing a lot of ground to English. In fact the

tendency of what can be termed a shift from French to English
in these countries cannot be cancelled.

The above quotation confirms that though English is assigned the status of second foreign language, it seems nowadays that it is gradually becoming more favourite for the new generation. This means that the 1993' statistic when English has been introduced along with French at the primary school cannot be generalised for today people. For instance, in an investigative study conducted by the Euromonitor International (2011) [2] Agency, a leading provider of strategic market researches around the globe, revealed that three in five Algerians value the usefulness of English - 57% of the respondents consider it either important or very important, while 27% report as either unimportant or not important at all. According to the respondents, English secure their can offer them opportunities to work in international companies or help them migrate to pursuit higher education and job opportunities in Anglo-Saxon countries such as Canada.

Here are some quotes from some Algerian English learners whom we interviewed. A graduate MA student in 'Genie Civil, Civil Engineering', who is studying English at the University of Tiaret reports:

> When I finished my study, I wanted to develop further researches in the field of 'Gene civil', but I barely found useful resources in either French or Arabic. Now I am majoring in English in order to be able to access information more, and do researches in the field of Gene Civil more efficiency.

Another graduate student in 'petro-chemistry' from Boumerdess explaining his reasons for learning English as follow:

> It has been three years since I graduated; I am unemployed because there are no vacant jobs. I am learning English now because it is important to work for multinational oil and gas companies either inside or outside Algeria.

The above reasons are driven by the professional needs. Other reasons; however, are for enjoyments and traveling like the following: *I learn English because it enhances my*

ability to access the social networks and allows me to have friendships with people around the world'.

The more reasonable justification is that today's generations are daily users of technology where English its widely used language. The advent of globalisation and ICTs has hugely contributed at its spread among our new generation, and simply English is seen by the Algerian new generation as a window either to other cultures and civilisations or for further careers opportunities.

3.2.2. Main Goals for English Teaching in Algeria

Apart from its influence and benefits for individuals, English is seen by many countries as an open gate to the world trade markets. Many countries take steps in increasing and improving English language as part of broad economic development programmes.

Algeria one of the countries that seek to implement English language at all levels of education because English is seen as a *'the magic solution to all possible ills-including economic, technological and educational ones'* (Miliani 2000, p. 13). According to the British Council Profile on ELT in Algeria (1975, cited in Taibi, 2001, p. 7), English language found its way to the Algerian people in the early 60's and 70's mainly in respect to the economic tendency, particularly in the field of petroleum, natural gas , iron , and steel.

Due to the importance of oil and natural gas as key contributor to the Algerian economy, the government has tried to improve English in the Algerian education system in order to secure the flow of the international companies into Algeria.

For example, as part of an ambitious plan, in January 2014, the Algerian Ministry of Higher Education and Scientific Research, has reached an agreement with the UK Government to send 500 Algerian government fund Doctorate scholars in English literature, linguistics and language teaching to UK over the next 5 years (source: www.britishcouncil.dz). Similarly, the Algerian government cooperated with the US government who offers the Algerian professionals a one-year Master-level programme at American Universities under the 'Hubert Humphrey Fellow Program' (see https://algeiers.usembassy.gov).

The Algerian government does not see English as an open window to science and technology, but also to other cultures and civilisations. As it has officially been stated by officials, *'becoming part of an international community of people who use English to exchange and share ideas and experiences in the fields of science, technology, culture and civilization'* (Ministère de L'Education Nationale, 2003, p. 53, quoted in Logbi and Meddour, 2010, p. 19).

Today, almost no one of the Algerian universities is free from an English department. In fact, no department, be humanities, technical, or scientific, is free an English module that aimed at specific disciplines to meet the specific need of the learners. Therefore, through English for specific purpose (ESP), the methodology and activities to be used should reflect the discipline it serves, and the language to be taught should be appropriate to the underlying activities in terms of study skills, grammar, lexis, discourse, and genre.

However, the teaching of English for specific purposes in Algeria is still ineffective and do not serve the economic needs, which makes the technical and scientific departments associate with teachers either from the English department or Bachelor/Master who lack commend to the subject matter. The reasons are many. There is a lack of teachers trained in the field of ESP. MA programmes offered by the English departments concentrate only on subjects like literature, civilisation, sociolinguistics, didactics disciplines, etc.

Here appears the gap between the society's main goals and the English departments' goals. The English departments should offer more MA programmes in ESP in order to bridge the gap between the general goal and the specific ones. That is to say, meeting the society goal and providing the other departments with well trained teachers in the subject matters. Even the government funded scholarships to UK or America concentrate on fields like literature or linguistics. Though the importance of these fields cannot be underestimated, the Algerian EFL departments like, for instance, Tlemcen or Sidi Bel Abbes offering these Doctorate Programmes. With their qualified teachers, they produce equal results in terms of quantity and quality.

Another reason that can be observed is that English is not taken seriously by some departments (the technical or scientific). English is regarded as only a secondary subject that is less important than the field of the study. This may explain the lack of recruitments, and the limited number of hours (1h, 30 a week) devoted to English language. Students themselves have become to perceive English as a subject that is aimed to compensate the

other modules' marks. This are some reasons that lead most English teachers, including ESP specialties, prefer the recruitment at the English department rather than joining the other departments.

In nutshell, the main goal of English teaching and learning in Algeria is far from being reached. More efforts should be done in order to produce desirable results for both society and learners.

3.2.3. Pedagogical Issues to English Teaching and Learning in Algeria

Though its recognition by the Algerian policy makers' as a language of an economic development and participation in the world markets, and its increasingly popularity among our learners, English teaching and learning situation seems still far from being promising.

The reasons are either macro, beyond teachers' decisions, or micro, related to some classroom realities. The following findings are based on investigative researches at different teaching and learning contexts.

3.2.3.1. At the Lower Level of Education

Based on investigative researches, dissertations, and theses, to mention but few, Benmoussat, 2003; Benabbed, 2009; Bouguerne, 2011; Haron, 2011; Medjahed., 2011), there are a number of discouraging pedagogical challenges that hamper teaching and learning goals achievements.

To begin with, needless to say that English language lacks a supportive environment to make it flourish in Algerian society; the Algerian students meet English only in the classroom for limited weekly hours. The time allotted to cover the whole syllabus and develop all skills remains insufficient. Besides, one should mention that there is a tendency among the Algerian teachers to spend about ten minutes trying to check the absentees and applying orders. Thus, English teachers are compelled to

> cover the syllabus rather than teach effectively following the
> learners' progressive intake and assimilation capability…[this
> what makes] teachers select what only those aspects of language
> that feature prominently in the BEF and Baccalaureate EFL
> exam (Benmoussat, 2003, p. 132).

As a result, they speed up without caring of their learners' learning pace and learning outcomes. Under this case, the Algerian learners are left with a short capacity to have adequate English language proficiency. One might guess why a great number of the Algerian English learners lack English communicative competence. Arguably, adequate teaching content and sufficient time is a crucial factor for successful foreign language proficiency.

Delay to English language exposure is another encountered problem that can be observed; one can observe that English language starts to be learned at middle school when the learners are at about the age of thirteen. Similar to all non-native learners, Algerian learners find difficulties in learning it. Besides this delay to English learning exposure, there comes the mother tongue influence. Harmer argues that *'it is very hard for beginners to deal with a new language, because they will think in their mother tongue then translate the meaning as it is in their L1''* (2007, p. 3). Stating it differently, the delay with the little exposure to English language makes learners much more influenced by their first language or French language. A good example is the English central vowel /SCHWA/, which is most of the time replaced by the French open vowel /a/ like **a**ppearance, **a**bout, **a**ddition, *etc*.

The major aim of teaching and learning any foreign language is to promote communication skills that require teacher-students and students- students' interactions. However, large class sizes may certainly pose a problem to achieve this goal. Onwu, (1999, p. 126) describes a large class as one *'where the majority of characteristics and conditions present themselves as interrelated and collective constraints that impede meaningful teaching and learning'*. This means any attempt by the teacher to create a good learning atmosphere will be a failure.

The Algerian classrooms generally consist of 35 to 45 pupils. In such environment the following situation may occur:

> ➢ Teachers will not be able to work with all students, and they may find themselves driven back to traditional teaching method;

> ➢ Difficulty to manage the classroom;

> ➢ Lack of teacher-students interaction.

Under this situation, meeting pupils' needs can be difficult, if to say impossible; teachers may feel more like disciplinarians than teachers, and it will be difficult to keep learners on task as they work in pair or group. Generally, the problem of large classrooms creates discipline problems and requires more efforts from the teacher to meet the lesson objective.

Moreover, the majority of the Algerian schools are characterised by humble teaching materials. Successful teaching of foreign languages requires instant-by-instant use of technology such as interactive boards, at least overhead projectors to teach listening and speaking skills. But, even when teachers attempt to get access to some of these tools, they face uncomfortable situations. For instance, the use of technology in English classes is supposed to promote interaction and discussion between students.

However, lack of time and large class sizes may make it difficult to achieve this goal. Besides, there is a lack of technical assistance. It is really rare in the Algerian schools to find technical assistants to help teachers with even simple trouble-shooting technology tasks. As a result, teachers may find themselves postponing or changing the lesson that has taken time to be prepared. Under this condition, teachers may express negative attitude towards the use of technology.

Overalls, the situation of teaching and learning English in Algeria can be summarised as follow:

> ➢ Lacks of supporting environment that help learners practice their English skills;

> ➢ The delay in teaching English; it starts at an age when learners starts to be influenced by their first and French language;

> ➢ Limited weekly hours devoted to English;

> ➢ Large number of learners in class;

> ➢ Lack of teaching materials that interest learners like computers and audio-video materials;

> ➢ Lack of technical assistance.

Pedagogically speaking, it is acknowledged that the teacher plays a key role in leading students to succeed in their studies. To do so, the teacher needs a space of freedom to teach in appropriate ways. When it comes to practice, everything depends on the teacher

in choosing whichever method he/she thinks suits best the situation in which he/she finds himself/herself. This depends on the teacher' own understanding, style and level of experience. However, in the Algerians schools the situation is different. It is not the teacher who decides, but it is the inspector whose job is to control whether or not teachers follow exactly the same method has been imposed by the educational authority.

3.2.3.2. At the Level of Higher Education

Admittedly, based on investigative researches - dissertations and theses- on, for instance, students' attitude towards learning certain modules (Kheladi, 2013), students' lack of motivation or deficiency in certain skills (Medani, 2012; Mehdaoui, 2013), the problems imposed at the lower level of education are not far from that at the university level, at least at the researcher' own faculty, Tiaret and Saida.

To begin with, one should mention that the English department has no say in the selection its students, which is why they have no tools to remedy this difficulty. In fact, students who enroll the English department may come from different streams, viz. Baccalaureate in letters and philosophy/foreign languages; others are scientific, math, accounting and economics; they are usually oriented to the English Department on the basis of their average even if they have chosen other streams. Consequently, it is not surprising to confront students of different attitudes and level of competence and therefore to find that a number of them may spend more than three years to complete their three-year of programme.

Under this case, we, as teachers, find ourselves dealing with a number of students who hold a negative attitude towards some teaching subjects, in particular, and towards English, in some cases. The simple justification is that it was not their first choice. This leads students not only to develop negative attitude towards the language, but also to the target culture.

Besides, it is observed that the most Algerian secondary students enroll the university with very limited vocabularies. Algerian teachers at higher education have always complained about the lack of the minimum vocabularies of most of their fresh students. In a recent research conducted by the Centre of Foreign Languages Control in San Diego, reveals that any person possessing 3.000 English words can be thought to be fluent. This view is supported by Laufer (1992) who regards that *'Knowing a minimum of about 3.000 words was required for effective reading at the University level. Whereas knowing 5.000*

words indicated likely academic successes'. But, unfortunately, a great number of our students lack this amount of vocabularies; this can be observed from the poor language competence of the students who attend classes in the English Department.

Put simply, great deal of exam papers are very often weakly written and structured; the same goes for their homework essay or graduation research papers, which lack both language and methodological form. Intentionally or unintentionally, students incline to do plagiarism, pasting whole paragraphs without mentioning the source, because they simply lack the necessary linguistic and methodological skills.

Additionally, many of our students lack a communicative skill; in investigating the various factors that influence the success of the Arab, mainly Algerian, universities, Mukattash (1983, p. 169) observes that most English learners cannot speak English *'Comfortably and efficiently either when dealing with academic topics or common everyday topics'*. That is to say, the main difficulties the learners of English encounter are related to their communicative competence deficiency and lack of self–confidence. In fact, most of our EFL learners oftentimes refrain from participating in class interactions, fearing mistakes making, which threaten their self-esteem.

This situation has further been ebbed by the problem of large classrooms. The regular number of students in each class may vary between 35 to 45 students; in some extremist cases, like the University of Tiaret, it consists of 55 to 60 students, though this can be defined as a small group in a lecture of 400 students, which composes the whole promotion. Nevertheless, in some classes like Oral Comprehension, it seems difficult to make all students take part in the learning process. Managing large group classrooms may need a complete revision to the curriculum, but as teachers, we are not in a position to do this change as we are not responsible for class size that we teach.

What does this create? This has led the university to become a place where both teacher-students and students - students' interactions is missing, creating an environment where teachers practice their complete authority; the teaching practice that is against the major educational principles of the LMD, which highlights the importance of promoting students centeredness as a teaching and learning method.

As discussed in our previous work (Mehdaoui, 2013), the teaching practice is chiefly based on the traditional method of chalk-board and lecture base; within this conventional

way of teaching practices students' motivation usually takes the form of competition between students that is mainly based on grades.

Not surprising therefore to find that the learning practice at the university level is still carried for the sake of passing the examination, accordingly. Our students consider marks as a motive and objective over gaining knowledge. Travis and Wade (1997, p. 232) say in the same context:

> The fact that our school system relies heavily on grades may help explain why the average college graduate reads few books. Like all extrinsic rewards, grades induce temporary compliance but not necessarily a lifelong disposition to learn.

This situation may truly explain why our students do not read books and reluctant to do researches in order to have sufficient knowledge. This implies that heavy efforts should be made by the Algerian ELT practitioners at the university level in order to remedy the situation.

In fact, as explained previously, some problems have mainly to do with the situation of teaching English in Algeria, where the supporting environment is missing, and where our learners are exposed to only a limited number of hours per week. It is well acknowledge that learning a foreign language is a continuing process. The more exposure to the language, the more the learners gain sufficient skills.

Yet this does not mean to deny the existence of acceptable numbers of students who are highly motivated. Admittedly, despite some of the aforementioned off-putting practices, there are number of students who often manage to master English language very well. This motivation comes from the fact that they expect themselves to be future English teachers. So it seems a must for them to be very good English users.

Finally, it should be mentioned that education is a continuing process that starts in primary school, and continues in secondary school, which is the one of the most important educational places where future students are prepared for university studies.

3.3. Presentation of the LMD System: Objectives and Perspectives

Algeria is one of the countries that have been affected by the forces that have been brought by globalisation, including the international competition and rapid technological

development. To meet these challenges, Algeria seeks to be part of any system or programme that can serve as an opening to the outside world. This requires reforms in different domains. Therefore, it seems possible that reforms in higher education are a necessary step to achieve these goals.

For this purpose, The Higher Education Orientation Act (Loisur l'orientation de l'enseignement supérieur) established three higher education degrees, applicable to all disciplines except medicine: License/Master/Doctorate *(Executive Decree 04-371 of November, 21st 2004 on the creation of a new bachelor degree; source: www.mesrs.dz/reforme-des-enseignants).* It is referred as the LMD[3].

Originally, this system was designed in the Anglo- Saxon countries as part of the Bologna Process, when 29 European Ministers responsible for higher education met in Bologna city, Italy, in 1999, with the aim of harmonizing the architecture of higher education across Europe. This would mean establishing a common and coherent educative system in terms of structure, content, curriculum, syllabus, and course credits (The Europe Unit: Guide to Bologna Process, 2005).

The Bologna Process's goal has closely been associated with social and economic demands. It seeks to increase the competitiveness, dynamism, and knowledge base of the European economy, and to maintain the social cohesion of the European Union through promoting intercultural awareness and understanding among the university students (Bergen communiqué, 2005)[4].

Within the classroom, the Bologna Process has strictly emphasised putting the students at the centre of their thinking by encouraging student-centered learning that, practically, should include the implementation of various teaching techniques and activities such as problem solving activities, project work, students presentations, the use of web, and video conferencing, classroom workshops in order to encourage students discourse and interaction (Attard et al., 2010). Has it gradually been adopted in most European countries, and then almost everywhere, including Algeria, the goal should be then the same.

In Algeria, the LMD system was established during the year 2004, on an experimental basis in ten higher education institutions; then it was gradually generalised to touch all the Algerian Universities. The higher formation is conceived, initially, in academic terms of objectives *'to meet university needs and/or professional aims to meet*

the needs for the economic and socio sectors" (own's translation: quoted in MESR: www.mesrs.dz/reforme-des-enseignants).

In order to achieve the reform goals, the Ministry of Higher Education makes sure that the contents of the teaching programmes, built by the teachers themselves, must be conceived to answer the satisfaction of the multiform needs for the society and the economy (ibid).

Theoretically, nearly the same Anglo-Saxon countries' goal, the new system is supposed to meet some of the concerns of the Algerian Universities pursuing the following objectives:

> ➢ Improve the quality of university education, and encourage individual work of the student;

> ➢ Facilitate mobility and orientation of students by securing funding and transfer of learning;

> ➢ Facilitate the employability of students by opening the university to the outside world;

> ➢ Provide training for all throughout life; promote learning autonomy in academic institutions;

> ➢ Unify the system (architecture, diplomas, duration ...) in all disciplines at national and international levels;

> ➢ Diversify and encourage international cooperation...,

3.3.1. What is the LMD?

The LMD refers to the three cycles of study: **L**icence, **M**aster and **D**octorate. The design of the studies is articulated around three main grades **(Figure 3.1):**

The licence: It is granted after six semesters of study**.**

Master: Master's degree is taken after eight semesters of study.

The Doctorate: It is taken after the completion of research for at least three years and presenting a thesis *(Art N° 250 of 28ᵗʰ July, 2009 fixes the organisation of the third cycle of Doctorate degree).*
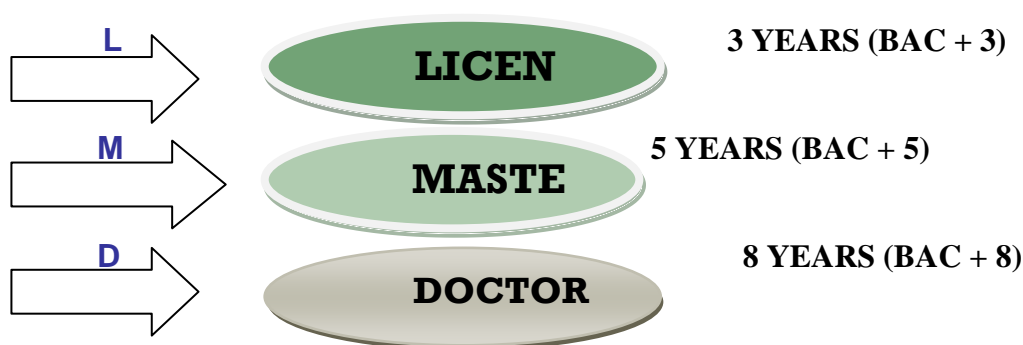
Figure 3.1: The LMD Frame

3.3.2. The Major Principles Underlying the LMD System[5]

The Principle of the Semester

The studies are organised into semesters to ease the organization of training courses.

The licence degree is ensured in 6 semesters *(Art 16 of the decree N° 137 of June 20th, 2009).*

The master degree is ensured in 4 semesters *(Art 17 of the decree N° 137 of June 20th, 2009).*

The Teaching Units (UE)

One of the pedagogical bases of the LMD is the teaching unit that consists of different teaching subjects. Each semester is grouped into four teaching units:

➢ The fundamental units: includes basic subjects for a given discipline;

➢ The discovery units: concerns the teaching of others languages or psychology to broaden the academic culture and facilitate reorientation gateways;

➢ The methodology units: includes study skills to carry out a research;

➢ The transverse unit: concerns the teaching of other specialties, such as computer science, arts, human and social sciences.

Credits (ECTS[6])

A credit corresponds to the workload (course, training courses, memoire, and personal work) necessary so that the student achieves the goals of the EU or the matter *(Art 7 of the decree N° 711 of November 3th, 2011).*

The number of credits accumulated for each semester is 30 *(Art 7 of the decree N° 711 of November 3th, 2011).*

The licence is 180 credits; the master is 120credits. The total number of credits is thus 300 *(Arrêtés du 17 Août 2008 that defines the rules and regulations to the licence and master degrees).*

The credit is equivalent to a time volume from 20 to 25 hours per six-month period including the hours of teaching exempted with the student by all the forms of teaching and the hours of personal work of the student *(Art 7 of the decree N°711 of November 3th, 2011).*

Students can move automatically from the first year to the second year when accumulating 30 credits for two first-year semesters (Art 31 of the decree *N° 711 of November 3th, 2011).*

Students can pass from the second year to the third year when accumulating 90 credits (Art 32 of the decree *N° 711 of November 3th, 2011).*

In case students do not get all necessary credits, they subsequently need to compensate the missing credits in order to pass *(Art 25 to 29 of the decree N° 711 of November 3th, 2011).*

Students who obtain a Bachelor degree with 180 credits can automatically admitted to the first Master year (M1). Progress from the first to the second year (M2) of the Master cycle depends on the successful completion of two first-year semesters *(Art 35 of the decree N° 711 of November 3th, 2011).*

The Domain of Study

The LMD system offers learners many disciplines that lead to other specialties. Depending on their identified competence, learners can be oriented automatically to other functions (academic or professional).Thus students benefit from the mobility they gain to other institutions inside or even outside the country.

The Tutorat

Teachers play a central role in guiding and informing students' useful teaching information. The tutor must know about all the needs for the students *(Art 3 of the decree N° 09-03 of September 1st, 2009).*

Academic Autonomy

Unlike the classic system, the LMD system gives the universities the opportunity to create unlimited number of academic domains[7]. In some cases, the university can also determine some teaching programmes for the subjects within its field of competence. For other courses, there is a general national curriculum that applies to all institutions.

3.3.3. Pedagogical Issues Related to LMD

Any new system is more likely to be welcomed with hesitation and misunderstanding; ideally, the LMD is to create competitive environments at our Universities, when it comes to practice; however, things seem different.

Various pedagogical concerns shared by instructors and students alike, based on some investigative researches to the LMD (Berrouche & Berkane, 2007; Idri., 2009, 2011, 2012), and other national conferences evaluating the LMD system (for instance, Saida, 2013; Bejaia, 2014; Tipaza, 2015; Relizane, 2016; Sidi Belabbes; Tizi Ouzou, etc).

