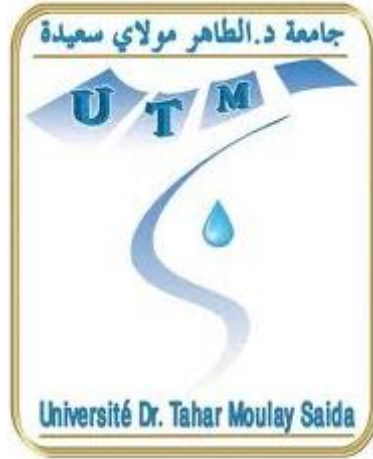**Democratic and Popular republic of Algeria**

Ministery of higher and Scienctific Research

Saida Moulay Tahar Universiy

Faculy of Arts,Languages, Social Sciences and Humanities

Departement of English

Cultural differences in FLA Classroom

Case of study

Teachers and Students From

University of Dr. TaharMoulaySaida

&

University of Hassiba Ben BoualiChlef.

Dissertation Submitted to the Department of English in Partial Fulfillment of the degree of Master

Presented by: **Supervised by:**

M. YOUCEF ACHIRA Atika   M. ADNANE Tahia

The jury members

- Mrs. MAROUF Nawel
- Mr. TALBI Abdelkarim

Dedication

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Dedication

In the name of Allah, most merciful, most compassionate

This work is dedicated:

- ❖ To my dear parents
  For their endless love and support.

- ❖ To all my sisters and brothers
  For their continuous encouragement

- ❖ To my friends
  For their encouragement in moments of difficulty and stress.

- ❖ To all my dear teachers.

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I must also express my gratitude to the board of examiners for reading and evaluating my work. Thanks are also extended to the faculty of Arts and Languages members in TaharMoulayUniveristy of Saida.

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Abstract

The purpose of this study is to investigate the cultural differences in the FLA classroom and both teachers' and learners' point of view toward these differences. In addition, it intends to examine learners' behaviors toward the different cultures that exist in their classrooms and if any relation may exist between language and culture.

It is hypothesized in this research that if learners had a positive attitude toward the target language culture they would be more dynamic in learning that language. To achieve this research objective and test the accuracy of the hypothesis. Two questionnaires were used, one for the teachers and the other for the learners.

The general conceptual framework of the study is followed by a discussion of some points essential for all the participants to be aware enough of the importance and the interconnection of language and culture. Some categories of differences have shown the importance to introduce language cultural features in order to increase students' awareness to accept others' differences.

The study contends that the crucial issue in cultural diversity and learning is the relationship of teachers and students and their attitudes towards culture, and their adaptations in future practices.

List of abbreviations

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EFL: English as a Foreign Language.

FLA: Foreign Language Acquisition.

FLT: Foreign Language Teaching.

TC: Target culture.

TL: Target language.

UHBC: University of Hassiba Ben Bouali Chlef.

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General Introduction

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General Introduction

       In the world of today there are many people who live in between cultures and languages. The world is becoming smaller and people interact over both cultural and linguistic borders. These new circumstances make all the education systems recognize the importance of culture integration in the foreign language teaching and learning including Algeria. The present thesis focuses on understanding culture as the core of learning a foreign language specially for classroom communities with various cultural backgrounds. Research has revealed the intertwined relationship between language and culture. Language is used in context and cannot be understood or learnt out of this context. Accordingly, teaching should not care only for the linguistic aspects of the language, but for its socio-cultural aspects as well.

       The people's Democratic Republic of Algeria is the biggest country in Africa. The country lies in a strategically important position at the crossroads of Africa and Europe, which means that the country has been open to a variety of linguistic and cultural influences. Algeria enjoys a flood of interactions with people from all around the world because of its strategic location and for its multiple relations with other countries. The latter situation makes it widely open to influences from all parts of the world. Consequently, there has been a growing awareness for quality, free and compulsory education for all citizens as a unique procedure to develop their intellectual and emotional potentials and skills.

       Education in Algeria consists of three stages: the primary, the middle and the secondary education. Within the secondary education levels, English is viewed as a second foreign language. But most of secondary level teachers focus uniquely on grammar rules, punctuation, pronunciation and vocabulary, without integrating the TL culture in their courses. A lot of teachers at the Algerian departments of English from different universities claimed that they have witnessed learners having a very limited knowledge of the foreign language's culture (English). Even though some learners have a very good linguistic competence in grammar rules, pronunciation and vocabulary, their knowledge of when, where and to whom to use the language is much

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less satisfactory. Learners also seem to ignore many aspects of the target culture, such as the way of living and thinking of the native speakers. Many learners come to the university with an acceptable amount of knowledge in grammar and vocabulary, but with so little knowledge on how to use this knowledge appropriately. It is commonly agreed that language proficiency requires more than knowing what to use, but requires how to use language as well. Thus, knowing a language involves knowing the cultural allusions and conventions like the way of thinking, customs, idioms, norms of politeness, in addition to other nonverbal communication clues like nods, smiles and so on.

The present study deals with the importance of including culture in any course designed for teaching the English language specially in a classroom with a diverse cultural background. Culture integration is a requirement for the development of the learners' communicative competence, and even their intercultural communicative competence. The latter has proved to be extremely significant in the globalized world, nowadays. Accordingly, this research aims first at introducing the field of the study which is the interrelationship between language and culture in FLA classrooms with varied cultural backgrounds in the Algerian universities. Second, it aims at demonstrating the great significance of culture teaching and the positive effect of teaching culture on learners' educational behavior. In other words, it is to show that culture instruction would create a dynamic educational and cultural behavior. Learners whether they are Algerians or foreigners, are supposed to have positive view towards any cultural content. Therefore, teaching the cultural features of the target language would provoke the learners' curiosity and boost their participation inside the classroom by increasing their interest and motivation to learn the target language and thus it will make the process of English learning more dynamic and authentic.