The most common agreement shared by many instructors participating in these conferences, especially those of the pre-LMD system that the old pedagogical practices are still being carried over in this new system. Additionally, some teachers believe that their uncomfortable situation has been exacerbated by the novelty of the LMD pedagogical system, coupled with the problem of the ever-increasing numbers of students arriving on campus each year relative to the insufficient number of teachers.

The same view is shared by some of our colleagues at the universities of Tiaret, Saida, and Tlemcen. In order to know teachers and students view about the LMD, we allow ourselves to canvass some colleagues and students for the matter. It has been concluded that most teachers and students are not aware of the specific objectives of the system. In addition, their information about the system is restricted mainly to its form rather than its content.

Teachers complain was largely about the huge number of the students, which made it difficult to control the situation either administratively or academically. The success of the

LMD system requires a limited number of students with better conditions. Many teachers admit that they do not change their lectures' contents in the subjects they teach though the reform calls for new pedagogical methods.

As for students, they express their reluctance to the number of the modules they have to study. Another remark, which may exist in all the departments, students do hardly attend their tutoring sessions, and ,again, this is more or less related to their ignorance of both the objective of these sessions and their importance as well.

In fact, these concerns and others are at the agenda of the Ministry of Higher Education and Scientific Research. For instance, in a conference held on 27th September 2015 in Tipaza, the Minister of Higher Education and Scientific Research, Tahar Hadjar, calls for the necessity of assessing the LMD system at the end of the year; he declares at the same time that the system cannot be seen from the angle of being bad or good, but simply like any academic system that perhaps has not been applied properly (Author's translation, quoted in Algeria Press Service (APS): http://www.aps.dz/en/health-science-tech/8698-national-conference-to-assess-lmd-system-at-end-of-year).

In another conference held in 12th and 13th January 2016 at the Palace of Nations (Club des Pins) to assess issue related to the LMD, the Minister Tahar Hadjar took the opportunity to express that the objective of the conference was to "remedy" any flaw by introducing recommendations for the next academic year (Author's translation, quoted in https://www.mesrs.dz/-/le-pr-hadjar-preside-les-travaux-de-la-conference-nationale-des-universites-elargie-au-secteur-socio-economique-et-dediee-a-l-evaluation-du-systeme-lm).

3.3.4. Classrooms Principles Underlying the LMD

The new pedagogy suggests that learners should be put at the heart of learning process rather than being centered on the teacher's input. It is believed that this approach helps overcoming some of the problems inherited from the traditional approach where the teachers was considered as protagonist in a scene and learners are secondary characters. The guided instructions suggest when students become more involved in their own learning, taking an active part in making decisions, they might feel a sense of ownership and commitment to the process, and learning might be more meaningful, resulting in better classroom performance. The fact is that one of the objectives of the LMD system is putting learners at the heart of learning process.

In Bucharest Conference[8] (2012, p.5), for instance, the members of the European Council reconfirm their commitment to *'Establish conditions that foster student-centered learning, innovative teaching methods and a supportive and inspiring working and learning environment'*. Likewise, The Common European Framework of References (2001, 2003) provides various principles to encourage learner-centered teaching and learning of foreign languages. In the guide for users, published by The Common European Framework of References (2003, p. 20), for instance, it is strongly recommended that teaching should *'depend entirely upon a full appreciation of the learning/teaching situation and above all upon the needs, motivations, characteristics and resources of the learners'.*

As part of any international system, the educational reform presented in the LMD system has also aimed at reducing the teacher responsibility for providing students with all information, and helping students to find and develop the skills which will allow them to manage their own learning and survive outside the sheltered environment of the classroom. This requires, in return, from teachers, who are, at the university level case, responsible for designing and applying their own teaching methodology to imply most adequate teaching methods and materials to provide their students with an appropriate learning environment that encourage them to be responsible for their learning.

As it has been indicated in chapter two, as students' aim of learning English is to communicate with the native speakers, it is crucial to make them aware of the other cultures in order to communicate effectively. However, controlling the learning process prevents students to practice their communication skills. So how can our students develop their intercultural skills if they have no opportunity to discuss cultural issues in the class?

3.4. The English Department: Objectives and Perspectives

The role of the English Department is to enable all English teachers to work effectively providing all necessary supports. To make teaching and learning English language an easy work, the task of any English Department is to make sure that at least some of the following are provided:

> ➢ Basic learning books for all the modules students learn, especially those that are difficult to get hold of and may be too expensive for students to buy;

> ➢ Availability of teaching materials for teachers (basic audio-visual equipment with overhead projectors);

➢ Availability of internet for both teachers and students.

Admittedly, not all universities possess all these facilities, but they should be taken as priorities. Of course, any department needs a nominated person to head the department. Here, comes the role of the head of department who should make the department works effectively. For both the teaching staff and the learners, a good head of department is the person who makes sure that all useful information is made rapidly and easily available to all the teaching staff, and will always be accessible to criticism, either of him/ her or of the system.

3.4.1. The Teaching Syllabus of English at the EFL Department

Teaching any subject effectively involves more than a mere act of teaching. Instead, it involves the learners; it requires knowing their expectations and needs; it also describes contents and specifies the aims and objectives that are expected to be achieved from any programme or module. Whatever the subject they teach, teachers have a general responsibility towards their learners. This requires them to plan their lessons, lectures, workshops, etc.

In lower level, this is controlled through the official curriculum, course objectives and systems of inspection of educational institutions (a national inspectorate where the teaching textbooks and materials have a substantial influence on choosing and planning the lessons.

At higher education level; nonetheless, things are quite different. General guidelines are provided for each modular course, and it is up to teachers to collectively or individually design the content of the course and hence applying the most adequate teaching methodology. This implies that both material selection and skilled teaching are of paramount importance for a successful and fruitful civilisation instruction. In addition, it requires setting aims and objectives which are discussed on a regular basis at the beginning of every academic year during the 'CPC' (Comité Pédagogique de Coordination).

Moreover, within the LMD, the Ministry of Higher Education makes sure that the contents of the teaching programmes, built by the teachers themselves, must be conceived to answer the satisfaction of the multiform needs for the society and the economy (own translation, *Source: MESR, website: www.mesrs.dz/reforme-des-enseignants).*

As far as for the course syllabus, EFL students are offered several modules that intend to develop their skills in the English language. These modules vary between the four language skills modules (grammar, written expression, reading, and listening); cultural modules (literature and civilization), language study modules (linguistics, sociolinguistics, and others related to TEFL). These are the major modules to be found in the Algerian EFL departments; others modules may differ from department to department. In general, the elements that are presented to the students in the English Departments within the new framework of the LMD can be seen as follow (see table3.1. the content of the first year):

The Nature of the Modules	Number of hours per week	Studied Modules
Fundamental Unit	16 hours a week	Written Expression, Oral Expression, Grammar, Linguistics, Phonetics, and Introduction to the Literature and Civilisation of the Target language
Methodological Unit	3 hours a week	Research methodology
Discovery Unit	1h 30 a week	Study of another foreign language
Transverse Unit	1h 30 a week	Information Communication Technology (ICT)

Table 3.1: The Major Teaching Syllabus for the First year Students *(Source the English Department).*

As can be noticed, the fundamental units consist of all the subjects that are essential to a given discipline while the methodological, discovery, and transverse units are study skills modules that supposed to extend learners study skills.

The weekly portion of English learning is thus twenty-two hours (all the three license levels have the same amount of time), in contrast to the former system where the average number of hours was around fifteen.

Pre the academic year of 2015-2016, there has been a common core in license that

spans almost the entire first two years. In their third year of study, the LMD students had to choose between two or more specialties: For instance, literature and civilisation, and language studies. Unlike the old system, the universities had the opportunity to create unlimited number of licences within domains and determine some teaching programmes for the subjects within its field of competence.

However, there has been a change during the academic year of 2016-2017. There has been no common core in license. Qualifying to certain specialty is reserved to the master level. All the Algerian EFL students from first year to third year have to study the same programme, presented by the ministry of higher education, in which almost the same basic modules are studied during the three years. Admittedly, this step receives a huge welcome from teachers, at least at the University of Tiaret. Some colleagues express their view that students are really in need to be more exposed to some important modules such as written expression and oral comprehension.

The following table (3.2) provides an illustration of the new teaching programme delivered to the third year students with the credits of each module.

Units	Studies Modules	Credits	Coeff
Fundamental Unit 1	Linguistics	4	3
	Literature	4	3
	Civilisation	4	3
Fundamental Unit 2	Comprehension and Written Expression	2	2
	Aural	2	2
	Translation	2	2
Fundamental Unit 3	Introduction Didactics	2	1
	ESP	2	1
Methodological Unit	Research Methodology	4	2
Discovery Unit	Cognitive Psychology / Communication sciences	2	1
Transverse Unit	National language/foreign L	2	1
Total		30	21

Table 3.2: The Teaching Syllabus and its Credits for Third the Year Students *(Source the English Department).*

As can be observed from the above table, language skills courses make up a significant part in this branch, which are accumulated a significant coefficient and number of credits. It can also be noticed that such cultural modules such as civilisation and literature are given the same importance of coefficient and credits numbers.

Formerly, before the change in the teaching syllabus of the academic year of 2016-2017, for obtaining the BA degree in English, third year students had to conduct a research work on a topic in connection with teaching English as a foreign language or to undergo internship training in either intermediate or secondary school. While the research work intended to help them to apply their methodological knowledge and deepen their theoretical one, the internship training intended to help them to bridge the gap between theoretical knows learnt at the university and the practical ones lived in *situ.* Moreover, the internship was a good way to enable students to see how schools operate, get feedback on their teaching skills, and learn how to manage and maintain classroom discipline.

For both teachers and learners, this was very useful as whether the research works or the internship used to provide the students with a suitable opportunity to transfer the acquired knows skills into know-how-to-do and how-to-be in real class situation, i.e., to check personal potentialities and proceed to necessary adaptation and readjustments.

In brief, after three years of study, students who obtain a Bachelor degree with 180 credits are automatically admitted to the first Master year (M1). Progress from the first to the second year (M2) of the Master cycle depends on the successful completion of two first-year semesters.

3.4.2. EFL Students' Needs and Expectations about the Teaching Syllabus

It is well acknowledged that language programmes should always involve the learners. Nunan (1994) amphasises that the success of any programme depends on the learners' expectations and needs, and if these are not taken into consideration, there can be a divergence of ideas between teachers and learners. This means, in order to determine what to teach and how teach, teachers are required first to carry out a needs analysis.

The rationale expectation of our EFL students is that by the end of their graduation they will develop more confidence to communicate in the English language. Their expectations may be to develop speaking and listening skills better in order to communicate like the natives. The more they communicate better the more they may feel satisfied. The reason is that in Algeria most foreign language students expect themselves to

be future teachers. It is rational to be communicatively competent in order to carry out a teaching job in a good manner.

Yet, most of foreign language students, English in particular, might not expect that they would confront subjects like literature, civilisation, research methodology, and computer sciences, etc. Therefore, it may be found that sometimes students ask themselves about the objectives of a particular programme. Students usually attend such courses, perceive some knowledge, and then give this knowledge back in the exam.

It cannot be denied that some students may enjoy a particular programme rather than others. This can be noticed from their regular attendances and grades of the exam. Therefore, it can be found that there are some students who feel satisfied with teaching syllabus, methods and materials. Others may see no benefits from the study of a particular programme, and how this programme can help them in their studies and in their real lives.

Here, may come the gap between the teachers and students who are supposed to work in collaboration in order to achieve successful learning outcomes. In order to bridge this gap, a number of researchers emphasise the value of determining students' needs. It is crucial for teachers to know their students' needs.

However, unlike the lower level of education where the teaching syllabus are strictly designed by the ministry of education, at the university level things seems quite difficult to know all students' needs and thus provide an appropriate teaching syllabus that fulfill the needs of all of them.

Teachers are faced with a large numbers of students who come from different streams with different language of competence, attitudes and expectation. Some of the fresh students, if not to say most, enroll the university, where they are supposed to follow a set of advanced syllabus, with very limited vocabularies. In addition, many of these students lack the communicative skills and thus they oftentimes refrain to participating in class.

Aware of this fact, researchers suggest that teachers should strive to provide their students with appropriate teaching syllabus and teaching materials that reflect students' interest, which are drawn from their communicative needs. If the content and the teaching materials are not suited to their needs, it may be difficult to achieve successful learning outcomes.

Finally, one should mention that learning language in the academic setting only

cannot provide learners with the communicative proficiency they need, especially in a setting where it lack a supporting environment. Instead, learning languages requires learning to learn.

3.4.3. The English Teaching Staff: Responsibilities and Duties

Most of the university English teachers are native who were studied in the Algerian universities; only few of them who benefit from scholarships to either universities in the United Kingdom or the United States. They hold either Magister or doctorate degree. Their professional situation can be categorised as follow:

Assistant Teachers (Maitre-assistant): They are teachers who hold magister degrees; they are generally still in preparation of their doctorate researches. There are two categories in this rank: MA 'b' and MA 'a'). Their responsibility is to supervise and guide bachelor students (*Executive Decree 08-130 of 3rd of May 2008 on the University Researcher; Art No32-33).*

Associate professors (maitre de conference): They hold a doctorate degree and promoted from the grade of Assistant teachers (maitre assistant). In term of functions, their duty is to provide lectures, and supervise dissertations and doctorate theses. They are also responsible to guide students and to coordinate the teams of teaching (*Executive Decree 08-130 of 3rd of May 2008 on the University Researcher; Art No40-41).*

Professors: The position of professor is the higher rank at the university. Professors are recruited from associate professors (maitre de conférence A); their appointment is taken after the approval of the national committee of universities is obtained. In term of functions, professors of the universities have job priority, but nonexclusive, to ensure their service of teaching in the form of lectures as well as the direction coordination of teams of teaching and to direct research teams. Another professional responsibility is to supervise postgraduate students' dissertations and doctorate thesis (*Executive Decree 08-130 of 3rd of May 2008 on the University Researcher; Art No48-49).*

3.5. The English Department at the University of Tiaret: Aims and Academic Programmes

The Department of English at University of Tiaret came into existence in 2012, starting with a few number of students and few numbers of teachers (see table 3.3; 3.4, and 3.5), with the aim of creating students with impeccable skills and abilities to the English

language. To guarantee the skills introduced in the general education programme, the English department makes efforts to:

> ➢ Provide students with advanced instruction in English language ranging from linguistics subjects to cultural subjects;
> ➢ Help students to master advanced skills in analytical and critical thinking;
> ➢ Develop skills in research and information access.

(Source: the English Department)

To achieve these goals the English Department offers EFL students a range of modules to develop their skills in the English language. In the first academic year, the focus is on the language skills courses, which are designed to develop and strengthen students' language competence, with the objectives of improving their language skills, so that they acquire knowledge easier in the following years. Students are also offered an introduction to British and American civilisation and literature in their academic years, which are supposed to pave the way for the master year students who are expected to deal with this field as their specialty.

3.5.1. The English Teaching Staff at the University of Tiaret

As this case study involves the teachers of English at the University of Tiaret, providing a brief description about their situation has been found useful. As the English Department was still in infancy, it has started with few teachers; most of them had Bachelor degree and were temporary teachers. With the increase of students' enrolment, the Department moved gradually to the recruitment of new staff.

Table (3.3) shows the evolution of the EFL teachers at the University of Tiaret from 2012 to 2016.

The Academic Years	Numbers of Full Time Teachers
2012-2013	04
2013-2014	09
2014-2015	13
2015-2016	15
2006-2017	16

Table 3.3: The Evolution of the English Teachers at Tiaret University *(Source Department of English.*

The majority of the teaching staff holds a Magister degree. Only three (3) teachers have very recently received Doctorate degree. Some are temporary assistants with a Bachelor degree.

Table (3.4) shows the teaching staff related to their positions and qualifications.

	Position	Number	Qualification
Assistant Teachers	A 'a'	07	Magister
	A 'b'	06	Magister
Associate professors		03	Doctorate
Professors		00	/
Total		16	/

Table 3.4: The Teaching Staff at the Department of English at Tiaret University

(Source: English Department)

3.5.2. The EFL Students at the University of Tiaret

Like the teaching staff, the English Department at Tiaret started with a few number of students (figure 3.5).

Academic Year	New Enrollments	Total Number
2012 -2013	98	98
2013-2014	94	192
2014-2015	110	302
2015- 2016	375	677
2016-2017	391	1086

Table 3.5: The Evolution of EFL Students from 2012 to 2016

EFL students at the University of Tiaret are all Algerians; they are young and fresh learners whose ages range between 18 and 25 or thereabouts. They came from different streams (foreign languages, letters and philosophy, scientific, and math). Most of them have chosen English as their preferable major because they simply like it; for others, it is the language of technology and the internet that they use to connect with other people. Others consider it more prestigious than other foreign languages. Nevertheless, some have been oriented to the Department of English out of their wishes because their average did not qualify them for other majors.

Speaking about the programme, similar to the other Algerian universities, the English programme at the University of Tiaret focuses on the language and cultural skills of the students. Its students have also to take one elective foreign language module (French, Spanish, or German).

During the first and the second semester, students take English language skills of morph-syntax (grammar), written expression, reading comprehension, listening, Oral, linguistics, phonetics, morphology, as well as research methodology. Within the new reform, almost the same teaching syllabus is taken in the fifth and six semesters.

As far as Programme of civilisation is concerned, the department offers one semester to the teaching of British civilisation and the following semester to the American civilisation, and this touches all the three levels.

3.6. Presentation of Civilisation Studies in the Curriculum

The programme of civilisation has long been one of the main subjects at Algerian EFL departments since the introduction of English at the Algerian universities. The programme of civilisation at the EFL department is considered as one of the main sources of teaching and learning language and culture. The course offers students information on the main aspects of life (culture, society, institutions…) with historical background. It is first intended to improve students English language skills by helping them to be acquainted with new vocabularies and lexical items they use in communication. Second, it is intended to make students aware of the cultural, historical, and social phenomena of these people. This information is regarded crucial for them as long as they cannot learn English language without knowing some knowledge about the country that gave birth to this language.

But, the English civilisation programme is mainly centered on Britain and the United States. Other English speaking countries like Ireland, Australia, New Zealand, and Canada are excluded. With three year programme of study, this may seem reasonable, because if decisions are made to include the civilisation of other English speaking countries, this would be only by sacrificing an equally worthy modules.

When comes to its teaching, during the classical system, this course was presented to students from the second year to the fourth year of their study. This included British and American civilisation. In their four year of study, students were exposed to African civilisation as well.

Under the LMD system, this course starts initially from the first year. It aims to prepare students in their second years and third years of study, and pave the way to master year students who attend literature and civilisation branch. As the main area of their study, this course provides students the skills that help them to become critical observers of British and American culture as well as their own so that they can develop the notion of intercultural understanding.

Due to the importance of Anglo-Saxon civilisation, it is accumulated a significant coefficient and number of credits. This gives the course a significant importance in the curriculum. Nonetheless, the time devoted to this important programme is limited to only one hour and a half per week. Needless to say, some English Departments offer one semester for British civilisation, and one semester for American civilisation, Tiaret for instance. This may be one of the challenges that face teachers of civilisation.

Yet some researchers state that when students receive very few hours of study, the teacher can pay special attention to other teaching methods and materials to that reflect both the current global requirements and their students' interest.

Broadly speaking, the civilisation programme is a foundation course whose main purpose is to enlarge EFL learners' knowledge of both language and culture skills.

3.6.1. The Major Syllabus of the Civilisation Programme

The content of the Anglo-Saxon civilisation for EFL students consists of an overview of the British and American peoples. It offers information on the main aspects of life (culture, society, institutions…) with historical background. The course is intended to make students aware of the cultural, historical and social phenomena of the British and

American peoples. In general, the major content of British and American civilisation, which is presented to the students at the English Departments at the University of Tiaret, is as follow: (the content of the first year):

3.6.1.1. British Civilisation

This course consists of an introduction of the history of the United Kingdom, which is important and very interesting for English graduate students. This is very important for them in order to be acquainted with the culture of the native speakers.

This course introduces students to the most important events of the United Kingdom from the pre-historic age, starting from the Stone Age passing through some critical events such as the different people and invasions to the contemporary era. This course aims to give the students a full understanding of the British people and the institutional, economic, religious, and social changes that happened over time.

3.6.1.2. American Civilisation

This subject aims to introduce the students to the main stages and developments of United State of America from the discovery passing through the establishment of the colonies, their independence from the motherland to the issue of slavery, immigration, race, etc.

In their third year of study, students can move to study some contemporary events such as the Great Depression, Civil Rights, an insight on the different American institutions, an insight on American presidents from Roosevelt to Obama.

All these subjects are supposed to help students to have a good understanding of the different races, and different cultures that contribute to the rise of the United State as a powerful state. Although the events are presented chronologically and very detailed, language skills and cultural understanding should be developed though the lessons.

Table (3.6) below shows the main teaching syllabus of the programme of civilisation for the first year students.

British Civilisation: Semester 1	American Civilisation: Semester 2
Britain's prehistory: - The Stone, Bronze, and Iron Age, the Celts - The Romans Invasion: the invaders - The Saxon Invasion: the Germanic Invasion, Kingship, Christianity - The Vikings: the invaders, who should be a king? **The Early Middle age** - The Norman Conquest: William the conqueror, feudalism	**Pre-Columbian Period** - Early Inhabitants of the Americas. - First European contacts with Native Americans. - Columbus - The Portuguese, Spanish, French and English settlements. **Colonial Beginnings, 1492–1690** - Colonial life in America. - Population growth and immigration. - Transatlantic Trade. - Slave Societies. - The French and Indian War. - The Taxes and the Beginning of American revolution - The War for Independence

Table 3.6: The Major First Year Students Syllabus of British Civilisation (semester 1), and American Civilisation (semester 2).

As it can be observed, the content of both British and American civilisation is mainly historical. Of course, this is not exclusive for all the English Departments across Algeria. A simple investigation can reveal that what is fully covered in some departments is briefly discussed in others, and might be totally neglected in other departments.

Yet, during the classic system, each module either British or American civilisation used to stand by itself as independent subject: nearly each one devoted a teacher of specialty, taught for the whole academic year. Under the LMD system; however, things have become different. The programme has become known as '*introduction to civilisation'.*   This may include any country's civilisation. That is why some English

departments, like Tiaret, offer one semester for British civilisation, and one semester for American civilisation.

The reason is that the content is too long, and it is impossible to be fully covered. In some cases, each element may take more than one session. One should further mention that the allotted time is only 1 hour and a half per week. Therefore, the civilisation teachers may find themselves unwillingly obliged to skip some events for the sake of programme completion.

3.6.2. Pedagogical Objectives of Civilisation Teaching

Civilisation programme is mainly delivered at foreign language departments to foster not only language skills, but culture skills as well. Based on the content of civilisation and the topics the students are exposed to, it can be assumed that such teaching module has the following objectives:

> ➤ To introduce students to the peoples who give birth to the language they learn since they cannot learn language without knowing something about them;

> ➤ To help students understand the culture of the people whose language is learnt, as well as how and why they are different from their culture;

> ➤ To improve students English language skills by helping them to be acquainted with new vocabularies and terms they use in communication.

From theorists' perspectives, Babamova et al., (2004, p. 77) view that exposing students to elements of the culture and civilisation of the countries of the target language helps learners to be:

> acquainted with characteristics of the countries and people whose language they study so as to be able to understand linguistic and cultural messages, develop a feeling of tolerance towards cultures, and critically evaluate the information gained.

Babamova et al., (2004, ibid) further claim that through civilisation course *'not only the general aim of teaching are realised but also universal human, national and ethical values are promoted'*. When students gain information about the people whose language they study, they will automatically be acquainted with the sociological and technical

otherness of the country where the target language is spoken, and develop a critical attitude to particular aspects of the foreign culture.

The purpose of teaching civilisation therefore is seen as not an addition to transmit knowledge, but rather to change the behaviour of the learners toward the target culture than his own, so that they will be able to perform an independent reading of the foreign culture.

What has been discussed so far is from foreign language teaching and learning theorists of where civilisation courses might be taught quite differently than locally. To have an insight about the objectives of teaching civilisation course in the Algerian context, the researcher attempted to gather information from the teachers of civilisation at the English Department at Tiaret who view that the general objectives of teaching civilisation should be as follow:

> ➢ To enhance students' language proficiency;
>
> ➢ To provide students with an overview about the history of and achievements of the people whose language taught;
>
> ➢ To help students understand the culture of the people who gave birth to the language taught.

Thus, for English graduate students, civilisation course is part of developing their language skills and cultural skills as well. It introduces learners to various aspects of the British and American peoples that should enable them to see the differences and similarities during their development as nations. This course is supposed to give an insight of the major movements that have helped to shape the current cultural atmosphere of British and Americans. Furthermore, through this course students will be able to demonstrate various skills.

3.6.3. Majors Challenges and Constraints to the Teaching of Civilisation

Although it can be said that our EFL learners are offered a significance number of language skills modules, and culture ones, compounding in civilisation and literature studies, there are some challenges and concerns the teachers face.

As has been stated previously, the Algerian Universities have no say in the selection of students who wish to attend higher education, which is why they have no tools to remedy this difficulty.

The first remarkable challenge is that the time allotted to the civilisation module is limited to only one hour and half per a week. This number seems to be far from being enough for such modules that concerns the study of both language and culture. In lieu, the coverage of most cultural aspects is difficult if not impossible. Besides, one should mention that there is a tendency among the Algerian teachers to spend about ten minutes trying to check the absentees and applying orders. Sufficient time is a crucial factor for successful integration of culture.

Yet some researchers state that when students receive very few hours of study, the teacher can pay special attention to raising their motivation by using other teaching methods and materials that interest students. However, it sounds that teachers, for various reasons, tend to resist any changes. The reason is that most teachers fear of authority loss.

Another challenge is a poorly supplied university library and the lack of available books and technology materials. Although there have been some valuable donations in books to enrich the library, the fact is, most of these books are for grammar and writing skills.

At Tiaret University, for instance, the library is not rich in literature and civilisation books that can be available for every student. Students have to share these books, sometimes one title is available for all; there is no access to photocopying or Internet. Students have to resort outside the University.

There are also an increasing number of students who avoid reading books to prepare their project works. Instead, they prefer to read the ready-made or easy materials, which are available on the Internet. The Internet is indeed a very important source of information , but when students rely on it as the only resource, they fail to appreciate and to benefit from books, and they fall in the problem of plagiarism.

Therefore, might be similar to any university in Algeria, the English department at the University of Tiaret has to deal with the problems of plagiarism on the students project works in particular. There are evidence show that students usually resort to plagiarism because their lack of language skills and unfortunately there are only few teachers who devote their time and energy to identify root of plagiarism.

Finally, it has to be said that these problems need to be improved. It is crucial to invest money in buying books and enriching the library. Students should have more opportunities to access to books and resources in order to prepare for their researches

because when these resources are available, they will be less inclined to commit plagiarism.

3.7. Conclusion

This chapter provided a valuable recapitulation to some situational realty to the teaching of English and the civilisation at the EFL Department, Tiaret in particular. As aforementioned, university teachers cannot simply couple with the theoretical base underlying the LMD. EFL teachers encounter many situational classroom challenges that usually undermine their teaching efforts. The learners too find learning difficulties when their learning style and needs not considered.

For more understanding, the next chapter attempts to contextualize the theoretical insights (chapter 1 and 2), and the situational one (discussed in this chapter) so far collected to serve the present research work.

Notes to Chapter Three

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[1] Language maintenance refers to the continuing use of a language or language variety in the face of competition from a more prestigious or politically more powerful language.

[2] Euromonitor International is a provider of strategic market research, creating data and analysis on thousands of products and services around the world (see www.euromonitor.com/algeria).

[3] LMD is an abbreviation to Licence +Master+ Doctorate. In other contexts, it is called BMD to refer to Bachelor+ Master+ Doctorate.

[4] Further governmental meeting have been held in 19-20 May, 2005 in Bergen, Norway; European Ministers Responsible for Higher Education have met for a mid-term review and for setting goals and priorities towards 2010. At this conference, Armenia, Azerbaijan, Georgia, Moldova and Ukraine attended as new participating countries in the Bologna Process.

[5] Author's translation: The LMD Practical Guide of 2011

[6] English abbreviation (European Credit Transfer System) for European system of transfer and accumulation of credits.

[7] Up to the academic year 2014-2015, this was applied to the license as well; 4 semesters were called the common core 'Le tronc-commun", and in their third year of education students could chose a field of specialty. Since the academic year 2015-2016 the license programme become unified in all the Algerian universities.

[8] Ministers responsible for higher education in the 47 countries of the European Higher Education Area (EHEA) have met in Bucharest, on 26 and 27 April 2012, to take stock of the achievements of the Bologna Process (LMD) and agree on the future priorities of the EHEA.

CHAPTER FOUR:

THE RESEARCH METHOD:
DATA COLLECTION AND ANALYSIS

4.1. Introduction

Moving beyond the theoretical aspects, this chapter is concerned fundamentally with the analysis and interpretation of the collected data. So as to be methodological, a field research needs to be either experimental or observational to bring predictable results. For this reason, this research method of investigation is based on variety of investigative tools that include two tests and two questionnaires.

For the tests, the first one, which is the benchmark of our investigation, is intended to assess the degree of the students' knowledge and awareness about the target culture, and the second one, which is experimental, aims at testing the effectiveness of one of the teaching techniques in raising the students' cultural awareness. As for the questionnaire, the first one is directed to the EFL students at the University of Tiaret, and the second one to the teachers of civilisation.

4.2. Aims of the Study

With regard to the research problem, which argues that the teaching practices of civilisation at the EFL department at the University of Tiaret do not reflect the intercultural teaching and learning as an educational goal to the teaching and learning of foreign languages, the impetus for this research is to:

> ➢ To provide empirical evidence regarding the relationship between language and culture;

> ➢ To identify the main constraints and hindrances that are challenging for reflecting the intercultural teaching and learning in the civilisation classes;

> ➢ To explore how the EFL learners' attitude towards the programme may affect the application of the intercultural teaching in the civilisation classes;

Finally, our main goal in this work is to share the specific teaching practices, and showing concrete models of teaching civilization for EFL University students.

4.3. Data Analysis Method

There are two common research paradigms in the field of education: quantitative research and qualitative research. However, joint use of qualitative and quantitative data, also called "mixed mode design", is by far the most favourable one among researchers; it is highly praised in the scientific community because the benefits can be yielded often lead to unique insights.

Educational researchers note that the use of qualitative and quantitative method is important because they provide ways of analysing, comparing, and contrasting the subjects being dealt with. For instance, Bhattacherjee (2012, p. 35) recommends the use of both qualitative and quantitative method because it helps *'generate unique insight into a complex social phenomenon that are not available from either types of data alone.'* Along the same thought, Frechtling and Sharp (1997) summarise its strength as follow:

> ➢ It can strength each type of data collection and minimise the weaknesses of any single method;
>
> ➢ It can enhance both the validity and reliability of the results;
>
> ➢ It can help in increase the researcher's understanding of findings;
>
> ➢ It may lead the researcher to modify or expand the evaluation design and/or the data collection methods.

Hence, theories recommend using mixed research design in order to produce better results in terms of quality and quantity. Therefore, the assumption guiding the current research was that combining quantitative and qualitative method could help us for producing better results in term of quality and quantity.

Aquantitative method is used in order to produce statistically reliable data to understand how many students do or think in the suitability of the teaching techniques and methods of teaching civilisation. Another aim is to provide an external validity to our results. That is to say, to generalise the findings to a population with developing a detailed vision of the meaning of the studied issue for individuals. For instance, can the results drawn from a sample of our target students at the University of Tiaret be generalised to the rest of the students?

On the other hand, the qualitative method is used in order to understand the examined phenomenon by investigating the quality of relationships, activities, situations, and materials used in teaching civilisation.

4. 4. The Participants

The study took place at the Department of English at the University of Tiaret; the research data were collected from both students and teachers.

The target students were the undergraduate FL students at the University of Tiaret. They were a subject of an assessment of prior cultural knowledge test, completing a questionnaire, and those who were excluded from responding to the questionnaire were a subject of an experimental test**(see the next section 4.5).**

The target teachers were teachers of civilization from different English Departments. Altogether 15 questionnaire were collected.

4.5. Research Instruments

As it has already been noted, a mixed research requires research instruments that involve a combination of different techniques that aim at establishing construct validity.

In order to collect quantitative and qualitative data for this study, various research instruments were used:

➢ *Assessment of Students Prior Cultural Knowledge:* As a benchmark to our investigation, a prior cultural knowledge test was used in order to support the veracity of the research claim. The prior cultural knowledge test included 22 questions that were based on "*the British citizenship and settlement tests*"(*see section 4.7.1).*

➢ *Students' Questionnaire:* Students questionnaire was used with the aim of collecting of both quantitative and qualitative information, and because the students' knowledge was assumed to be meaningful and could affect the success of our projects(*see section 4.7.2).*

➢ *Teachers' Questionnaire:* Through the use teachers' questionnaire, we aimed at increasing our understanding directly from the teachers' perspectives, trying to gather further meaningful information that might not be clarified from the other data. Aware to the fact that the questionnaire cannot always hold the promise to collect objective information, it; however, helped in capturing helpful meaningful ideas we were looking for *(see section 4.7.3).*

Briefly speaking, the below diagram summarises the current research method:

Methodology:	Qualitative	$\longrightarrow$	Quantitative	$\longrightarrow$	Quantitative
	↑		↑		↑
DataCollection:	Assessment Test		Students' Questionnaire		Teachers'Questionnaire
	↑		↑		↑
Participants:	The3rd Y Students		150 License Students		15 Civ Teachers
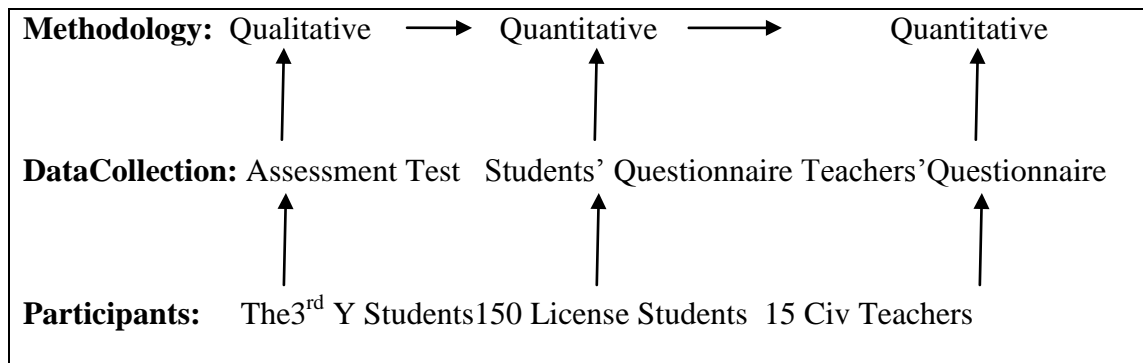
Figure: 4.1. Research Design Method

4.6. Pilot of the Study

In its simplest definition, pilot study is a methodological way to detect potential problems in the research design. The value of pilot study has always overestimated, but it is an important part in the research process.

> You may think that you know well enough what you are doing, but the value of pilot research cannot be overestimated. Things never work quite the way you envisage, even if you have done them many times before, and they have a nasty habit of turning out very differently than you expected (Blaxter, et al.,1996, p. 122).

Bhattacherjee (2012, p. 23) recommends the use of pilot study for the following three values:

➢ It helps detect potential problems in the research design and/or

➢ Instrumentation (e.g., whether the questions asked is intelligible to the targeted sample), and

➢ To ensure that the measurement instruments used in the study are reliable and valid measures of the constructs of interest.

Regarding the current research, the pilot study was essential to identify ambiguous or unclear items in the questionnaire. After designing the students' and the teacher questionnaire, they were tested. The students' questionnaire was administrated to five (5) students. The five students used during the pilot study were excluded later from the final sample as they had already experienced the questionnaire answers. This step of testing helped the researcher to find out some unanticipated problems related to ambiguity and difficulty of understanding the questions. The researcher; therefore, was able then to rephrase the questions in understandable manner.

Similar to the students' questionnaire, the teachers' questionnaire ewas tested with two teachers of civilisation in order to find out whether it was clear enough or not.

This step of piloting the study helped the researcher to know how long it would take to complete the questionnaire, and omitting some irrelevant questions as well.

4.7. Presentation of the Data Procedures and Analysis

This part of the chapter presents the procedures of each data collection, analysis, and findings.

4.7.1. Assessment of Students' Prior Cultural knowledge

To support the present research, at first, a test of cultural knowledge was designed in order to determine the students' knowledge about the target culture. Based on the findings, the research hoped to identify the degree of the EFL students' cultural awareness.

This test of prior cultural knowledge was administrated particularly to the 3^{rd}year students. The reason for choosing this sample was that they had been studying the programme of civilisation for three years, and therefore their cultural knowledge was expected to be acceptable. The targeted sample was required to answer multiple choices of 22 questions about British culture, which consisted of four sections as follow:

Section 1 includes 9 questions related to Big C culture (civilisation);

Section 2 consists of 8 questions about small C culture;

Section 4 includes 3 questions related to non-verbal language;

Section 4 consists of 2 situations of cross cultural communication related to pragmatics(see appendix A).

The correct answers were graded (1) point for each, and then analysed section by section.

4.7.1.1. The Results of the Students Prior Cultural Knowledge

Among the 84third year students, 66ones who were present in the day of test administration responded the questions and the results were as follows:

Section One: Questions Related to Big 'C' Culture

It consists of 9questions related to some factual information about British history and government.

Questions	Respondents	Frequency
1. The United Kingdom consists of: a) England, Scotland, Wales. b) Great Britain and Northern Ireland. c) England and Scotland. d) Great Britain and the Irish Republic.	**27**	**40.90**
2.Who were the most ancient inhabitants on the British Isles? a) The Romans b)The Celt c) The Anglo-Saxons d)The Normans	**16**	**24.24**
3. Who came to the British Isles after the Romans had left Britain? a) The Normans b)The Anglo-Saxons c) The Britons d) The Celts	**15**	**22.72**
4. Who gave England its name "Angle land"? a) The Celts b)The Germanic tribes c)The Romans d)The Normans	**13**	**19.69**
5.The Monarch of the UK: a) Rules and governs. b) Reigns but does not rule. c) Reigns and rules. d) Rules but does not reign.	**27**	**40.90**
6. **Who elects the members of the Parliament?** a) The Monarch c)The Prime Minister b) Electors	**18**	**27.27**
7.**The Normans conquered England in**: a) 55 B.C. b) 43 A.D. c) 410 A.D. d) 1066.	**33**	**50**
8. Who is the head of the state in the UK? a) The Prime Minister b) The Lord Chancellor c) The Monarch d) The Speaker	**31**	**46.96**
9.Who is the head of the government in the UK? a)The Queen Elisabeth b) The King William c)The Lord Chancellord) The Prime Minister	**54**	**81.81**

Table 4.1: Students' Response to Section 1 (big C culture)

It can be seen in table 1, though students are supposed to be familiar with some of the above factual information, only about 40 % to 50 % provide correct answers for some

questions, and less than 30 % for the majority of the other questions. It is interesting to notice a great number of students fail to deal with information they have extensively exposed to.

Section Two: Questions Related to Small 'c' Culture

It consists of 8questions that deal with small c culture and related social behaviours.

Questions	Respondents	Frequency
10. Which language influenced English greatly? a) Latin b) German c) French d) All of them	**41**	**62.12**
11.National days in Britain are not celebrated to the same extent as national days in other countries like America or Algeria, in which each region in Britain has its own national days. a) True b) False c) No answer	**41**	**62.12**
12. If you want to break the ice when making a small talk with aBritish whom you do not know well. Which topic would you choose? Select only one. a) Family b) weather c) politics d) sports e) money f) religion	**16**	**24.24**
13. How do British people usually greet one another? a) Do they hug? b) Kiss? c) Shake hands?	**34**	**51.51**
14. There is a difference of opinion between you and A British one. How do you tell him that he is not right politely? a) You are not right. b) I think this is not true. c) I understand your point of view, but …	**19**	**28.78**
15.Match each variety of language to each origin a) Wales Gaelic c) Scotland Welsh d)Northern Ireland Ulster Scots	**29**	**57.57**
16. Match each festival day to its origin: a)St. David's Day Wales b)St. Patrick's Day N, Ireland c)St. George's Day England d)St. Andrew's Day Scotland	**21**	**31.18**
17. Minorities' religious festivals such as Eid el-Fitr (Muslim), Diwali (Hindu) and Hanukkah (Jewish) are officially recognised in the UK, and they are taught to children at school? a) True b) False c) No answer	**21**	**31.81**

Table 4.2: Students' Response to Section 2 (small c culture)

Compared to the factual information questions, it can be noticed that the respondents' correct answers to small 'c' culture is slightly higher than big 'C' culture. This would probably mean that because of the internet and the social network media, our students are familiar with such types of culture, and second because it interests them more than the other historical information (big C).

Section Three: Questions Related to Nonverbal Language

It includes 4 questions that deal with nonverbal communication.

Questions	Respondents	Frequency
18. How is considered showing someone two fingers (the 'V' sign) in the British context? a) Polite　　b) rude　　c) peace	**15**	**22.72**
19. When you do not look in the eye of a British talking to you, they may think you are: a) Not interested in what they are saying! b) Listening and interested!　c) Rude and impolite d) polite and Being respectful	**14**	**22.21**
20. The correct way to introduce yourself in any British social setting where conversation with strangers is permitted, such as a party is to: a) Introduce yourself b) Not to introduce yourself at all c) Find a way of initiating a conversation	**21**	**31.18**

Table 4.3: Students' Response to Section 3 (Nonlinguistic language)

Apart from question (16), table (3) shows that great numbers of the respondents are unsuccessful in responding to this section. This might be related to their lack of awareness about the cultural differences between their own and the British one. For instance, while the sign 'V' symbolizes peace in our culture, and probably elsewhere, but it is rude and impolite in the British context. Similarly, in our context, it is considered to a gesture of respect when not looking at the eye of someone talking to us, which is not for the British. The respondents fail to understand this phenomenon because might be they tend generalize it to all people.

As discussed in chapter one (P. 25), the knowledge associated with non-verbal communication is enough to offend someone from different culture, and the lack of thereof can cause future conflict. In fact, the non- verbal language can be more important than the linguistic one and therefore learning them is fundamental for foreign language learners.

Section Four: Communicative Style Situations

It includes 2 situations of pragmatics failure in intercultural communication between two people from different cultures.

21. Explain the Failure in intercultural communication in the following example, and what cultural differences demonstrate:

> *The English speaker:* oh hi, nice to meet you?
> *The non-native speaker*: nice to meet you too.
> *The English speaker:* beautiful weather we're having today, is not it?
> *The non-native speaker:* oh Yeah.
> *The English speaker:* very impressive. Anyway, nice to meet you.
> *The non-native speaker:* what courses are you majoring now?
> *The English speaker:* ooh sorry!!! I have to go now.

22. Explain the Failure in intercultural communication in the following example and what cultural differences demonstrate:

An MA Algerian student in Britain was in queue at a store to pay for his purchases.

> *The cashier:* How are you today?
> *The student:* very fine, thanks God, It is very nice store?
> *The cashier:* mmm, that's would be 11 pounds.

The above examples (19 and 20) show cultural differences; in both examples, the non-native speakers, the Asian and the Algerian, fail to understand the culture of the native speakers. While in the first example, saying *'nice to meet you'* for the second time in the major English context means the end of the conversation, the second example shows that, unlike other cultures, time and personal account should be respected in major British context, the thing that the Algerian customer fails to understand.

Similarly, because our students' ignorance of such conversational conventions, and inability to understand the importance of understanding the situation in which language happens, they fail to provide answers to such situations. In fact, most of them leave it blank.

In order to understand the nature of such problem thoroughly, we shall look at the following data tools.

4.7.2. The Students' Questionnaire

The students' questionnaire was administrated to150EFL License students (1st, 2nd, and 3rd year levels) at the University of Tiaret during the second semester of the 2015 – 2016' academic year, but 120 only were collected.

The objective of the questionnaire was to determine the students' attitude towards the programme of civilisation, and hopefully to locate the major constraints that prevent the application of intercultural teaching and learning in the civilisation classes.

As for the frame of the questionnaire, it was made up of (15) closed and open-ended questions that were grouped under five sections (see appendix B):

The first section *(Qs 1, 2, 3 and 4)* dealt with students' expectations to the learning of English.

Like the importance of knowing students' expectations and attitude towards the study of any discipline, knowing their expectations and attitude towards the study of any particular module is important as well. Therefore, the main aim of the third section *(Qs 5, 6, 7,8, and 9)*was to explore such issues.

The fourth section of *(Qs 10, 11, 12, 13, 14, and 15)* dealt with the students' opinions towards the teaching practices implemented by the civilization teachers in terms of content and teaching techniques.

4.7.2.1. The Students' Questionnaire Results

The students' questionnaire is analysed one by one descriptively using percentages that are presented in tables.

Section One: Students' Information, Expectations, and Needs

Language educators and researchers indicate that language programmes should always involve the learners because the success of any programme should take into consideration learners' expectations and needs. Hence this first section *(Qs 1, 2, 3, 4)* was designed primary to discover the students' expectations to the learning of English, and then to detect any divergence of ideas between them, the teaching syllabus, and their teachers methods.

Question 1: What is your Baccalaureate stream?
- o   Letter and humanities
- o   Letter and foreign languages
- o   Scientific
- o   Mathematic
- o   Accounting
- o   Other, specify: ……

ITEMS	RESPONDENTS	FREQUENCY%
Letter and Humanities	43	35.83
Foreignlanguages	39	32.5
Scientific	19	15.83
Mathematic	09	07.5
Accounting	06	05
Others	04	03.33

Table 4.4: Students' Baccalaureate Stream

The aim of such question is to see whether students' original stream has a relationship with their performance. As shown in table 4, students who enroll the English Department come from different Baccalaureate streams. In fact, as table shows, great numbers of students come from scientific streams (scientific 15.83**%**; mathematics 7.5**%**; accounting 5%, and other streams 3.33%; they represent a total number of 31.66**%**.

As it is known, such students are usually oriented to the English Department on the basis of their average even if they have chosen other streams. Therefore, it is not surprising to confront students with different attitudes and level of competence; we, as teachers, may sometimes find ourselves dealing with number of students who hold a negative attitude towards some teaching subjects – civilisation for instance.

Question 2: Was English your first choice?

- o   Yes
- o   No

ITEMS	RESPONDENTS	FREQUENCY %
Yes	82	68.33
No	38	31.66

Table 4.5: Students' First Choice

It is well acknowledged that people preference and love of any particular area or domain affect their performance and produce better results, which is this question's aim. As the results reveal, English is the most students' first choice. This implies that they hold a positive attitude towards English and the culture of its people.

Question 3: If yes, why? It is for:

- o   Professional careers
- o   Language of technology
- o   Enable you to communicate with different people of different cultures
- o   Others reasons

ITEMS	RESPONDENTS	FREQUENCY%
Professional careers	69	84.14
Language of technology	29	35.36
To communicate with people of different cultures	39	47.56
Other reasons	/	/

Table 4.6: Students' Reasons for Majoring in English

Similar to the first question, believing that students learn better when they have reasons, they are asked about their primary reasons of majoring in English.

The data in table (6) show that students' choice for professional career outnumbers the other choices. Undoubtedly, the students' choice is dictated by the social and economic needs. Besides, without accomplishing a range of pedagogical functions, it will be quite difficult for some learners to be convinced that English isa universal, global language needed for establishing mutual understanding and tolerance with other people.

Question 4: What skills are you expected to develop through learning English?
- The language skills (Grammar, Writing Listening, speaking)
- The Culture Skills (customs, traditions, way of life, beliefs, etc)
- Both

ITEMS	RESPONDENTS	FREQUENCY %
The Language Skills	81	67.5
The Culture Skills	00	00
Both	39	32.5

Table 4.7: Students' Expectations to the English Skills Expected to be Developed

Regarding the language skills expected from learning English, the majority of respondents (67.5%) refer to grammar and vocabularies, writing, listening, and speaking skills; whereas, the rest (32.5%)refers to both - culture along with language.

Frankly speaking, this has been expected as long as the rationale expectation of our students is that by the end of their graduation, they will develop more language skills of reading, writing, and speaking in the English language.

It seems too strange for most of them to expect the development of the culture skills along with, especially if they lack awareness to the matter. Here comes the role of teachers who conduct instructional approaches that enable students to expect acquiring both language and culture.

Section Two: Students' Reflection on the Civilisation Programme

Like students' expectations and attitude towards the study of any discipline, knowing their expectations and attitude towards the study of any particular module is important as well. Therefore, this section*(Qs5, 6, 4, 8 and 9)*'s main aim was to identify some reasons of students' either positive or negative attitude towards learning civilisation.

Question 5: In your opinion, what is the objective of learning civilisation?

- o Enriches your language skills (lexical items, vocabularies, etc)
- o Makes you understand the history of British and American people
- o Makes you understand the culture of British and American people
- o Raise your awareness to the cultural differences
- o All of them

ITEMS	RESPONDENTS	FREQUENCY%
Enriches your lexical terms and vocabularies	17	14.16
Makes you understand the history of Brit/ Am people	50	41.66
Makes you understand the culture of Brit/ Ampeople	23	19.16
Raise your awareness to the cultural differences	46	38.33
Other reasons	/	/

Table 4.8: Students' Opinions about their Reasons of Learning Civilisation

Convincing researches indicate that people do better when they know their objectives behind doing any specific task. Similarly, when students know the objective behind the teaching of any module, they will have a clear picture of the course objective, and they will be able to concentrate their efforts more towards the lesson, in return.

Therefore, as shown in table (8), when we canvass students to state their opinions to the objectives of learning civilisation, a few students regard that the aim of learning civilisation is to develop their language and culture skills. Yet the majority (41.66%) view that it is for understanding the history of the British/American people, and almost the same number (38.33 %) state that it is for understanding the cultural differences between their own and the target people.

This understanding might be based on the ways of the teaching, and/or the syllabus being taught to them. Since the emphasis is always put on historical information, students may expect that understanding history is the basic aim.

Question 6: In respect to your English language competence, how do you find the module of civilisation?

- o Difficult
- o Average
- o Easy

ITEMS	RESPONDENTS	FREQUENCY %
Difficult	53	44.16
Average	55	45.83
Easy	12	10

Table 4.9: Students' Points of Views towards the Civilisation Programme Based on their Competence

Data with regard to students' competence show that (44.16%) of the respondents find the programme of civilisation difficult, and (45.83%) view it as average. This by large includes those who were not language baccalaureate stream and some of those whom English were not their first choice. Yet, only (10 %) view that it is easy to learn.

As questioned by Tavares and Cavalcanti, 1996, in **section (1.7.4.4),** students' language competence can affect their attitude towards any teaching unit, and therefore we can conclude that their lack of cultural awareness might be due to do their language competence since the majority do not find the civilisation an easy subject.

Question 7: Among other modules, how do you find the programme of civilisation?

- o Motivating
- o Interesting
- o Uninteresting

ITEMS	RESPONDENTS	FREQUENCY %
Motivating	39	26
Interesting	40	26.66
Uninteresting	71	47.33

Table 4.10: Students' Points of Views towards the Civilisation Programme

It cannot be denied that some students may enjoy a particular programme rather than others, and therefore they do better. Others; however, may see no benefits from a particular

programme. Therefore, this question is meant to explore respondents' opinions about the programme of civilistaion vis-à-vis other teaching modules.

Based on the participants' response, it seems that the majority would prefer other modules than civilisation. This refutation towards civilisation may be due to many factors. Much of learners' feelings and emotions towards a particular subject can also be attributed to teachers' way of teaching, the teaching content, and relationship prevailing in the classroom environment. So, in order to determine the reasons, we addressed the following question:

Question 8: Motivating/Interesting, why? Is it due to:

- o The richness of the content
- o The way of teaching
- o Both
- o Other reasons

ITEMS	RESPONDENTS	FREQUENCY %
The richness of content	/	/
The way of teaching	/	/
Both	39	100
Other reasons	00	00

Table 4.11: Students' Justification of their Interest in Learning Civilisation

This question is addressed to the 39 students who have found the civilisation programme very interesting. The data relative to them reveal that the majority enjoy civilisation for all the stated reasons: the richness of its content, the cultural skills, and the way of teaching.

Questions 9: Uninteresting, why? Is it due to?

- o The content is not interesting
- o The way of teaching is not interesting
- o Both
- o Other reasons

ITEMS	RESPONDENTS	FREQUENCY %
The content is not interesting	23	20.72
The way of teaching is not interesting	20	18.01
Both	59	53.15
Otherreasons	09	08.10

Table 4.12: Students' Justification to their Lack of Interest in Learning Civilisation

This question is addressed to the rest of the students who have viewed the civilisation module less interesting (the total number 111 respondents). The collected data show that the students find the programme of civilisation uninteresting for the two stated reasons: The

content and the way of teaching. The content might not meet their expectations, and the way of teaching might not be interesting. Of course, when students enroll the university, they do not expect to deal with such programme. Besides, in connection with some students' language competence, a teaching programme like civilisation may seem very demanding, as it requires them to have certain language competence – at least in terms of lexical items and vocabularies.

Section Three: Students' Reflection on the Teaching Practices of Civilisation

It is well acknowledged that students' performance in any particular module can largely affected by the teaching practices: methods and materials. When teacher feel their students' lack of interest, they may grab their interest by using various teaching techniques to cut the learning boredom, on the one hand, and to motivate them, on the other hand.

The main goal of the third section *(Qs 10, 11, 12, 13, 14and 15);* therefore, was to help the researcher know the teaching practice being carried out by the civilisation teachers.

Question 10: What types of the following topics does your teacher of civilsiation present to you?

- o *Factual-information:* (historical events and figures, battles and wars political/economic system, etc).
- o *Way of life and behaviour:* (customs and traditions, festivals, personal space, etc).
- o *Communicative style:* (rule of politeness, appropriate conversation topics).
- o All of them
- o Others, specify………………………………

ITEMS	RESPONDENT	FREQ%
Factual information: (historical events and figures, battles and wars political/economic system, etc).	56	46.66
Way of life and behaviour: (customs and traditions, festivals, personal space, etc).	38	31.66
Communicative style: (rule of politeness, appropriate conversation topics).	00	00
All of them	25	20.83
Others	/	/

Table 4.13: Students' Identification of the Cultural Topics They Learn

As revealed from the statistic in table (12), the cultural topics being learnt is by large associated to the factual information like historical events and historical figures. Based on the finding, this expresses one reality: As we argue, the focus of the teaching practice is still carried out for the sake of mastering linguistic competence. One justification of using such approach is that students will learn useful vocabularies relating to describing places, history, and figures.

Nevertheless, when the teaching practice is carried out repeatedly in such manner, students' awareness to the target culture will be always reduced to the factual knowledge. In fact, second and foreign language researchers, as discussed in chapter one (section 1.3.1), warn against the use of such factual approach as it treats cultural knowledge as a mere acquisition of pieces of information.

Question 11: How do you find them?

The aim of this question is to elucidate whether the cultural topics being taught have a positive impact on the learners' achievement or not.

According to the gathered data, there is affinity between the majority of students that, especially those who refer in the above question to factual information, the subjects they learn are not interesting, too long or difficult to remember.

For instance, as indicated by the following students:

1. *They are interesting but boring at the same time;*
2. *I find them interesting but too long;*
3. *I wanted to know them since I was student, but it seems to me so boring…may be if they change the way of teaching, it will be cool."*

This may lead us to conclude that students' lack of motivation and negative attitude towards civilisation has to do with the teaching content itself. This indicates that their attitude may change positively if the content is reconsidered.

Question 12: Among the above list of topics, what cultural topics would you like to know more, why?

Relating to the previous question, this open-ended question is primary designed to know the learners' needs. It seems that students have more needs than what is taught. While some choose topics like customs, traditions and behaviours, others emphasise their needs for topics like non-verbal language and way of communication. The following example clarifies these needs:

1. *"I would like to know about way of living";*
2. *"I like to know their ways of behavior";*
3. *"Communicative style";*
4. *" I like to talk about difference"*

These needs might be driven by students' curiosity towards the others. This means that teachers should encourage the exploration of other cultural aspects so that to maintain such curiosity.

Question 13: What types of the following teaching techniques and resources does your teacher of civilisation use?

o   Chalkboard and lecture based courses
o   Home works research / class Presentation
o   Video
o   Postcards
o   Maps
o   Others, specify ………………..

ITEMS	RESPONDENTS	FREQUENCY%
Chalkboard and lecture based course	120	100
Home works research/class presentation	17	14.16
Video	08	06.66
Postcards	00	00
Maps	00	00
Others	/	/

Table 4.14: Students' Identification of the Teaching Methods Used by their Teachers

of Civilisation

In their identification to the teaching techniques and resources used by their teachers of civilisation, the majority of the respondents (100 %) report to the traditional teaching method of chalkboard and lecture based course.

This can be one among several reasons that may lead to learners' lack of interest towards the programme of civilisation, especially for those who already enjoy other modules than the programme of civilisation, or those who find it difficult to be learned.

In order to elucidate such issue, we further ask the following open-ended question:

Question 14: How do you find them?

In connection to students' attitude towards the teaching methods, the result reveals a common agreement among the majority of learners that the teaching techniques and resources being regularly used do not always reflect their interest.

Students claim that the teaching ways, mainly the chalkboard and lecture based course, is not motivating. For instance, to quote from a few:

1. *Interesting but not always;*
2. *I find them not enough;*
3. *Chalkboard and lecture base course is insufficient to understand;*

Few students; however, report a positive attitude towards the ways of teaching. May be their teachers use homework researches and class presentations as shown in table (14).

In short, one can infer that the students' negative attitude towards the programme of civilisation, as shown in question (Q12, 13, and 14), might not due only to the teaching syllabus, but with the teaching practices as well.

Question 15: What types of teaching techniques and resources do you prefer, why?

The response to this question in connection with the teaching techniques and resources that the students prefer, the majority emphasises their preference to the visual aids (video, maps, and post cards).Undoubtedly, learners prefer these aids for it reflects their daily interest. Other respondents prefer teaching and learning techniques such as presentations and homework project.

Thought, majority of the respondents do not justify their preference, one can extrapolate that some students, often the extroverted, feel that they can learn effectively only when they cooperate and collaborate with peers and group members. Whereas, others, introverted learners, feel at ease when doing things individually **(see Eddy, 1999; section 1.7.4.4).**

So teachers' expertise, in this case, are required to adjust pace and diversity teaching/learning activities to comply with different learning preferences.

Question 16: What finally would like to suggest?

The students are given an opportunity to provide either comments or suggestions. Though not all students respond the question, here are some chosen ones:

1. *I suggest that teachers should use many techniques so as to improve students' skills and enrich their information.*

2. *I would like teachers to create more activities, and give them more opportunities to participate.*

3. *I like using technology and different techniques*

4. *I would like to suggest the teachers should use more dynamic techniques*

Others talk about the teaching syllabus like the following:

1. *Modifying the programme*

2. *Teachers should change the content*

4.7.2.2. Interpretation of the Students' Questionnaire

The students' questionnaire is administrated to 150 EFL license students (1st, 2nd, and 3rd year) in order to elucidate whether their attitude, be positive or negative, affect the application of intercultural teaching and learning through the civilisation programme. The aim is twofold: The first is to detect the students' expectations and needs, and the second is to know the teaching practices of the programme.

In putting the second hypothesis in connection with the obtained results, it is found that the students who hold negative attitude towards the programme of civilisation outnumber those who hold a positive attitude, and the reasons are many: Some related to the students themselves and some are pedagogical.

First, as has been stated in chapter three, it is worth to keynote that the English department has no say in the selection of its students. As shown in question (1 and 2), the students who enroll the English department may come from different baccalaureate streams: letter and philosophy/foreign languages; others are scientific, math, accounting and economics; they are usually oriented to the English Department on the basis of their average even if they have chosen other streams.

Under this case, we, as teachers, usually find ourselves in confrontation with learners with different levels of competence, in which a number of them may possess very limited vocabularies. As revealed in question (6), based on their competence they may find a particular programme difficult or acceptable, and therefore their expectations and needs can vary greatly from one student to another accordingly. This can be noticed from their response to question (4). When they have been asked about the skills they expect from English learning, they state different reasons, which are related solely to the language skills. In fact, when students enroll the university, they may not expect to study subject like civilisation. As a result, we again, as

teachers, oftentimes find ourselves dealing with number of students who hold a negative attitude towards some teaching subjects- civilisation for instance.

Second, students' negative attitude towards a particular programme can also be imputed to the teaching practices. For example, as questions (07, 09 and 14) disclose, there are great number of students who find the porgramme of civilisation either not interesting or not motivating because of the teaching practices (methods and materials). As shown in question (13), although the availability of many rigorous teaching resources that can increase students' motivation, it seems that the civilisation teachers opt for chalkboard and lecture based course. This oft-repeated use of the same teaching practice is not always helpful and can be demotivating.

As discussed in **section (1.7.4.4),** learners learn in different ways - what meets some students do not necessary fit the others. Therefore, teachers are supposed to select and devise activities that give the opportunity to each type of learners to develop their own proficiency in their style of learning in order to avoid their refutation to the subject matter. This, for instance, can be collaborative learning, homework researches, or other interactive tasks.

Third, based on students' response to question (11), their negative attitude can be ascribed to the content being taught. They do not enjoy the programme because its content is mainly historical. According to their response to question (10), it seems that students are offered only habitually a list of tidbit information that ignores the complexity of culture. This limited information about the target culture seems insufficient neither to broaden their understanding about the other nor to motivate them. As shown in question (12), the students have expressed their willing to know about other cultural topics such as customs, traditions, way of communicating, and the like. Such cultural topics might be necessary for raising their interests.

However, the findings of the students' questionnaire do not ignore the fact to the existence of some students who hold a positive attitude towards the programme of civilisation. In fact, as questions (7and 8) show, there are acceptable numbers of students who do really enjoy learning civilisation, but they are minors. For example, if we exclude the students who enroll the English department unwillingly (Q 2), added with those of lower level of competence who find the civilisation module difficult (Q 6), with those who enjoy other teaching programme offered by the English department, which is of course reasonable, it is reasonably

justified to find them minors. The question is how to attract all the students to the subject matter, however.

To summarise with, it can be concluded that the nature of the students, the civilisation content, and the teaching practices can be considered as one of the main reasons that affect adversely the application of intercultural teaching and learning at the EFL department at the University of Tiaret, and may be in other context, through the teaching of civilisation.

4.7.3. The Teachers' Questionnaire

The teachers' questionnaire was administrated to twenty (22) teachers of civilisation from different English departments (Tiaret, Saida, Tlemcen, Mostaganem, and Chelef), but only 16 were collected.

The targeted sample was chosen to detect the main challenges and constraints that hinder the application of intercultural teaching and learning within the course of civilisation.

The questionnaire consisted of twenty (18)closed and open-ended questions that were grouped under five (6) main sections(see Appendix C).

Section one was about teachers' professional background, and teaching experience.

Section two was about teachers' former training in the field of culture and intercultural teaching.

Section three dealt with teachers' point of view towards the programme of civilsation, in terms of aims, expected outcomes and their learners' attitude towards it.

In section four, we tried to know the teachers' point of view about the content of being taught to the EFL learners, in terms of its aims and expected outcomes.

Section five aimed at eliciting information about teachers' teaching practices and activities of civilisation teaching.

Finally, in section six, teachers were invited to speak their mind to reflect on the programme of civilisation in general and to suggest what they regard is appropriate.

4.7.3.1. The Results of the Teachers' Questionnaire

Similar to the students' questionnaire, the gathered data are analysed descriptively by calculating percentages that are presented in tables.

Section One: Teachers' Professional Background

Believing on the effect of teaching experience and teaching training in affecting the successful of any teaching process, we asked teachers (*Q1, 2, and 3*) about their teaching experience, and field of specialty. The respondents' response was as follow:

Question 1: How long have you been teaching at the department of English?

- o Less than 3 years
- o Between 3to 5 years
- o Between 5to 10 years
- o More than 10 years

ITEMS	RESPONDENTS	FREQUENCY%
Less than 3 years	01	06.66
Between 3 to 5 years	0 3	20
Between 5 to 10 years	07	46.66
More than 10 years	04	26.66

l 4.15. Table: Teachers' Professional Experience at the EFL Department

The data in connection with the respondent's experience at the EFL department demonstrate that only one respondent has less than 3 years teaching experience. (26,66%) of them have accrued a professional experience of more than 10 years. Similarly, the same number (20%) has an experience ranging from 3 to 5 years. Whereas, the majority, as the data show, possess experience ranging from 5 to 10 years.

Question 2: How long have you been teaching civilisation?

- o Less than 3 years
- o Between 3 to five years
- o Between 5 to10 years
- o More than 10 years

ITEMS	RESPONDENTS	FREQUENCY %
Less than 3years	03	20
Between 3 to 5 years	03	20
Between 5 years to 10 years	05	33.33
More than 10years	04	26.66

Table 4.16: Teacher' Professional Experience to the Teaching of Civilisation

As far as the teaching experience of civilisation is concerned, the table above shows that majority of the teachers(33% +26%) possess an acceptable teaching experience of civilisation.

This would suggest that their professional experience can be exploited profitably by novice teachers provided the whole teacher staffs collaborate and cooperate to enhance the teaching process efficacy.

Question 3: Is civilisation your field of study?

- o Yes
- o No

ITEMS	RESPONDENTS	FREQUENCY %
Yes	09	60
No	06	40

Table 4.17: Teachers' Specialties

Not only teaching experience is paramount for successful learning outcome, but the mastery of the dealt with. A person who deals with a certain domain that is his/her major area of study will do better than the one who is not. The aim of this question is such.

The data with regard to teachers' degree of specialty show that (60%)of the respondents are specialised in civilisation studies (table 20). This means that their knowledge could bring beneficial results and learning outcomes. Besides, their knowledge should be exploited beneficially by, provided that they collaborate together, their novice teachers - The rest (40%) who are not specialised in the teaching domain.

Section Tow: Teachers' Culture Training

Believing on the positive impact of the pre-service training, we aimed from section two *(Qs 4, 5, 6, and 7)*at elucidating the impact of teachers' former cultural training on the teaching of civilisation and culture.

Question 4: Have you ever been trained during your initial training on how to integrate culture along language?

- o Yes
- o No

ITEMS	RESPONDENTS	FREQUENCY %
Yes	06	40
No	09	60

Table 4.18: Teachers' Former Cultural Training

Referring to table (21) above, only (40%) announce that they take training on how to integrate culture, but the majority (60 %) of the respondents lack adequate training on how to integrate culture along language, including those whom civilisation is the area of their study.

If the intercultural communication is the goal of foreign language teaching and learning, especially English, adequate training on how to integrate culture has become a crucial. Postgraduate studies, whatsoever the specialty, should provide programmes for culture teaching.

We consider this as a momentous because teachers who do not know how to help their learners acquire the target skill will likely fail to achieve the teaching/learning goals.

Question 5: If yes, what benefits have you gained?

As far as for the teachers who take training on how to integrate culture, their answers reveal various benefits from culture training. Here are some selected:

> *the training helps me to understand the paint that history doesn't only develop through events but also by the perception on one's self and the world*

Another respondent quotes that the culture integration' training makes him aware that *'learning culture is important for mastering the English language'*.

Question 6: Have you taken/attended courses workshops, study days, or seminars on cultural awareness and/or intercultural communication?

- o Once
- o Twice
- o Three times
- o More than three
- o No

ITEMS	RESPONDENTS	FREQUENCY %
Once	03	20
Twice	03	20
Three times	00	00
More than three	00	00
No	09	60

Table 4.19: Teachers' Participation on Intercultural Communication Workshops

One can see from the data above that only two (20%) attend more than one conference; whereas, the majority of the respondents have never attended workshops nor taken courses on intercultural communication.

We may ascribe this to the shortage of workshops or meetings on intercultural education, and the lack of similar courses in most Algerian Universities. Once again, to reach the teaching and learning goal, there should be courses for intercultural communication.

Question 7: If yes, what benefit have you gained from them?

As far as for the teachers who attend intercultural workshops, they see that they gain many benefits. For example, one respondent claims that he becomes *"more aware of the importance of incorporating cultural elements while teaching English"*.

Along the same thought, the other respondents regard that attending intercultural workshops helps them to recognise the crucial role of teaching culture along language.

Section Three: Teachers' Point of View towards the Programme of Civilisation

Needless to say that the successful learning outcome of any programme requires a positive attitude and good knowledge, we wanted through questions *(8, 9,and 10)* to know the teachers' point of view towards the programme of civilisation and their learners' attitude towards it.

Question 8: As a teacher of civilisation, what are the main objectives of teaching civilisation for EFL learners?

With regard to teachers' views about the objectives of civilisation teaching, the results reveal the respondents' awareness to the role of such programme in developing the learners' language and cultural skills. The teachers regard that, to quote some, the main aim of teaching civilisation is to help learners *"to know the culture of the others",* to *"make them aware with the English culture", and* to "*introduce students to the cultures of foreign civilizations"*.

Additionally, civilisation programme is also seen as an important subject for helping students *"analyzing facts and events and endow them with the skills of arguing in English and defending their points of view"*.

Yet, there are few teachers who regard the aim of civilisation teaching is only to introduce learners to the history of the target language like this one,*"To give them an idea about the history of UK and USA and its development"*.

Question 9: Is the time allotted to the programme of civilisation sufficient to cover all the cultural aspects associated with the target language?

- o Yes
- o No

ITEMS	RESPONDENTS	FREQUENCY %
Yes	05	33.33
No	10	66.66

Table 4.20: Teachers' Opinions about the Number of Hours Allotted to Civilisation

The gathered data related to the number of hours allotted to the programme of civilisation reveals that the majority regard that the teaching time is insufficient to cover all the cultural aspects associated with the target language.

It becomes very hard to cover all the cultural aspects of the British and American people, especially within the LMD system. Teachers tend to skip many events that are, according to them, very important as they are related to other lessons.

Question 10: To what extent do you think your students enjoy the learning of civilisation?

- o Very certain
- o Certain
- o Uncertain

ITEMS	RESPONDENTS	FREQUENCY %
Very certain	00	00
Certain	07	46.66
Uncertain	03	20
Ambivalent	05	33.33

4.21 Table: Teachers' Opinions about their Students' Attitude towards the Learning of Civilisation

The data with regard to teachers' opinions about their learners' attitude towards the learning of civilisation shows that more than the half of the respondents (46% + 33%) is either uncertain or ambivalent, and (46.66%)claims their certainty.

To pinpoint the reasons of those who were uncertain or ambivalent, we further asked the following question:

Question 11: If uncertain/Ambivalent, why?

Classes are generally heterogeneous which requires teachers' expertise to adjust space and diversify teaching/learning activities to comply with different learning preferences. One-tailored lesson fits all no longer responds to all tastes and interests.

As a result, it will be not surprising to find it difficult for some teachers to be 100 %sure about their students' attitude towards the subject matter. This is found from their response, in which a number of them express their uncertainty on the matter.

To quote two examples, for instance, one claims that:

> Personally speaking, I used to ask them about this. Their answer was simply they don't care about history or culture. What concerns them most is the language: i.e. grammar, writing and phonetics. Accordingly, most students are repelled from literature and civilization.

Similarly, another teacher adds, *"most students think of the importance of grammar, phonetics, and writing because they concern them more than the history and culture of the land".*

Another teacher adds, *"most students think that they'll not study civilisation as a branch of study in their future careers".*

Other teachers respond that it is hard to know whether their students enjoy the learning of civilisation or not. They impute this to the number of students in their classroom (from 45 to 50, and to 70 in some universities like Tiaret) which makes it difficult to know whether they enjoy the propgramme or not. Others observe that their students lack the motivation because of their laziness, absences, and lack of participation.

Section Four: Teachers' Point of view to the Teaching Content

This section *(Q 12, 13, 14, and 15)*aimed at defining the taught content, and teachers' opinions about it.

Question 12: Being a teacher of civilisation, how do you find the programme of civilisation?

- o Mainly historical
- o Mainly cultural
- o Both

ITEMS	RESPONDENTS	FREQUENCY %
Mainly Historical	04	25
Mainly Cultural	00	00
Both	12	75

Table 4.22: Teachers' Point of View towards the Taught Content

As follows from figure shown above, one can notice that the majority of the respondents believe that the programme of civilisation is both historical and cultural. This means that this

view should be reflected in their classes. Whereas, 25% believe that the content is mainly historical, and this could be due to their teaching practices.

Question 13: Which of the following cultural issues do you mainly teach?

ITEMS	RESPONDENTS	FREQUENCY%
People achievements	15	100
Value /behaviour	10	66.66
Historical figures	15	100
Customs and traditions (festival, food,..)	06	40
Beliefs and attitude	09	60
Political and Economic institutions	14	93.33
Rules of politeness	00	00
Appropriate conversation topics	00	00
Historical events	15	100
Social habits	05	33.33
Battles and wars	13	86.66
Life style	11	73.33
Communicative style	01	06.66

Table 4.23: Teachers' Identification to the Cultural Topics they Teach

The data with regard to the content being taught, it is observed that the cultural topics presented to the learners are mainly reduced to big 'C' culture (people achievement, historical events, institutions, etc). Only few teachers refer to small 'c' culture along with (customs, traditions, value and beliefs), but the hidden part of culture such as communicative style is clearly neglected.

This obtained result thus is not compatible with their response to the previous question (Q 11) - Seeing the civilisation programme as cultural. Otherwise, the teachers' cultural knowledge is reduced to a set of factual information.

Question 14: What is your aim (objective) behind teaching such topics? Is to help the learners:

- o Develop their English language proficiency
- o Make them aware with the history associated with the target language
- o Make them aware with the culture associated with the target language
- o Make them aware of the culture differences
- o All of them
- o Other reasons, specify please?

ITEMS	RESPONDENTS	FREQUENCY %
Develop their English language proficiency	/	/
Make them aware with the history …	/	/
Make them aware with the culture	/	/
Make them aware of cultural differences	/	/
All of them	16	100
Other reasons	/	/

Table 4.24: Teachers' Justification for the Cultural Topics They Teach

The statistics in table (24) allow us to depict the different didactic aims behind using the topics being selected above in table (23).

As shown above, (100%) of the respondents indicate that the purpose behind teaching the topics they select is to help their learners to be aware with the history and culture associated with the target language while developing their language proficiency. Yet the question is that "do the topics they teach are sufficient to develop all the skills they select?"

Question 15: Do you consider the topics you teach sufficient for making your students fully aware of the country, culture, and people primarily associated with the target language? **Explain, please.**

The results with regard to the effectiveness of the cultural topics in raising their learners' cultural awareness show uncertainty like the following:

> Not fully. Time is not sufficient for achieving that purpose. Learners' incorrect perception of civilization is also another handicap. Paramount priority hare is given to Linguistics, Didactics and TEFL. Learners come with preconceived ideas that civilisation is not important. It is me who try to charm learners to like civilization, but I am not sure other teachers do the same with other groups or in the following years.

Other stated it implicitly, because according to some respondents, *"…more emphasis is made on the historical events though learners need more about the target culture (social habits, rules of politeness, etc)"*.

Along the same line of thought, another adds, *"In a way, yes. Though I don't think that the civilisation syllabus covers all the cultural aspects. Such things cannot be presented theoretically."*

Section Five: Teachers' Ways and Practices of Teaching Civilisation

Believing in the role of teaching methods in the successful learning process, teachers were asked *(Qs 16, and 17)*to reflect on the teaching techniques and resources used in teaching civilisation.

Question 16: What types of the following teaching techniques and resources do you mainly use?

- o Chalkboard and lecture based courses
- o Students' presentation
- o Home works researches
- o Videos
- o Postcards
- o Maps
- o Others

ITEMS	RESPONDENTS	FREQUENCY%
Chalkboard and lecture-based course	15	100
Students' presentation	05	33.33
Home works researches	06	40
Videos	04	26.66
Postcards	00	00
Maps	02	00
Others :	/	/

Table 4.25: Teachers' Identification to the Teaching Methods they Use

As indicated by the statistics hereinabove, the most common used teaching methods in the civilisation classroom are, as has always been the case, chalkboard and lecture-based course as a method where the teacher is the transmitter of the knowledge and the students the receivers whose role is usually passive.

There might be reasons for teachers' preference for this method. In order to reveal so, we further ask them the following open-ended question:

Question17: What is your aim (objective) behind using them?

The aim of this question is to explicate the teachers' focus and concern behind utilizing the teaching methods they have indicated in question (16).

This question discloses several realities associated with teachers' preference of the teaching methods they follow, the chalkboard and lecture-based course in particular. There is

an agreement among teachers that their preference to the chalkboard and lecture-based course method has to do with some pedagogical and classroom conditions.

One of these conditions, as stated earlier, such as the overcrowded curriculum, large classrooms; other add the lack of teaching materials like interactive boards or video conferencing, which all are seen as supporting and motivating aspects as explained as follow by one of the respondents:

> The method could have some drawbacks, since the use of ITCs in teaching is indispensable, as it would give a clear and a wide vision about the culture of the target languages and their speakers.

In addition, versifying our teaching methods, as one respondent states, "*bring relaxation as they involve friendly competition and they keep learners more interested*".

Section Six: Teachers' Recommendations and Suggestions
Question 18:

The respondents were given the opportunity to speak out their minds to provide either comments or suggestions in connection with developing the learners' intercultural skills through the teaching of civilisation. Here three (3) chosen teachers' ones that rise important questions and give important solutions:

1. *"………..module like civilisation enhances learners' critical thinking. But the question is asked here, why their syllabus trimmed in the LMD system?"*

2. *"……..civilisation teachers' should focus more on the cultural elements of the English language (social habits, rules of politeness, etc) rather than confining their lectures on historical events."*

3. *"…we acknowledge that that no one today can deny the importance of raising our learners' intercultural communication. We have to add civilisation syllabus should guide our students to achieve this goal…I suggest the use various activities that help our students to develop their intercultural skills while learning and retaining new words and structure."*

4. *Learners must be informed right at the beginning about the purpose of learning civilisation so that they give it more interest.*

4.7.3.2. Interpretation of the Teachers' Questionnaire

The teachers' questionnaire is administered to the teachers of civilisation in order to detect the major challenges and constraints that hamper the application of the intercultural learning in the civilisation classrooms.

In connection with the first hypothesis, it has been assumed that there might be some pedagogical problems that might lead teachers to teach the programme of civilisation as a history while underestimating its vital role in developing their students' intercultural skills. The obtained results from the questionnaire prove the existence of some challenges.

To begin with, as can be observed from question *(Qs 1 and 2),* the majority of teachers have sufficient teaching experience to achieve their students' learning outcome. This means that they possess awareness to the importance of culture teaching in the foreign language classes. However, practically speaking, it seems that this awareness is reduced to the knowledge of some factual information. For instance, their response to section two*(Q13)*, for instance*,* proves this fact. When they are asked to mention the major cultural topics being taught by them, the majority refer to topics such as historical events, historical figures, political and economic institutions. This may endorse our research claim that argues that the programme of civilisation is taught as a history, without reflecting the concept of intercultural learning of language.

But, as section 2 reveals, this can be associated with their lack of teaching training programme in the field of intercultural education; even when teachers attempt innovative techniques, their lack of adequate training can be one of the evident factors that that may lead these efforts to be peripheral in both materials and classroom instruction.

In this lieu, suffice not to say that our awareness to the importance of culture teaching will be sufficient. There should be constant by constant training programmes because a teacher who lacks the skills on how to present different cultures in his/her classes will liable to turn his/her classrooms into places of reinforcement of prejudice and stereotype.

Besides, it seems that the time allocated to the civilisation module is limited to only one hour and half per a week. This number seems to be far from being enough for such module that concerns the study of both language and culture. In lieu, the coverage of most cultural aspects is difficult if not impossible. Besides, one should mention that there is a tendency among the Algerian teachers to spend about ten minutes trying to check the absentees and applying orders. Sufficient time is a crucial factor for successful integration of culture.

Under this situation, meeting all of our students' needs can be difficult, if to say impossible; we sometimes feel more like disciplinarians than teachers, and it will be difficult to keep learners on task as they work in pair or group. Bearing in mind, when EFL students entered the university for the first time, they might not expect that they would confront subjects like literature, civilisation, research methodology, computer sciences, etc. Therefore, it may be found that sometimes students ask themselves about the objectives of a particular programme. Consequently, it can be found that some students may enjoy a particular programme rather than others. This can be noticed from their regular attendances and grades of the exam.

For these reasons and others, teachers are aware to the fact that there a large number of students who lack motivation. This lack of motivation, according to the respondents (see Qs 10 and 11) could be imputed to the number of students in their classroom (from 45 to 50, and to 70 in some universities like Tiaret), which is a de facto in the most Algerian Universities.

When any teaching module is taught in a classroom that consists of 50 to 60 students, the following situation may occur:

> ➢ Teachers will not be able to work with all students, and they may find themselves driven back to traditional teaching method;

> ➢ Difficulty to manage the classroom;

> ➢ Lack of teacher-students interaction.

Generally, the problem of large classrooms creates discipline problems, and requires more efforts to meet the lesson objective.

Yet, some researchers state that when teachers face some pedagogical problems, they can compensate through the use of different teaching/learning styles, in terms of techniques and resources, as Eddy (1999) recommends, to cut the teaching/ learning boredom on the one hand, and to meet the different learning styles of the students on the other hand **(see section 1.7.4.4).**

However, for various reasons, it sounds that teachers tend to resist any changes. The reason is that most teachers fear of authority loss. As can be seen from answers to section five (Q16), the teaching technique in the civilisation classroom is, as has always been the case, chalk board and lecture based course, where the teacher is the transmitter of the knowledge and the students the receivers whose role is usually passive.

Teaching through lecturing can be used when there is a shortage of teaching materials and resources. Yet, today it is quite easy to access any teaching materials that can help in

making the courses more interesting. The lessons seem dull for students when there is no attempt to benefit from the availability of other teaching techniques and resources. Besides, if large classroom is well organised and implemented, it can create more active learning atmosphere. Gibbs (1992), for instance, finds that active learning can be promised within large group settings through encouraging individual or group works.

4.7.4. The Experimental Test

The major aim this experiment was to test the effectiveness of a thematic based technique in raising students' cultural awareness, and enhancing their intercultural skills.

The participants of the experiment were thirty (30) third year students at the University of Tiaret; 17 were female and 13 were males who had an age of 21 to 26 or thereabouts. As An experiment design, *Randomized Posttest-Only Control Group Design* was used, which involves two groups: fifteen (15) students in each group. One group receives an experimental treatment, and the other group, which used as a control group, does not receive the treatment. Then both groups were a subject of post-test on the dependent variable. The results of this test were then calculated and analysed descriptively using the software *SPSS*[1]. The design of this experiment is summarised as follows:

R	*X*	*O*
Experimental group: 15 Students	**Receiving Treatment**	**Posttest**

40 students

Control group: 15 Students   **No Treatment**   **Posttest**
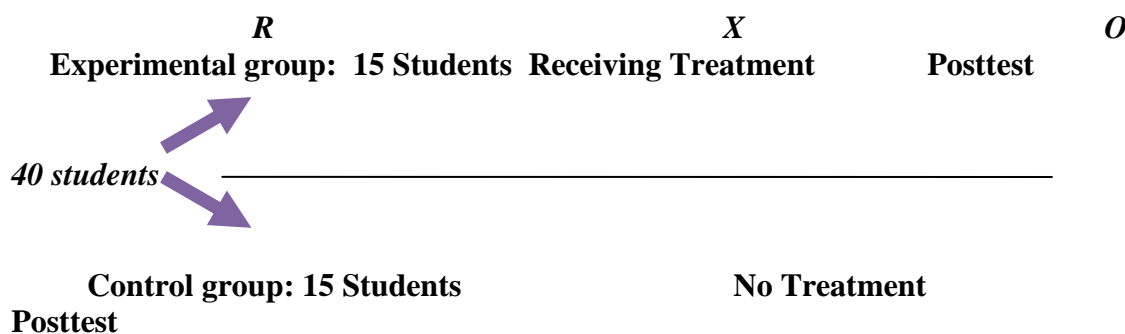
Figure 4.2: Example of the Randomized Posttest-Only Control Group Design

4.7.4.1. The Experimental Test' Procedure

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[1]SPSS is the acronym of Statistical Package for the Social Science. SPSS is one of the most popular statistical packages which can perform highly complex data manipulation and analysis with simple instructions. It is also used by market researchers, health researchers, survey companies, government, education researchers, marketing organizations, data miners, and others.

Step 1: While the control group was excluded from the experiment treatment, students of the experimental group went through three sessions of instructions, in which the teaching units that were taught by the researcher were grouped into multiple 'themes' as follow:

- *Session 1:* British Origin: This unit dealt with the history of the UK: the major settlers and invaders.

- *Session 2:* British Diversity and Identity: In this session, the focus was on the population of the UK: The official census, ethnic diversity, and the regions of Britain (England, Scotland, Wales, and Northern Ireland), religion, and religious freedom.

- *Session 3*: British Customs and Traditions: This session focused on the customs, traditions, and language of the people who make up the UK.

Step 2: After 3 sessions of instruction, and in order to know the experimental group' degree of improvement, a post-test was administered for both groups.

Both control and experimental groups were required to answers 15 selected questions about British origin, diversity, and identity, and culture related to those taught to the experiment group (see the appendix D). The questions were close-ended questions of multiple-choice questions and yes/no; each correct answer was graded 1 point.

Finally, in order to exclude any opportunity of being lucky, the respondents were asked to answer only the questions they were sure about. The questions they were not sure about had to be remain unanswered.

4.7.4.2. The Experimental Test' Results

In order to examine the main differences between the control group and experimental group, different statistical way of analysis were used such as means, students' errors of means, variance, and students' deviation.

Groups	N	Minimum	Maximum	Sum	Mean	Std. Deviation
Exper	15	9,00	20,00	224,00	14,9333	3,36933
Contr	15	,00	14,00	90,00	6,0000	5,26444
Valid N	15					

Table 4.26: Post-test Comparative Results between the Control and the Experimental Groups

The statistics in table (24) above show significant differences between the control and the experimental groups. While the control group scores reveal their limited knowledge about British culture, the experimental group is successful in answering most questions.

As one can notice, the experimental group reaches a maximum point of (20) and with a minimum point of (9), collecting (224) points. On the other hand, the control group maximum point is only (14) and a minimum point of (00), collecting only (90) points. This makes the mean of the control group very lower (6, 0000) than the experimental group (14, 9333). As for students' deviation, the control group deviation between their answers is (5,26444) while the experiment group deviation between their answers is only (3,36933).

The significant differences resulted from the experiment disclose that the cultural awareness of the EFL students can be developed through the teaching of civilisation, but only when the historical part is reduced to allow the flow of some other necessary cultural topics - in our case, grouping the syllabus of the civilisation under thematic units.

4.8. Summary of the Main Findings

In this research, it has been argued that the way of teaching civilisation is inadequate as it ignores the complexity of culture. In other words, the programme being taught to the students is mainly historical and lacks many cultural aspects that are supposed to develop the learners' intercultural communication.

The findings of the corpus that are analysed in this chapter, in order to understand the nature of the problem, can be summarised as follows:

1. The content of civilisation is mainly historical and lack too many cultural aspects;

2. The way of civilisation teaching, where the chalk-board lecture base is the favourite method, is not encouraging; the students find the programme less interesting and less motivating;

3. Learners' negative attitude towards the programme of civilisation: Albeit the results show that there are an acceptable number of students who prefer the module of civilsiation rather than other teaching modules, they are considered negligible vis-à-vis those who hold a negative attitude;

4. Insufficient teaching time: The teaching time is far from being enough for such module that concerns with the study for both language and culture. In lieu, the coverage of most cultural aspects is difficult if not impossible;

5. Large class sizes: It certainly poses another problem. In an overcrowded classroom teachers may oftentimes be unable to work with all students, and thus find themselves driven back to traditional teaching methods;

6. Lack of teaching training programme in the field of intercultural education: As the results of the teachers' questionnaire shows, lack of teachers training in the field of intercultural education is another factor that that may lead teachers' efforts to be peripheral in both materials and classroom instruction.

4.9. Conclusion

This chapter presented the data collection and the results obtained from the corpus. The results obtained from the data confirmed the veracity of our research problem of that the teaching of civilisation did reflect the intercultural teaching and learning. In order to know the reasons, we explored and analysed both civilisation teachers and undergraduate students' viewpoints towards the programme of civilisation, in terms of attitudes, teaching content and teaching practices. After browsing and analysing the statistical data provided by the two questionnaire (teachers and students), a number of constraints were found, which explained the reasons behind the use of the factual teaching approach of teaching civilisation -history- while neglecting the exploration of other major cultural aspects. Overcrowded classrooms, some students' negative attitude, the teaching content, and the teaching practices were the main reasons for such teaching practices.

Based on the aforementioned teaching and learning challenges, we shall present in the following chapter some alternative teaching and learning strategies that might help teachers apply the skills their learners need for intercultural communication.

CHAPTER FIVE:

SUGGESTIONS AND RECOMMENDATIONS:

STRATEGIES FOR CHANGE

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Chapter Five:

Suggestions and Recommendations: Strategies for Change

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5.1. Introduction

The foregoing chapters were primary devoted to the theoretical assumptions behind intercultural education, and to the analysis of the data collection. Based on the findings of this research, a further question, which arises from such an exploration, is how to teach the programme of civilisation in a way that is potential for improving our EFL learners' intercultural communication. In the light of this question, we review in this chapter some of teaching techniques that we consider them to be useful in the civilisation classrooms. Believing on their benefits, we consider that operated properly, they can offer our colleagues promising results in cutting the boredom of teaching civilisation as history, and engaging their learners in the learning process, while allowing integrating the cultural elements as well as linguistic aspects in their civilisation courses.

It is worth mentioning that the linchpin of the suggestion is, first of all, to reconsider the content being taught. Due to the overloaded curriculum and lack of time to cover all the cultural aspects including factual and procedural knowledge, the use of a thematic-based teaching technique can provide a tradeoff between the classroom conditions and the interculturality sphere. The other suggested techniques are supplements that go hand in hand with each thematic unit. All these are detailed below.

5.2. Expected Learning Outcomes

Learning outcome is knowledge, skills, and attitude that learners should achieve and demonstrate at the end of the programme. To begin with, it is worthwhile to mention that the current approaches of teaching British and American civilisation seem inadequate to develop our learners' intercultural skills nor adequate in helping them to become intercultural speakers.

As it is revealed from the findings, the use of the current approach makes more focus on the historical fact rather than discovering other main cultural aspects. Therefore, the basic aim of the following suggested techniques is to help our EFL learners to demonstrate the following learning outcomes:

> ➢ To help them understand the nature of language and culture connection;

> ➢ To build a positive attitude towards learning the target culture;

> ➢ To give them more knowledge of the main cultural aspects of the target language;

> ➢ To help them understand their own culture within a global context;

> ➢ To understand the existence of similarities and differences between different cultures;

> ➢ To express acceptance and tolerance towards the other;

> ➢ To help them interpret well the target language;

> ➢ To help them act as an intercultural speakers who is able to be mediator and interpreter in the target language;

> ➢ As putting learners at the centre of their thinking by encouraging student-centered, students' involvement in cultural investigations and projects will encourage self-learning autonomy.

5.3. Considerations when Planning for the Civilisation Lessons

It is well acknowledged that teaching is not always following a recipe. The reason is that the teacher may decide upon a particular teaching method only when analysing some internal and external factors that undoubtedly influence his/her teaching. These require taking into account the time involved, the availability of aids, the overcrowded classroom, the students' ability, and motivation, and the availability of materials, etc.

In this section, we allow ourselves to re-highlight some considerations that are found paramount forsuccessfullearning outcomes:

*Setting the Teaching Objectives:*Objective is a clear statement that describes the specific skills students should exhibit by the end of the lesson.Though setting objectives must be clear for teachers, convincing researches reveal that setting the learning objective to the learners as well increases learners' motivation. Locke & Latham (1990, 2002), for instance, who are considered as leaders researchers in goal-setting theory and research, found that giving people specific goals to achieve increase their motivation better than telling them what they should to do. Their Experimental studies proved that setting goals increase learners' achievement.

Therefore, we propose that when teachers set explicitly the learning objective of each unit to their students, they will give them a clear picture of the course expectations, in which they will be able to concentrate their efforts more towards the lesson.

For example, in the context of teaching civilisation, students' attention is always drawn to the vocabulary and timeline periods. But, their attention can be mediated by stating explicitly the teaching unit that directs their attention to more substantive concerns.

*Activating learners' prior knowledge:*It is very helpful for teachers to begin their unit by asking their students what they know about the previous lesson. The aim is to make a link between the previous topic and the new one.

*Encouraging Collaborative Works:*The teacher should encourage collaborative learning by providing time, though not always, for students to work in pairs. This can be at the start of the lesson when the teacher generates questions for the students to think about, or at the end of the lesson when the teacher tries to assess his/her learners understanding.

*Developing the Thinking Skills:*The teacher needs to develop their students thinking skills by asking questions: what, when, where, and why.

*Encouraging Classroom Discussion:*Both collaborative works and development of the thinking skills require classroom communication, but the teacher can also plan debatable questions to help the students to develop the communicative skills.

5.4. Presentation of the Civilisation Teaching Strategies

As noted by Byram (1998) in section 2.7, intercultural teaching and learning means providing learners with the skills that enable them to be able to interact with and interpret other cultures with the ability to evaluate   and criticise perspectives.

Hence, when we talk about intercultural teaching and learning, it does not mean that the classroom should be a place of two languages and cultures - exposinglearners to their native culture and the target one at once, or discussing them both. Instead, it means that exploring other main cultural aspects that part of any people civilisation, as Bennabi states, help learners to, subconsciously, be aware, ofthe cultural differencesbetween their own and the target community, and, to some extent, be able to recogniseand respect the cultural differences that exist in their community.

For example, when the learners are exposed to some topics like social variation, they will understand that such social variation affect the way people speak and behave.In the

same time, they will develop respect towards people of their own who may speak and behave differently.

Additionally,some of our learners, the current generation, tend to be impressed and fascinated by the life style of the western people, which lead them to truly try either to imitate them , or taking them as a model. But, when teachers deal with 'gender equality' as a sub-theme, learners will understand that women are not always given equal opportunities in the western communities. For example, they will discover that women are usually paid minimum wagesand prevented from ranking higher social status compared to men, unlike their context, in which women are given equal rights in terms of salary and job opportunity.

5.4.1. Raising Students' Awareness about Culture Role for Language Proficiency

Although the unarguable reality regarding language and culture connection, it has been noticed from the data collection that almost most students do not realise this reality. This because they tend to believe that mastering the linguistic form is enough to communicate better in the target language. This ignorance may lead them see culture unimportant skill.

Therefore, as introductory lessons, teachers can use some instructional strategies for helping their learners realise how language is used by its people in particular situations, and therefore guiding them to overcome their ignorance about the role of culture.Liddicoat (2005) considers this as the first step of his four stages of intercultural teaching.

It is crucial to have students understand that a successful communication in the target language require them to understand the culture of people whose language is learned.There are many strategies to raise students' cultural awareness.

In the following, we use video clips of intercultural situation between people from different cultures, and we explain how video can be usedas an effective tool to raise learners' awareness to the role of culture learning **(see section 5.6.1).**

5.4.2. Working on the Teaching Content

Students usually feel that the civilisation course is too long and tiresomebecause the content of this teaching module is mainly historical, lackingvarious important cultural elements. Therefore, we suggest that the historical part has to be reduced to allow the flow

of other cultural elements (diversity and ethnicity, beliefs and attitude, behaviours, customs and tradition, etc), and thus the focus can reach nowadays issues.

Therefore, our suggestion is that this course can be rich and attractive when, as Nostrand, 1974 and Seelye, 1993 suggest, is taught thematically, because grouping the programme under main themes cannot not only encourage the exploration of the main cultural aspects, but it allows students enjoying the course as well.

5.4.2.1. The Use of Thematic Based Teachingand Learning

As argued in chapter one, the culture of any particular community can be lost when it is taught through the use of the historical/chronological approach that focuses on static body of knowledge. The use of the thematic based teaching technique; however, has its own strength in exploring more cultural knowledge.

Additionally, while time does not allow covering enough information with the traditional approach, implementing a thematic-based approach allows teachers to cover more and in-depth information in which they can select some topics to cover more cultural knowledge. For example, thematic units such as religion, education, family, ethnicity, value, and the like could cover various historical and cultural information that move beyond the study of civilisation as history. Besides, they are totally interconnected like the glue that connects them together. Moreover, the thematic-based teaching technique can be more motivating to students for its sheer power of the narrative rather than sticking often times with tedious chronological details.

In other words, we see that instead of telling what once happened, as it is the case now, it is better to take some themes as contents, and then put the focus on using these themes to teach some elements related intercultural competence. For example, one theme would be 'British Origin and identification', and then followed by some of sub-themes such 'Social Organisation, Customs and Traditions, etc' like the ones described by Mayes and Duffy in Byram (2001)' book 'Developing Intercultural Competence in Practice'. The fundamentalbenefitis thento our learners gainlanguage and culture skills and enable them to use these skills to explore and compare other aspects of culture in, for instance, British and American society.

5.4.3. Working on the Teaching Method

Developing learners' intercultural understanding has become a major goal in teaching a foreign language. There is a need to develop learners' intercultural competence, train their empathy, encourage their curiosity, and provide them with an appropriate learning environment that reflects their interest and motivation.

However, the conventional way of teaching civilisation does not lead to the integration of culture as dimensional phenomenon, and the development of the intercultural skills is difficult in a teacher-dominated learning environment, where there is little interaction between the teacher and students.

It is well acknowledged that foreign language teaching is not an easy task. The reason is that the teacher may confront different students with different learning needs and levels of competence. They learn in different ways, and a teaching method that suits some students may not suit others. This means that any teaching method is going to be affected *'not only by who the teacher is, but also by who the students are, and the teacher's expectations of appropriate social roles'.* (Larsen Freeman, 2000, P. x). In this light, any decision the teacher may takeis based on compromise between how he/she perceives the needs of his/her students and how he/she views his/her role and responsibility as a teacher.

Yet, to develop the essential skills for intercultural understanding, there are ample of strategies that can engage learners in active learning situations and enforce learners' centeredness. Our suggestion is the' must be' of encouraging learners to carry on investigative researches so that to provide them with opportunities to apply their knowledge and relate it with other cultural backgrounds, which enable them to reflect on their attitudes.

5.4.3.1. Researching another Culture: The Use of Individual / Group Project

The quest to enhance students' learning outcome is reflected with the introduction of different methods that seek to engage learners actively in the learning process. These methods aim at involving learners in interactive learning situations in order to develop their skills and knowledge.

In fact, one of the aims of LMD principle is to encourage individual work and promote learning autonomy. Therefore, we consider students' investigative researches,

individual be or group, a crucialto engage our students in investigating real world issues and solving problems that cannot be answered through lecturing.

Byram, et al., (2013, p. 21) regard that through project works method, both the goals and content are negotiated by all the students, and makes the learners to create their own learning materials that they use and evaluate together.

These investigations, whether groups or individuals, can bridge the gap between the school and the society, i.e., to enable learners to put into practice what they learned. Besides focusing on disciplinary competences, it enhances the transversal ones (interaction, role-taking, responsibility, etc). Through this method, students are put in challenging tasks that help them to play an active role, and solve authentic problems through series of investigations. More importantly, the aim is to motivate them to take responsibility for their own learning.

The teacher can assign students to look for answers related to other cultural aspects that are not fully covered within the lessons. In doing so, the students will be able to notice some similarities and differences between their culture and the target one t they used to lack awareness about it. For example, some students may look at the western social justice as a model, but when they search for issues related equality and inequality, they may develop an analytical and a critical vision to the subject matter.

5.4.4. Working on the Teaching Materials

The traditional approaches of teaching have been criticised on that they always focus on fixed bodies of information, and students are only recipients of knowledge. It is believed that learners' involvement in learning can be enhanced with the use of technological tools and they become more productive in the learning process.

It is truly well acknowledged that today's world is visually oriented. These visual images ranging from TV, films, video clips, computer, to internet that capture the audiences in the fields of entertainments, in business, government, and other fields of education, as well. So, since our students are daily users of these technological devices, it becomes easy to deal with them in the educational settings. Today learners are visually oriented and they expect the same approach in the classroom.

5.4.4.1. The Use of Visual Aids

Among the many technological tools, we opt for using short video clips and maps. As we have stated in chapter three **(section3.2.1),** this is due to a number of reasons:

> ➢ Over crowdedness of classrooms hinders the use of computers technology instruments;
>
> ➢ Lack of time;
>
> ➢ Lack of teachers' preparation to use some technological devices;
>
> ➢ Lack of skills or knowledge for using technology;
>
> ➢ Lack of technical assistance in case of need of maintenance.

But, this does not ignore the potential role of the other simple visual aids, videos clips, maps, and images, in teaching language and culture. First of all, they are simple to be used, and both teachers and learners are accustomed with them. They can be used for small or large group tasks, and they are advantageous in saving time.

For motivation, students will be able to be part of the learning process as they play an active role, not only by observing, but also by participating in the learning process.

As far as the teaching of culture is concerned, visual aids like video clips, images and maps can provide learners with visual information that used to be veiled in the pages of texts. For example, when the teacher wants to deal with some aspects of hidden culture, learners can observe the way the British behave, eat communicate, etc. In this sense, learners can develop various skills in a richer language context.Yet when dealing with video material, it is recommended the following:

> ➢ First, teachers should make sure that the videos have educational value. A video which is entertaining but has minimal educational value is not appropriate for classroom use;
>
> ➢ Video clips should not be used as an objective, but only as a means to facilitate the teaching and learning process;
>
> ➢ The length of the video should take in consideration time availability and the lesson objectives. Though difficult to specify, shorter extracts are usually the best option as they allow classroom time for pre-viewing and post-viewing activities.

5.5. The Practical Application of the Intercultural Approach

The following teaching strategies do not only aim to strengthen the relationship between language and culture, but also to realise the EFL learners' role as analysts and critics.

Second, believing in the eclectic method, thesestrategies are not meant to be rigidly applied; teachers canadaptthem to fit their students' needs, and classroom conditions; each teacher has a way in planning, selecting, and setting what is appropriate to their classes.

Therefore, the sample of textsbeing used below arenot meant to be conclusive, but they are used just for illustration, aiming that they would provide our colleagues a vision for further future teaching plans.

In brief our suggestion can be summarised as follows, (see diagram 5.1 below):

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┌─────────────────────────────────────────────────┐
│                                                 │
│            Intercultural Approach               │
│                                                 │
└─────────────────────────────────────────────────┘
                        ↓

┌─────────────────────────────────────────────────┐
│      Reconsidering The Teaching Content          │
│      Teaching Civilisation Thematically          │
├─────────────────────────────────────────────────┤
│ Big 'C' Culture:    small 'c' culture:  Hidden Culture: │
│ diversity and identity  customs and  tradition  rules of introduction │
└─────────────────────────────────────────────────┘
                        ↓

┌─────────────────────────────────────────────────┐
│      Reconsidering The Teaching Methods          │
├─────────────────────────────────────────────────┤
│ Lecturing  + Encouraging Individaul/Group Work Research+ visual Aids │
│                   (Video clips)                  │
└─────────────────────────────────────────────────┘
```
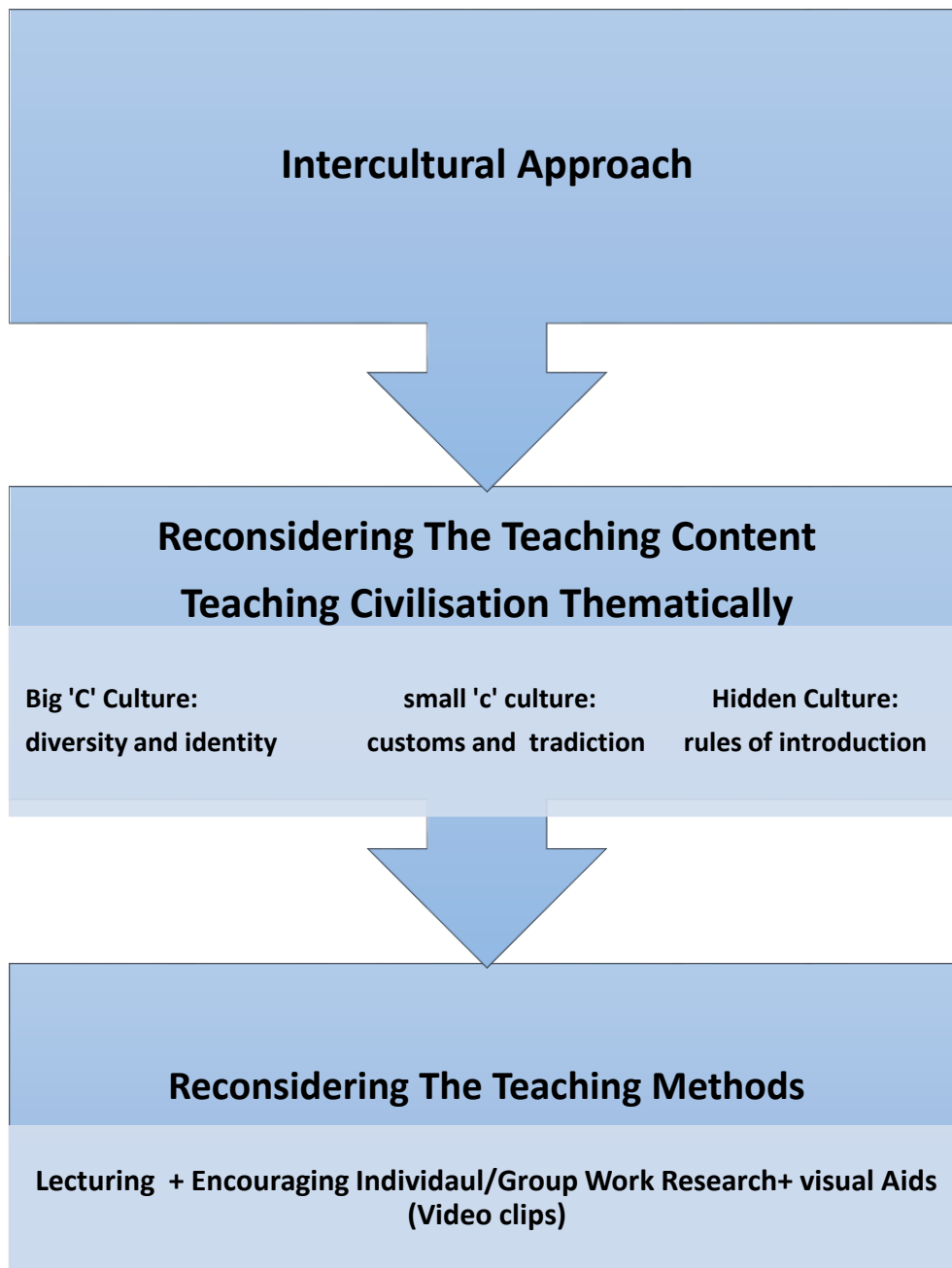
Figure 5.1: Summary of the Suggested Strategies

5.5.1. Strategies for Raising Students' Awareness to CultureRole

It is well acknowledged that each group of people has a unique communicative style, and therefore foreign language learners have to be acquainted with this fact. Differences in communicative style may lead to serious problems. Misjudgments and misinterpretations can be produced if they are not clear for people of different cultures. The problem that can produce stereotypes and the result will be an intercultural interaction failure. Language learners who understand the communicative style of the people whose

language is learned will have a greater opportunity to interact successfully in the target language.

Procedures:

Example 1: Gestures across Cultures

Non- verbal communication focuses on messages sent from one to another that do not contain words such as messages sent through body language, the vocal qualities, and the use of time, space, dress, and even smell.

Material: Video Segment

The following video clips, *Takenfrom https://www.youtube.com/watch?v=pxoB6MhmbIg,,* shows different gestures from different cultures. This short video shows big differences in non-verbal communication between people of different cultures. Students should know them because there are big possibilities to find themselves in one of these situations. Some of these situations may be considered polite in some context, and the opposite in others.

Objectives: This lesson aims to:

- To make students understand that communicative language is not only produced words;
- To make them understand that each group has special communicative style ;
- To help them know how to avoid stereotype associated with ignorance of non- verbal language ;
- To deepen their knowledge about communicative style of non-verbal language.

Teaching Strategies:

Notice: Students watch a short video clip about the situations

Reformulation: The teacher may then ask them about what they have seen.

Analysis: Teacher asks students to analyse the problems that can be caused due to the unfamiliarity with those gestures.

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Reflecting: In this stage, the students can reflect to their own cultural gestures. The teacher may ask them to consider what is polite and impolite in their society.

Example 2: Pragmatics Failures in Intercultural Communication

Material: Video segment

The following video clips, *Takenfrom https://www.youtube.com/watch?v=4b-ACqKkAMQ,,* shows pragmatics failure in intercultural communication between two people from different cultures.

This video segment contains four different situations of pragmatic failures between people from different cultures. There is no more than two (2) minutes in each situation. The instructor can expose the students to all the situations in one time, and then do the comprehension activities, or chose only one situation.

Objectives: This lesson aims:

- To make students understand that communicative language is not only what is directly stated;
- To deepen their understanding about pragmatics communication;
- To make them understand that misunderstanding can arise due to ignorance of some communicative style;
- To help them avoid their ignorance some communicative style;

The Video Transcript

The English speaker: oh hi, nice to meet you?

The Asian speaker: nice to meet you too.

The English speaker: beautiful weather we're having today, is not it?

The Asian speaker: oh Yeah.

The English speaker: very impressive. Anyway, nice to meet you.

The Asian speaker: what course are you doing MDNT?

The English speaker: ooh sorry!!! I have to go now.

Explanation: In this example, when the English speaker says nice to meet you for the second time, he that means he finished talking and he had to go. But the Asian speaker misunderstood him. Under this situation, on the one hand, the English speaker may consider the Asian speaker as someone pushy who does not respect people space and time, and probably tries to avoid him in future. On the other hand, the Asian speaker may consider the English speaker as being rude, and probably tries to avoid him too.

Teaching Strategy:

Notice: Students watch a short clip about the situations.

Reformulation: The teacher may then ask them about what they have seen.

Analysis: The teacher asks students to analyse the problematic situation in the conversation.

Examples:

- What is the cultural background of the speakers is?
- When the English speaker say *'anyway, nice to meet you'*, what did he really mean?
- How do you think the Asian speaker may feel towards the English speaker?
- How do you think the English speaker may feel towards the Asian speaker?
- How should the conflict be resolved?

Reflecting: In this stage, the students should be familiar with the fact that there are some communicative situations they need to be familiar with in order to avoid misunderstanding.

Explanation: The teacher role is then to explain what students have watched. He/she has to provide all the necessary information related to pragmaticscommunication.

Students' Assignment:

For helping the students developing curiosity and willingness towards the target culture, the students can be assigned to do research on some aspects related pragmatics failure in intercultural communication, while referring to examples from their own culture.

5.5.2. Strategies for Using the Thematic Based Technique

There are lot of themes that the teachers of civilisation can use in their classes, in which each theme is both historical and cultural. The following listed themes are initially

devised to help students to think critically about the people of the target language past and to concentrate on their historical changes over time.

These themes are not presented in any order of importance, but most importantly, these themes are layered over each other in a way that each theme is connected to other allowing teachers to discuss these connections and flow when they look at multiple themes at once.

The following examples are some cultural aspects that can be taught and implemented in the civilisation courses:

- **Origin and Identification:** The aim of this content is to provide brief historical informationabout the origin of the British/American people: native, invaders and settlers and their impact on creating the cultural diversity.

- **Ethnicity:** Ethnicity is associated with a feeling of closeness to others, which is symbolised by sharing of some common marker. The aim of this theme is to introduce students to the common marker - be linguistics (language or dialect), or behaviour and cultural (religion, customs, values, beliefs), or environmental (geographical area, place of origin). This theme can be enhanced to include immigration as well.

- **Social Organisation:** Learning about social organisation means learning about how the society is arranged and organised in term of social positions and distribution of people within those positions. Students will be able to understand why it is organised in that way. It should be noted that the concept of social organisation includes a number of other important concepts. Among them are class, power, authority, status and prestige. These concepts are important for understanding differences across cultural groups, looking for inequality issues in the past and present.

- **Immigration:** This theme is another important subject. It is related to the previous themes. This subject provides students with historical background of the people who came to England or America for different reasons: those who immigrated for better life, for religious reasons (pilgrims), unwilling immigration (slavery), and Hispanics.

- **The Culture of Politics:** This unit helps students to understand the political system of America and UK. They can understand some historical background about the American Constitution, Declaration of Independence compared to Magna Carta in England. They can also compare their system to their own by giving them homework. The topic can also be

extended to learn about law and judiciary, with some issues about the system of court and its duties.

- **Economic System: Development and its Issues:** Students can learn about some keys that led to American and British affluence. This unit touches also some issues such as Industrial Revolution, inventions, and the economic crisis. The class will examine key developments in England and America economic history from the colonial period to the challenges of the global economy. There will possibly be a debate on capitalism versus socialism.

- **Reform:** Through this unit, teachers have a lot of areas that can be discussed. This may includepolitical, economic, social, educational, labour, civil rights movement, etc, and each section of this unit has a historical background.

- **Foreign Policy:** Teaching British and American foreign policies can help students understand how their political interventions foster their economic development. Students will not only be able to know about the past, but about the present as well, since they are going to know about American and British interventions in Vietnam, Yugoslavia, the Middle East: Iraq and probably Iran, and their policy towards the issue of Palestine.

- **Religion:** This unit is linked to the previous themes. Understanding religion means bringing back some knowledge about the different invasions in England, colonies and immigration in America, the natives of both. Students can learn better about the religion of British people by understanding their beliefs and ways of life.

- **Education:** Education is an important theme for students. They should understand about the Education system of the country whose language is taught, and how the system works so that they can compare it to their own.

- **Arts and Music:** This is also an important subject to be discussed as students will be able to understand the different music, old and contemporary, their arts. The different kinds of music and arts are also linked to different races. So, each kind of music or art may present a group of people who came as invaders, immigrant, or shipped (slavery).

- **Media and Communication:** Teaching this subject means go back to understand the freedom of speech guaranteed by the constitution. It is also learning something about the history of media, and their impact in shaping public opinions: creating a new type of

culture. For example, the British and Americans are the most TV watchable in the world and they believe everything dictated by media.

- **Family:** Families exist in all societies, in the past and the present. Like any other human institutions, they change over time. So is their beliefs and way of life. So, family is an important cultural subject to learn. When students already understand the ethnicity and different races, it may become beneficial to understand the different families exist within these societies.

- **Customs and Traditions:** Having basic information about English customs and traditions is very important. It is useful for students to know how other people behave, and will behave towards them, if they are away from home.

- **Communicative Style:** It is well acknowledged that each community prefer to use their own communicative style, and differences in communicative style may lead to serious problems as may they create misjudgments, and false interpretations that lead to intercultural interactions failure. It is vital to guide studentsto overcome this.

- **Values and Assumptions:** They are other hidden culture that characterise each people. Foreign language learners who do not understand them will more likely to fall in misunderstandings and negative feelings situations, in which their interaction will be a failure.

As it can be noticed, these themes are advantageousin several ways:

➢ They are totally interconnected; what can be missing in a certain theme, can be recovered in the other;

➢ They coverhistory, big 'C' culture, small 'c' culture, and the hidden ones.

To summarise with, the above suggested themes involve both observed and hidden culture; they consider what Edward Hall (1976) once says, culture hides more than reveals, which is summarised as an iceberg as follows:

The figure below is a pyramid divided into three sections with labels on the right side.

Top section (darkest at bottom of section, labeled **Big C**):
Who are the people of the Uk?
What is their origin?
What is their religions?
Their economic/political instituions?

Middle section (labeled **Small c**):
What are the British value and belief?
What and how do they celebrate/festivals/weddings/funeral?
What do they eat in some special occasions?

Bottom section (labeled **Hidden c**):
How do the British people communicate?
What are their rules of greeting?
How do they consider time /space/eye contac/handshking and etc?

Figure *5.2:* Summary of the Suggested Cultural Themes (Adapted from Edward T. Hall,1959).

In order to clarify how to deal with themes that are observed (at the top of the iceberg) and the ones which are hidden (at at bottom of the iceberg), we present the both.

Procedures:

5.5.2.1. Strategy for Integrating the Big 'C' culture

Theme: Population of the UK: Ethnicity and Diversity

Objective: In this unit, students will be able to understand:

- The historical trends influencing the ethnic demographics of the UK.

- People who live in the UK today;

- The major ethnic minorities and where they live;

- The largest ethnic minority group in the UK today ;

- Finally, students will develop a better understanding about the different UK ethnic groups, and how they all live in coexistence.

Guided Text: Population of the UK: Ethnicity and Diversity

Population

In 2005 the population of the United Kingdom was just under 60 million people. The population has grown by 7.7% since 1971, and growth has been faster in more recent years. Although the general population in the UK has increased in the last 20 years, in some areas such as the North East and North West of England there has been a decline. Both the birth rate and the death rate are falling and as a result the UK now has an ageing population. For instance, there are more people over 60 than children under 16. There is also a record number of people aged 85 and over.

The census

A census is a count of the whole population. It also collects statistics on topics such as age, place of birth, occupation ethnicity, housing, health and marital status. A census has been taken every ten years since 1801, except during the Second World War. The next census will take place in 2011.

During a census, a form is delivered to every household in the country. This form asks for detailed information about each member of the household and must be completed by law. The information remains confidential and anonymous; it can only be released to the public after 100 years, when many people researching their family history find it very useful. General census information is used to identify population trends and to help planning. More information about the census, the census form and statistics from previous censuses can be found at www.statistics.gov.uk/census.

Ethnic diversity

The UK population is ethnicallydiverse and is changing rapidly, especially in large cities such as London, so it is not always easy to get an exact picture of the ethnic origin of all the population from census statistics. Each of the four countries of the UK (England, Wales, Scotland and Northern Ireland) has different customs, attitudes and histories.

People of Indian, Pakistani, Chinese, Black Caribbean, Black African, Bangladeshi and mixed ethnic descent make up 8.3 of the UK population. Today about half the members of these communities were born in the United Kingdom There are also considerable numbers of people resident in the UK who are of Irish, Italian, Greek and Turkish Cypriot, Polish, Australian, Canadian, New Zealand and American descent. Large numbers have also arrived since 2004 from the new East European member states of the European Union.

Where do the largest ethnic minority groups live?

The figures from the 2001 census show that most members of the large ethnic minority groups in the UK live in England, where they make up 9% of the total population. 45% of all ethnic minority people live in the London area, where they form nearly one-third of the population (29%). Other areas of England

with large ethnic minority populations are the West Midlands, the South East, the North West, and Yorkshire and Humberside.

Teaching Strategy:

Activating Prior knowledge: As a starting point, the teacher may always activate the students' prior knowledge in order to establish a link to a new topic such as the origin of the British people, should be discussed previously (the origin people of the land: the Celts, the Roman, the Anglo-Saxon, and the Norman).

Defining concepts: Teachers may ask students to define the meaning of some underlined key words: ethnicity, diversity, and minority.

Understanding: For more understanding, the teacher then explains the nature of this diversity from a historical perspective such as:

- The major ethnic groups live in the UK today
- The reasons of moving to the UK

Students'Assignment: Aware of the fact that time constrains prevents the coverage of other related issues students may feel curious about, teachers' lecture could be complemented with home project.

For example, in connection with the above big 'C' culture, 'diversity and ethnicity', students may do research on an issue related to small 'c' culture such as 'culture diversity' like the following example.

5.5.2.2. Strategy for Integrating the Small 'c' Culture

Through the big 'C' culture, students learn that Britain is a land of a long history, inhabited by different groups of people who shape it today, England, Wales, Scotland, and Northern Ireland.

Through this lesson, learners will be able to learn about the different culture diversity of the nation.

The Theme: Culture Diversity

Objective: In this unit, students will be able to observe:

- How other people celebrate and what celebrate when they are away from home;
- Identify the UK's regional differences;
- Understand other languages than English that are spoken in Wales, Scotland and Northern Ireland;
- Knowledge about some British customs and traditions: festivals, celebrations and food;
- Students will finally be able to avoid any awkward misunderstandings between them and other people they may meet and make friends with in terms of the language, beliefs, and festivals.

Guided Text: Culture Diversity

Language

There are many variations in culture and language in the different parts of the United Kingdom. This is seen in differences in architecture in some local customs, in types of food, and especially in language. The English language has many accents and dialects. These are a clear indication of regional differences in the UK. Well-known dialects in England are Geordie (Tyneside), Scouse (Liverpool) and Cockney (London). Many other languages in addition to English are spoken in the UK, especially in multicultural cities.

In Wales, Scotland and Northern Ireland, people speak different varieties and dialectsof English. In Wales, too, an increasing number of people speak Welsh, which is taught in schools and universities. In Scotland Gaelic is spoken in some parts of the Highlands and Islands and in Northern Ireland a few people speak Irish Gaelic. Some of the dialects of English spoken in Scotland show the influence of the old Scottish language, Scots. One of the

dialects spoken in Northern Ireland is called Ulster Scots.

Patron saints' days

England, Scotland, Wales and Northern Ireland each have a national saint called a patron saint. Each saint has a feast day:

St David's Day, Wales in 1 March; St Patrick's Day, Northern Ireland in 17 March; St George's Day, England in 23April; St Andrew's Day, Scotland in 30 November.

Festivals and Food

Throughout the year there are festivals of art, music and culture, Customs and traditions from various religions, such as Eidul-Fitr (Muslim), Diwali (Hindu) and Hanukkah (Jewish) are widely recognised in the UK. Children learn about these at school, and people usually eat special meal in these special occasions.

Christmas Day:25 December celebrates the birth of Jesus Christ. It is a public

holiday. Many Christians go to church on Christmas Eve (24 December) or on Christmas Day itself. Christmas is also usually celebrated by people who are not Christian. People usually spend the day at home and eat a special meal, which often includes turkey. They give each other gifts, send each other cards and decorate their houses. Many people decorate a tree.

Boxing Day: Boxing Day, 26 December, is the day after Christmas. It is a public holiday, the day after Christmasday and is public holiday.

Easter: Easter takes place in March or April. itmarks the death of Jesus Christ on good Friday and his from the dead on Easter Sunday. Easter eggs' are chocolate eggs often given as present as Easter as a symbol of new life.

Guy Fawkes Night: 5 November is an occasion when people in Great Britain setoff

fireworks at home or in special displays. The origin of thiscelebration was an event in 1605, when a group of Catholics ledby Guy Fawkes failed in their plan to kill the Protestant King with abomb in the Houses of Parliament.

Other Religious Fastivals:

Diwali normally falls in October or November and lasts for 5 days. It is celebrated by Hindus and Sikhs.

Hannukah is in November or December and is celebrated for 8 days by the Jews.

Eid El-Fitr celebrates the end of Ramadan, when Muslims have fasted for a month. They thank Allah for giving them the strength to complete the fast. Muslims attends special services and meals.

Eid El-Adha remembers that the prophet Ibrahim was willing to sacrifice his son Ismail when God ordered him to. It reminds Muslims of their own commitment to God. During the festival, Muslims sacrifice an animal, ship. In Britain this has to be done in slaughterhouse.

(Adapted from Henry Dillon and George Sandison's Life in the UK: StudyGuide, 2007: 24).Red Squirrel Publishing: London

Materials: The teacher may use a variety of visual aids, such as video clips, images, and Power Point presentation.

Teaching Strategy:

Key words: Underlined words are stressed to clarify the main points to be discussed.

Warm up: Students may be given five minutes to read the passageand then reflect on what they understand.

Analysis: The teacher's explanation is then followed by a series of content-related questions.

Explanation: The teacher then gives a brief lecture on the chosen cultural point such festivals, clothing, Social behavior, and language varieties.

Discussion: The discussion can be about the co-existence within the British society. Learners need to analyse the importance of co-existence in saving a nation unity. Subconsciously, they will be able to relate this to their origin.

Students' Assignment: In order to make a connection, students can be assigned to do research and write an assay about the idea of co-existence in their home country.

5.5.2.3. Strategy for Integrating the Hidden Culture

Theme: The British Communicative Style

Objective: In this unit, students will be able to:

- Identify the connection between the visible and invisible culture;

- To be aware of the hidden parts of the target culture;

- To help them know how to avoid stereotype associated with ignorance of peoplecommunicative style;

- To deepen their knowledge about people communicative style.

Guided Text: The British Rules of Introduction

Awkwardness Rules

As it is, our introductions and greetings tend to be <u>uncomfortable, clumsy and inelegant</u>. Among established friends, there is <u>less awkwardness</u>, although we are often still not quite sure what to do with our hands, or whether to hug or kiss. The French custom of <u>a kiss on each cheek has become popular</u> among the chattering classes and some other middle- and upper-middle-class groups, but is regarded <u>as silly and pretentious by many other sections of society,</u> particularly when it takes the form of the 'air-kiss'. Women who use this variant…………………are disparagingly referred to as 'Mwah-Mwahs'. Even in the social circles where cheek-kissing is acceptable, one can still never be entirely sure whether one kiss or two is required, resulting in much awkward hesitation and bumping as the parties try to second-guess each other.

Handshakes are now the norm in business introductions – or rather, they are the norm when people in business are introduced to each other for the first time. Ironically, the first introduction, where a degree of formality is expected, is the easiest. (Note, though, that the English <u>handshake is always somewhat awkward, very brief, performed 'at arm's length'</u>, and without any of the spare-hand involvement – clasping, forearm patting, etc. – found in less inhibited cultures.)

At subsequent meetings, particularly as business contacts get to know each other better, a <u>handshake greeting often starts to seem *too* formal, but cheek-kisses would be too informal</u> (or too pretentious, depending on the social circle), and in any case not allowed between males, so we revert to the usual embarrassed confusion, with no-one being quite sure what to do. Hands are half-extended and then withdrawn or turned into

a sort of vague wave; there may be awkward, hesitant moves towards a cheek-kiss or some other form of physical contact such as an arm-touch – as no contact at all feels a bit unfriendly – but these are also often aborted half-way. This is excruciatingly English: over-formality is embarrassing, but so is an inappropriate degree of informality (that problem with extremes again).

The No-name Rule

In purely social situations, the difficulties are even more acute. There is no universal prescription of handshake on initial introduction – indeed, they may be regarded as too 'businesslike' – and the normal business practice of<u>giving one's name </u>at this point is also regarded as <u>inappropriate.</u> You do not go up to someone at a party (or in any other social setting where conversation with strangers is permitted, such as a pub bar counter) and say

'Hello, I'm John Smith,' or even 'Hello, I'm John.' In fact, the only correct way to introduce yourself in such settings is not to introduce yourself at all, but to find some other way of initiating a conversation – such as a remark about the weather.

The 'brash American' approach: 'Hi, I'm Bill from Iowa,' particularly if accompanied by an outstretched hand and beaming smile, makes the English wince and cringe. The American tourists and visitors I spoke to during my research had been both baffled and hurt by this reaction. 'I just don't get it,' said one woman. 'You say your name and they sort of wrinkle their noses, like you've told them something a bit too personal and embarrassing.'

'That's right,' her husband added. 'And then they give you this tight little smile and say "Hello" – kind of pointedly *not* giving their name, to let you know you've made this big social booboo.

What the hell is so private about a person's *name*, for God's sake?'

I ended up explaining, as kindly as I could, that the English do not want to know your name, or tell you theirs, until a much greater degree of intimacy has been established – like maybe when you marry their daughter. Rather than giving your name, I suggested, you should strike up a conversation by making a vaguely interrogative comment about the weather (or the party or pub or wherever you happen to be). This must not be done too loudly, and the tone should be light and informal, not earnest or intense. The object is to 'drift' casually into conversation, as though by accident. Even if the other person seems happy enough to chat, it is still customer to curb any urges to introduce yourself.

Eventually, there may be an opportunity to exchange names, providing this can be achieved in a casual, unforced manner, although it is always best to wait for the other person to take the initiative. Should you reach the end of a long, friendly evening without having introduced yourself, you may say, on parting, 'Goodbye, nice to meet you, or, oh – I didn't catch your name?' as though you have only just noticed the omission. Your acquaintance should then divulge his or her name, and you may now, at last, introduce yourself – but in a offhand way, as though it is not a matter of any importance: 'I'm Bill, by the way.'

One perceptive Dutch tourist, after listening attentively to my explanation of this procedure, commented: 'Oh, I see. It is like *Alice Through the Looking Glass*: you do everything the wrong way round.' I had not thought o recommending *Alice* as a guide to English etiquette, but on reflection it seems like quite a good idea.

(Extract from Kate Fox's WATCHING THE ENGLISH: The Hidden Rules of English Behaviour, 2004)

Materials: Guided Text and Video Clips

Teaching Strategy:

Key words: Underlined words represent some communicative behaviour.

Warm up: For an ease of understanding, the teacher may let the students reflect on like the following questions:

- Is the way of communication in our country is the same in all the regions?

- Let them bring different examples

Explanation: The teacher gives a brief lecture on the topic: The rule of introduction in Britain.

The Focus: The teacher should make sure to explain the following points meanwhile:

- Each people have a communicative style that should be respected;
- Understanding the communicative behavior is crucial;
- That the lack of thereof may cause misunderstanding and even a future conflict.

Students'Assignment: Students can be encouraged to do further research related to symbolic language while referring to examples from their own culture; for instance, eye contact, space, etc.

5.5.3. What and How Using Students' Home Investigation

Students' presentation can be used as an assessment to the learners' intercultural knowledge and skills.Yet it is worth mentioning that there might be some challenges associated therein.

One major problem, for instance, is that classroom presentation is sometimesa very time-consuming, which may leave no time for discussion.

Therefore, before assigning students to research about any subject, some criteria should be considered by the teacher:

➢ *In order to stay focused,* the teacher should make sure to set the objectives the of the intended research subject so that the learnersunderstand the subject being investigated;

> ➤ *In order to manage time*, it is important to set time limit that is shorter than too long in order to leave time for discussion;

> ➤ *To make all students participate*, teachers should give the opportunity for the other students to comment and reflect on the subject matter;

> ➤ *At the final stage*, the teacher should provide feedback.

Procedures:

The Theme: Gender and Inequality in British Society.

Task: Selected or volunteer students are required to do researches on a topic that is related, for instance, to the previous topic of **'**Population of the UK: Ethnicity and Diversity**'**, discussed in section **(5.4.2.1: Teaching the Big 'C' culture).**

The intended presentation can be on the issue of the status of some ethnic groups within British society in terms of political and social positions, and jobs opportunities or the role and status of women in British society.

Objectives: in this unit, students will be able to understand better:

- The social and political structure of British society;
- The issue of inequality in British society;
- The impact of inequality on politics;
- The status of minorities and immigrants in British society;
- The relative status of women in comparison with men;
- The students will *subconsciously* be able to recognise the role and status of the Algerian women, in terms of political representation and wages compared to the British women.

Teaching Materials: Students should be encouraged to use PowerPoint, Video clips, newspapers and magazines extracts, and historical documents.

Teaching Strategy:

The teacher informs the students about the objectives of the topic.
The teacher' role is to guide the learning process and provide feedback.

Developing skills

The student will be aware to the struggle of some issues related to equality, gender differences and/or tolerance and co-existence.

Language and analytical skills

At the end of the lesson, the students will develop communication, researchdevelopment and team building skills.

5.5.4. Assessing the Students' Intercultural Competence

In its simplest meaning, an assessment is to examine the quality and the value of something and make decision or judgment about it. In education, it is recommended by researchers and educators in order to promote the learning process, and determine what the learners have learned.

Assessment could be formative and summassive .Formative Assessment is used to test the learners' knowledge before the beginning of any new lesson or during the lesson. Summative Assessment is used to assess the learners' achievement after the instruction; teachers use it to check whether their students have achieved the objectives of the whole teaching unit or series of lessons, or a whole semester term.

Assessing the students' ICC means to assess its dimensions (Byram, 1997: chapter 2):

> ➢ Attitude/Savoir être: Attitude, curiosity and openness towards other cultures;

> ➢ knowledge / Savoir: Knowledge about others;

> ➢ Savoir comprendre: Skills of interpreting and relating;

> ➢ Know-how/savoir apprendre/faire: Skills of discovery and interaction;

> ➢ Savoir engager: Critical cultural awareness.

Objectives: The assessment has the following aims:

- To check the effectiveness of method being used;
- To check and evaluate the students' knowledge;
- To offer students an opportunity to review, experience, and apply what they had learned;

Procedures:

Our suggestion is adapted from Lussier et al., (2007)' book *'Guidelines for the Assessment of Intercultural Communicative Competence'*. Lussier et al., (2007) introduce three dimensions:knowledge/saviors, Know-how/savoir-faire, and Being/savoir etre.

5.5.4.1. How to Assess the Intercultural Knowledge/Saviors

For Byram et al., 2002; Lussier et al., 2007, assessment of savoir is limited to knowledge related to some factual facts.

a) As shown in previous **section (5.7.2)**,the cultural themes are interrelated. Before the initiation of any lesson, the teacher tests the students' prior knowledge from the previous topic that are related to the new topic. Questions are associated only with the factual information (historical events, figures, etc).

b) After a number of lectures, the teacher gives the students multiple-choice questions test, i.e., the one has been used in our research **(see appendix 'a', section 1)**, to test the degree of their students' understanding to the cultural facts.

5.5.4.2. How to assess the intercultural know-how/savoir faire

Lussier et al., (2007), for assessing the students' savoir faire, teachers should develop activities to be performed by students. These activities are mostly based upon discussion and debate.

Task: The teacher tasks students to do research in areas related to social behaviours (small 'c' culture).

Collaborative Works: In the classroom, the teacher provides time, though not always, for students to work in pairs by giving students few minutes to compare their findings.

Discussion: After few minutes, the teacher may ask the students about their findings.

Developing the Thinking and Analytical Skills: Within or after few the students' reflection on the topic, the teacher ask series of content-related questions (what, when, where, and why) in order to develop their students thinking skills.

5.5.4.3. How to assess the intercultural being/savoir être

Assessing savoir être means to see our students' ability '*to make thestrange familiar and the familiar strange'* Byram et al., (2002, p. 29). This element of competence, based

on Lussier et al., (2007) model, can be evaluated through tasks, writing an essay for instance,that help students to solve critical incidents and justify their opinions. In the civilisation class, an example of as assessment task can be as follows:

Example:

The teacher assigns the students to write a criticalessay of 250 words about any cultural behaviour. The students should be told to reflect, in convincing arguments, on the areas that may surprise or confuse them while referring examples from their own culture.

To sum up with, it should be noted that teachers should help their students to understand that people born different and what looks strange to them is normal for other people and vice versa.

The teacher should help their students understand that they do not have to assimilate the people of the target culture nor to abandon their identity; they have to develop 'the third place position' (Kramsch, 1993) in which they observe, interpret and compare between the two cultures.

Students should not leave with some misinterpretation or misunderstanding of the target culture. The teacher should have a cultural knowledge and be able to correct the misunderstanding.

5.6. Recommendations for Teachers and Learners

Within teaching goalis to establish the sphere of intercultural learning in theforeign language classrooms, both teachers and learners share a responsibility for the successful of any course.

5.6.1. To the Teacher

The teacher role in leading the learners through their studies is extremely important.

➢ To incorporate their methodologies effectively, teachers should see themselves as experts, practitioners, methodologists, and professionals not only as instructors whose roles is to transmit sum of knowledge;

➢ The teacher should have an insight of theoretical concepts of language and culture in order to know why, what and how to teach;

➢ To incorporate culture effectively, the teacher should not neglect the importance of culture teaching;

➢ The teachers apply methods or selecting materials that reflect their learners' interests;

➢ To encourage learning autonomy, the teacher should not control the classroom but rather develop an atmosphere of shared responsibility;

➢ As a facilitator, the teacher must be aware of the availability of the teaching materials and exploit them;

➢ As an integrator, the teacher should not only know the available materials, but they should know how to use and when best to deploy them;

➢ As a researcher, the teacher should know how and where they could find information for their learners.

➢ As a designer, the teacher should design a strategy that considers the teaching objectives and the expected learning outcomes.

5.6.2. To the Learner

Like their teachers, learners play a big role in any learning process.

➢ As culture is part of language competence, the learner should be aware to the fact that one cannot be fully competent in the foreign language without understanding the culture of its people;

➢ As today there are many authentic sources to communicate with natives, they should exploit them to understand extend their knowledge about the others culture;

➢ The learners should work outside the classroom and consider the teacher as a facilitator and not a source of knowledge;the learners should show interest and help the teacher by looking for information that is may not be covered in the classroom.

5.7. Conclusion

In this final chapter, an attempt was made to provide some practical teaching techniques that were relevant to the intercultural teaching and learning. As civilisation teaching meant to raise our learners' cultural awareness, it was argued that teaching civilisation chronologically was irrelevant. Three reconsiderations were found to be essential in this case.

First, working on the content: the linchpin of our suggestion was teaching civilisation thematically; instead of focusing on the historical part, the content would be divided thematically, and then put the focus on each theme. Second, working on the teaching methods: we considered engaging learners in investigative researches to have them be active participants and to develop their curiosity towards the others. Third, working on the teaching materials: it was suggested that teachers should benefit from the available teaching materials such as video clips and other visual resources in order to enhance learners' motivation and to have them notice some aspects of culture that used to be hidden in the pages of texts.

Finally, it should be noted that what is suggested is not meant to be exclusive; each teacher has a way of selecting, adapting, and upgrading their lessons the way that suit them.

GENERAL CONCLUSION

General Conclusion

The current research entitled *"Towards an Intercultural Approach to Teaching Civilisation in the Foreign Language Classroom"* tried to cast light upon the subject of the teaching of civilisation at the EFL Department and its potential contribution to the development of learners' intercultural communication. The problematic guiding this research was that the representations of the culture associated with the target language remainedrather static-historical - rather than exploring other main cultural aspects that are fundamental for successful intercultural communication.

Motivated by the aforementioned problem, and to settle down a plan of action to achieve the goal of this research, the following research questions were formulated:

- ➢ Why did not the ways of civilisation teaching at EFL Department at the University of Tiaret reflect intercultural teaching?
- ➢ To what extent did the EFL learners' attitude affect intercultural teaching?
- ➢ How could we, as teachers and intellect, help in establishing a solid approach that would be relevant to intercultural education?

It was concluded, whereof, at the end of this research, based on analysis of data collected from different research tools, namely the prior cultural knowledge test and the questionnaires,a gap between the teaching objectives and the classrooms practices.

The findings revealed the existence of a number of challenges that hinder the reflection of the intercultural teaching and learningas an educational aim through the programme of civilisation. They are as follows:

- ➢ Inadequacyof teaching content because it is mainly historical and lacks too many cultural aspects;
- ➢ Students' negative attitude towards the programme of civilisation because a number of them are from different Baccalaureate streams; others enjoy other teaching programmes, which is reasonable; other find the civilisation programme difficult compared to their competence;
- ➢ Lack of adequateteaching training in the field intercultural education: Teaching training is momentous for the successful of any teaching and learning process and

the lack of thereof can lead any teaching efforts to be peripheral in both materials and classroom instruction;

➢ Inadequacyof teaching methods and techniques: The adopted teaching methods are neither inadequate to cover some cultural aspects nor attracting for drawing the learners' interests;

➢ Overcrowdedclassrooms because with large number of students, teachers are not able to work with all the students, and so they find difficult to meet all the learners' needs, which make them driven back to traditional teaching method;

➢ Time constraints because the allotted time forprogramme like civilisation, which is concerned with the study of language and culture, does permit for the coverageof all the cultural aspects associated with the target language.

In order to provide a tradeoff between the teaching goal and the classroom realities, a number of teaching and learningstrategies,which are relevant to the intercultural education, were proposed:

The historical part can be reduced to allow the addition of many cultural elements (family, beliefs, scientific and artistic achievements), and finally, civilisation has to focus on nowadays issues.

The teaching methods have to be reconsidered. Learners should be provided with an appropriate learning environment that, on the one hand, reflects their interest and motivation, and, on the other hand, enable them to apply their knowledge and relate it with other cultural backgrounds.

We hope that this is the area where this thesis made a contribution to the teaching of English in general and to the teaching of civilisation in particular. Other researches may add more.

Perhaps, the number of the case study should have been enlarged. For instance, the limited groups used as samples to check the effective impacts of the suggested teaching techniques on our EFL learners. It would be preferable if the researcher targeted a larger number of respondents distributed over different levels and universities for more validity. Another aspect that may cause an unbalance to the research results is the fact that the researcher excluded some teachers' viewpoints due to the limited scope of the present work.

These problemsmight limit intensively to which our research can go. Therefore, this thesis does not claim to be conclusive about the findings. Yet further research is called forth to test the analytical reliability of all the suggestion advanced in this work.

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APPENDICES

APPENDIX 'A'

ASSESSMENT OF STUDENTS' PRIO CULTURAL KNOWLEDGE

ASSESSEMNT OF STUDENTS' PRIO CULTURAL KNOWLEDGE

Section One: Questions Related to Big 'C' Culture

1. The United Kingdom consists of _____
a) England, Scotland, Wales.
b) Great Britain and Northern Ireland.
c) England and Scotland.
d) Great Britain and the Irish Republic.

2. Who were the most ancient inhabitants on the British Isles?
a) The Romans
b)The Celt
c) The Anglo-Saxons
d)The Normans

3. Who came to the British Isles after the Romans had left Britain?
a) The Normans
b)The Anglo-Saxons
c) The Britons
d) The Celts

4. Who gave England its name "Angle land"?
a) The Celts
b)The Germanic tribes
c)The Romans
d)The Normans

5.The Monarch of the UK_____
a) Rules and governs
b) Reigns but does not rule
c) Reigns and rules
d) Rules but does not reign

6. Who elects the members of the Parliament?
a) The Monarch
c) Electors
d)The Prime Minister

7. The Normans conquered England in _____
a) 55 B.C.
b) 43 A.D.
c) 410 A.D.
d) 1066

8. Who is the head of the state in the UK?
a) The Prime Minister
b) The Lord Chancellor
c) The Monarch

d) The Speaker

9. Who is the head of the government in the UK?
a) The Queen Elisabeth
b) The King William
c) The Lord Chancellor
d) The Prime Minister

Section Two: Questions Related to Small 'c' Culture

10. Which language influenced English greatly?
a) Latin
b) German
c) French
d) All of them

11.National days in Britain are not celebrated to the same extent as national days in other countries like America or Algeria, in which each region in Britain has its own national days.
a) True
b) False
c) No answer

12. If you want to break the ice making a small talk with a British whom you do not know well. Which topic would you choose? Select only one.
a) Family
b) Weather
c) Politics
d) Sports
e) Money
f) Religion

13. How do British people usually like greet one another?
a) Do they hug?
b) Kiss?
c) Shake hands?

14. There is a difference of opinion between you and A British one. How do you tell him that he is not right politely?
a) You are not right.
b) I think this is not true.
c) I understand your point of view, but …

15. Match each variety of language to each origin
a) Wales _____ Gaelic
c) Scotland _____Welsh
d)Northern Ireland _____Ulster Scots

16. Match each festival day to its origin
a)St. David's Day_____ Wales
b)St. Patrick's Day _____N, Ireland
c)St. George's Day _____England
d)St. Andrew's Day _____Scotland

17. Minorities' religious festivals such as Eid el-Fitr (Muslim), Diwali (Hindu) and Hanukkah (Jewish) are officially recognised in the UK, and they are taught to children at school?
a) True
b) False
b) No answer

Section Three: Questions Related to Nonverbal Language

18. How is considered showing someone two fingers (the 'V' sign) in the British context?
a) Polite
b) Rude
c) Peace

19. When you do not look in the eye of a British talking to you, they may think you are _____
a) Not interested in what they are saying!
b) Listening and interested!
c) Rude and impolite
d) Polite and Being respectful

20. The correct way to introduce yourself in any British social setting where conversation with strangers is permitted, such as a party is to:
a) Introduce yourself
b) Not to introduce yourself at all
c) Find a way of initiating a conversation

Section Four: Communicative Style Situations

21. Explain the Failure in intercultural communication in the following example, and what cultural differences demonstrate:

The English speaker: oh hi, nice to meet you?
The non-native speaker: nice to meet you too.
The English speaker: beautiful weather we're having today, is not it?
The non-native speaker: oh Yeah.
The English speaker: very impressive. Anyway, nice to meet you.
The non-native speaker: what courses are you majoring now?
The English speaker: ooh sorry!!! I have to go now.

22. Explain the Failure in intercultural communication in the following example and what cultural differences demonstrate:

An MA Algerian student in Britain was in queue at a store to pay for his purchases.

The cashier: How are you today?
The student: very fine, thanks God, It is very nice store?
The cashier: mmm, that's would be 11 pounds.

APPENDIX 'B' :

STUDENTS' QUESTIONNAIRE

Dear Students,

I am carrying out a survey for my Doctorate Thesis, and I call upon your help to answer the following questionnaire. Please, tick the appropriate box (√) and make full statements whenever necessary.

Thank you in advance for your collaboration.

Section One:Students' Information, Expectations and Needs

  1- What is your Baccalaureate stream?

   ○ Letter and humanities

   ○ Letter and foreign languages

   ○ Science

   ○ Mathematic

   ○ Accounting

   ○ Other, specify: ……

  2- Was English your first choice?

   ○ Yes

   ○ No

  3- If yes, why? It isfor:

   ○ Professional careers

   ○ Language of technology

   ○ Enable you to communicate with different people of different cultures

   ○ Others

  4- What skills wereyou expected to develop through learning English?

   ○ The language skills (Grammar, Writing Listening, speaking)

   ○ The Culture Skills (customs, traditions, way of life, beliefs, etc)

   ○ Both

Section Two: Students'Reflection on the CivilisationProgramme

  5- In your opinion, what is the objective of learning civilisation?

   ○ Enriches your language skills (lexical items, vocabularies, etc)

   ○ Develops your communicative skills

   ○ Makes you understand the history of British and American people

○ Makes you understand the culture of British and American people

○ Raise your awareness about the cultural differences

○ Other reasons

6- In respect to your English language competence, how do you find the module of civilisation?

    ○ Difficult

    ○ Average

    ○ Easy

7- Among other modules, how do you find the programmeof civilisation?

    ○ Motivating

    ○ Interesting

    ○ Uninteresting

8- Motivating/ interesting, why?Is it due to:

    ○ The richness of the content

    ○ The way of teaching

    ○ Both

    ○ Other reasons

9- Not interesting, why? Is it due to:

    ○ The content is not interesting

    ○ The way of teaching is not interesting

    ○ Both

    ○ Other reasons

Section Three: Students' Reflection on the Teaching practicesof Civilisation

10-Whattypes of information do you learn from the civilisationprogramme? is it information related to:

    ○ Factual information: (historical events and figures, battles and wars political/economic system, etc).

    ○ Way of life and behaviour: (customs and traditions, festivals, personal space, etc).

    ○ Communicative style: (rule of politeness, appropriate conversation topics).

○ All of them

○ Others, specify……………………………

11- How do you find them?

………………………………………………………………………………………

……………………………………………………………………………………….

12- What cultural topics would you like to know more?

………………………………………………………………………………………

………………………………………………………………………………………

13- What types of the following teaching techniques and resources are used by your teacher of civilisation?

○ Lecturing/chalk and board based

○ Students' Presentation

○ Home works research

○ Debates

○ Video

○ Postcards

○ Maps

○ Others

14- How do you find them?

………………………………………………………………………………………

……………………………………………………………………………………….

15- What types of teaching techniques and resources do you prefer, why?

………………………………………………………………………………………

………………………………………………………………………………………

16- What finally would like to suggest?

………………………………………………………………………………………

………………………………………………………………………………………

APPENDIX 'C' :

TEACHERS' QUESTIONNAIRE

<div align="center">**TEACHERS' QUESTIONNAIRE**</div>

Dear Colleague;

This questionnaire is designed for the purpose of providing data for a thesis research aiming at investigating some didactical issues the programme of civilisation. Please, have the kindness to provide us with the necessary answers to the following questions either by ticking the appropriate boxes or by making full statements.

Thank you in advance for your collaboration.

Section One: Professional Information

1. How long have you been teaching at the department of English?
   - ○ Less than three years
   - ○ Between three and five years
   - ○ Between five and ten years
   - ○ More than ten years

2. How long have you been teaching civilization?
   - ○ Less than three years
   - ○ Between three and five years
   - ○ Between five and ten years
   - ○ More than ten years

3. Are you specialized in civilisation studies?
   - ○ Yes
   - ○ No

Section Two: Teachers' Training

4. Have you ever been trained during your initialtraining on how to integrate culture along language?

   - ○ Yes
   - ○ No

5. If yes, what benefits have you gained?
   …………………………………………………………………………………………
   …………………………………………………………………………………………

6. Have you taken/attended courses workshops, study days or seminars on cultural awareness and/or intercultural communication?

- ○ Once
- ○ Twice
- ○ Three times
- ○ More than three
- ○ No

7. If yes, what benefit have you gained from them?

……………………………………………………………………………………………

…………………………………………………………………………………………

Section Three: Teachers' Point of Views towards the Programme of Civilisation

8. As a teacher of civilisation, what are the main objectives of teaching civilisation for EFL learners?

……………………………………………………………………………………………

…………………………………………………………………………………………

9. Is the time allotted to the programme of civilisation is sufficient to cover all the cultural aspects associated with the target language?

- ○ Yes
- ○ No

10. To what extent do you think your students enjoy the learning of civilisation?

- ○ Very certain
- ○ Certain
- ○ Uncertain
- ○ Ambivalent

11. If uncertain/Ambivalent, why?

……………………………………………………………………………………………

…………………………………………………………………………………..............

Section Four: Teachers' Point of views to the Teaching Content

12. Being a teacher of civilisation, how do you consider the programme of civilisation?

○ Mainly historical
○ Mainly cultural
○ Both

13. Which of the following culturalissues you mainly teach?

○ People achievements
○ Value /behaviour
○ Historical figures
○ Customs and traditions
○ Beliefs and attitude
○ Political and Economic institutions
○ Rules of politeness
○ Appropriate conversation topics
○ Historical events
○ Social habits
○ Battles and wars
○ Lifestyles
○ Communicative style

14. What is your aim (objective) behind teaching such topics? Is to help the learners:

○ Develop their English language proficiency?
○ Make them aware of the history associated with the target language?
○ Make them aware of the culture associated with the target language?
○ Make them aware ofcultural differences?
○ Other reasons, specify please………………………………….?

15. Do you consider the topics you teach sufficient for making your students fully aware of the country, culture, and people primarily associated with the target language? Please, explain.

Section Five: Teachers' Ways and Practices of Teaching Civilisation

16. What types of the following teaching techniques and resources do you mainly use?

○ Chalkboard and lecture based courses

○ Students' presentations

○ Home works researches

○ Videos

○ ostcards

○ Maps

○ Others

17. What is your aim (objective) behind using them?

…………………………………………………………………………………

………………………………………………………………………………

Section Six: Teachers'Recommendations and Suggestions

18. We welcome your feedback. Please write any comment or suggestion in connection with the teaching of the module of civilisation.

…………………………………………………………………………………

…………………………………………………………………………………

…………………………………………………………………………………

…………………………………………………………………………………

APPENDIX 'D':

THE EXPEREMENTAL TEST QUESTIONS

THE EXPEREMENTAL TEST QUESTIONS

Section One: Questions Related to Customs and Traditions

1. The United Kingdom consists of:
a) England, Scotland, Wales.
b) Great Britain and Northern Ireland.
c) England and Scotland.
d) Great Britain and the Irish Republic.

2. What do you know about the following festivals?
a) Easter Monday: ………………………….
b) Boxing Day: …………………………………
c) Guy Fawkes´ Day: ……………………….

3. Match each festival to its day of celebration
a) Easter day: _____29 December
b) Guy Fawkes Night: _____ March
d) Boxing Day:_____ 5 November

4. Match each variety of language to each origin
a) Wales:_____ Gaelic
c) Scotland: _____Welsh
d)Northern Ireland: _____Ulster Scots

5. National days in Britain are not celebrated to the same extent as national days in other countries like America or Algeria, in which each region in Britain has its own national days.
a) True
b) False

6. Match each festival day to its origin:
a)St. David's Day_____ Wales
b)St. Patrick's Day _____N, Ireland
c) St. George's Day _____ England
d)St. Andrew's Day _____Scotland

7. Minorities' religious festivals such as Eidul-Fitr (Muslim), Diwali (Hindu) and Hanukkah (Jewish) are officially recognised in the UK, and they are taught to children at school?
a)True

b)False

Section Two: Questions Related to Social Manners and Communicative Style

8. When you do not look in the eye of a British talking to you, they may think you are:
a) Not interested in what they are saying!
b) Listening and interested!
c) Rude and impolite
d) Polite and Being respectful

9. If you want to break the ice making a small talk with a British whom you do not know well. Which topic would you choose? Select only one.
a) Family
b) Weather
c) Politics
d) Sports
e) Money
f) Religion

10. How do British people usually greet one another?
a) Hug?
b) Kiss?
c) Shake hands?

11. The correct way to introduce yourself in any British social setting where conversation with strangers is permitted, such as a party is to:
a) Introduce yourself
b) Not to introduce yourself at all
c) Find a way of initiating a conversation

12. Explain the Failure in intercultural communication in the following example, and what cultural differences demonstrate:
An MA Algerian student in Britain was in queue at a store to pay for his purchases.
The cashier: How are you today, sir?
The student: Very fine, thanks, how about you today?
The cashier: mmm, that's would be 11 pounds.

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………...

…………………………………………………………………………………………………

Section Three: Checking of Understanding

13. It is enough for me to learn listening, reading, writing and speaking so that to be competent in English.
a) I agree
b) I do not agree
c) No answer

14. it is important for meto know the differences between my own culture and the English culture in order to communicate well in the language.
a) I agree
b) I do not agree
c) No answer

15. It is not important to me to know how British people shake hand or use time and space in order to communicate well with them.
a) I agree
b) I do not agree
c) No answer

KEY ANSWERS TO APPENDIX A

KEY ANSWERS TO APPENDIX A

Section 1 :

    1. --- **C**
    2. --- **B**
    3. --- **B**
    4. --- **B**
    5. --- **B**
    6. --- **C**
    7. ---**D**
    8. ---**C**
    9. ---**D**

Section 2 :

    10. ---**D (or answers will vary)**
    11. ---**A**
    12. ---**B**
    13. ---**C**
    14. ---**C**
    15.
        a) Wales: Gaelic
        c) Scotland: Welsh
        d) Northern Ireland: Ulster Scots
    16.
        a) St. David's Day Wales
        b) St. Patrick's Day → N, Ireland
        c) St. George's Day → England
        d) St. Andrew's Day Scotland

    17. ---**A**

Section 3 :

    18. --- **B**
    19. --- **A /C**
    20. ---**C**

Section 4 :

Questions 21/22:Interpretation:

The above examples (19 and 20) show cultural differences; in both examples, the non-native speakers, the Asian and the Algerian, fail to understand the culture of the native speakers.

While in the first example, saying *'nice to meet you'* for the second time in the major English context means the end of the conversation, the second example shows that, unlike other cultures, time and personal account should be respected in major British context, which is the issue that the Algerian customer fails to understand.

ملخص

تتناول هذه المذكّرة أهمّية تنمية الوعي الثّقافي لطلّاب اللّغة الإنجليزية من خلال المقاييس المقرّرة، و خاصّة عبر مقياس الحضارة الأنجلوسكسونية . تناقش المذكّرة على أنّه بالرّغم من أنّ مقياس الحضارة هو واحد من الموضوعات الثّقافية الهامّة، عادة ما يدرّس كمجرد تاريخ، وخلصت نتائج البحث إلى أنّ هذا التقصير في تدريس الثّقافة له علاقة مع المحتوى، طريقة التّدريس و ظروف التدريس المتاحة. وفقا لذالك يقترح البحث إعادة النّظر في المحتوى الموجّــــه للطّلبة, وكذا تفعيل الطّرائق والوسائل بما يحقّق الهدف المطلوب.

الكلمات المفتاحية: اللغة الانجليزية ، قسم اللغة الا نجليزية , اللغة و الثقافة ،منهاج الحضارة الأنجليزية ، المهارات بين الثقافات .

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Summary

The research argues that although the civilisation programme is one of the most important cultural subjects that can develop EFL learners' intercultural skills, it is often taught as history. Therefore, this research calls for the importance of recognising the cultural dimension of English language through the programme of civilisation. The findings of the research have concluded that this neglect of teaching culture has to do with many teaching/learning pedagogies and classroom practices such as the teaching content, the teaching practices, the classroom atmosphere, and the learners. On the basis of these findings, it is suggested that there should be a review of the content, the teaching practices in order to achieve better results in terms of language and culture.

Key words: The English Language, English Department, Language and Culture, Civilisation Programme, Intercultural Approach

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Résumé

La recherche soutient que bien que le programme de civilisation sont l'un des sujets culturels les plus importants qui peuvent développer les compétences interculturelles des apprenants de l'anglais comme langue étrangère, il est souvent enseigné comme faits historiques. Par conséquent, cette recherche fait appel à l'importance de reconnaître la dimension culturelle de la langue anglaise à travers le programme de civilisation. Les résultats de la recherche ont conclu que cette négligence de l'enseignement de la culture à voir avec de nombreuses pédagogies d'enseignement / apprentissage et des pratiques de classe telles que le contenu d'enseignement, les pratiques d'enseignement, l'atmosphère de classe et les apprenants. Sur la base de ces constatations, il est suggéré réexaminer/repenser le contenu, les pratiques pédagogiques afin d'obtenir de meilleurs résultats en termes des l'approche langue/culture.

Mots clés : Langue anglaise, Département d'anglais, langue-culture, Programme de civilisation, approche interculturelle