Accepting others' cultural differences is extremely important in nowadays' modern globalized world, in which there is a big probability to get in contact with people with different languages and cultures. Therefore, this study aims at

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investigating the extent to which Algerian curricula for teaching the English language are taking the cultural component into account.

Through our research, we will try to answer the following questions:

1. What is the role that culture teaching plays in the foreign language classroom?
2. Are Algerian teachers and learners aware of the relationship of language and culture?
3. What attitudes Algerian university students have towards culture content and towards cultural differences?
4. Do learners enjoy learning other cultures?
5. If culture is the core of learning, how can stake holders manage the differences in FLA classrooms?

So we hypothesize that:

If learners possess positive attitudes towards cultural contents, they like learning about the target language culture and their foreign classmates' cultures, they would be more interested and dynamic in foreign language context, and the classroom's atmosphere would be more comfortable for both Algerian and foreign learners.

Chapter One:

An Introduction to the Field of the Study

Introduction:

There are many traits that make mankind different from the other creatures living on this globe. Some of these traits are often taken for granted. yet, they can be of a big effect on our smallest details**.** Culture is a distinctive feature of human beings, and a crucial aspect of their lives. Every human social group whether small (a family), or a large one (a community or a nation) is characterized by a system of laws, rules and norms of speaking, behaving, eating, clothing… etc. However, culture is not that simple; it is so inclusive and vague that it is extremely difficult to define precisely. Edgar H. Schein maintains, "*Culture is pervasive and ultimately embraces everything that a group is concerned about and must deal with*". Schein adds, "*Culture is a multidimensional, multifaceted phenomenon, not easily reduced to a few major dimensions*"[1]. (Schein 2004, p.85)

In view of that, the present chapter aims at clarifying the concept of culture, and tries to shed light on some of its key elements. Accordingly, it will try to review some of the outstanding definitions of culture, it will also shed light on the nature of culture, along with a focus of culture's influence on Learning and Teaching mainly when the latter takes place between learners who are culturally dissimilar. Given that culture is involved in all kinds of communication, it would be inevitable to examine the close relationship between language and culture.

1.1.   Definition of Culture

The origin of the word culture is commonly assumed to be the Latin noun *cultura,* from the verb *colere;* which means to cultivate. *Culture* is a slippery and ubiquitous concept. It is a notoriously difficult term to define, it has many definitions that Hinkel (1999,p.01) indicates that "*It may not be an exaggeration to say that there are nearly as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities.*"[2] and it affects everything people

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[1] Schein, Edgar H. (1991) *Humble Inquiry.* 1st ed. San Francisco: Berrett-Koehler Publishers, Inc., 2014. Print.

[2] Hinkel, Eli.(1999) *Culture In Second Language Teaching And Learning*. 1st ed. Cambridge [England]: Cambridge University Press, 2013. Print.

do in their society because of their ideas, values, attitudes, and normative or expected patterns of behavior.

Culture has been an area of interest and study for a wide range of disciplines such as: anthropology, ethnology and ethnography of communication. For instance, ethnography is "*a branch of anthropology concerned with the detailed descriptive study of living cultures. The related field of ethnologycompares the cultures of different societies or ethnic groups*"[3] (Richards & Schmidt, 2002, p.187). In this regard, it can be said that culture in an interdisciplinary concept, that is conceived differently, used differently, and hence it is defined differently.

"*Culture is not genetically inherited, and cannot exist on its own, but is always shared by members of a society*"[4] (Hall 1976, p. 16).

Initially, culture was associated with the notion of civilization. At the end of the 30s, Margaret Mead put in contrast "culture" with "a culture". "*Culture means the whole complex of traditional behavior which has been developed by the human race and is successively learned by each generation*". However, specificity of the notion of culture with respect to a given human society was needed in order to study other societies. So the same citation goes on as: "*A culture is less precise. It can mean the forms of traditional behavior which are characteristic of a given society or of a group of societies, or of a certain race, or of certain area, or of a certain period of time*".

In 1952, the American anthropologists, Kroeber and Kluckhohn, critically reviewed concepts and definitions of culture, and compiled a list of 164 different definitions. Apte (1994: 2001), writing in the 10-volume Encyclopedia of Language and Linguistics, summarized the problem as follows: '*Despite a century of efforts to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature.*'

Consequently, in the anthropological literature culture has been introduced as the concept denoting the object of study of cultural anthropology.

The following extract from Avruch provides an historical perspective to some of the ways in which the term has been interpreted:

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[3] Richards, J. C, and Richard W Schmidt. *Dictionary Of Language Teaching & Applied Linguistics*. 1st ed. Harlow: Longman, 2002. Print.
[4] Hall, Stuart. *Representation*. 1st ed. Milton Keynes: Los Angeles, Calif., 2013. Print.

Much of the difficulty [of understanding the concept of culture] stems from the different usages of the term as it was increasingly employed in the nineteenth century. Broadly speaking, it was used in three ways (all of which can be found today as well).

First, as exemplified in Matthew Arnolds' Culture and Anarchy (1867), culture referred to special intellectual or artistic endeavors or products, what today we might call "*high culture*" as opposed to "popular culture" (or "folkways" in an earlier usage). By this definition, only a portion – typically a small one – of any social group "has" culture. (The rest are potential sources of anarchy!) This sense of culture is more closely related to aesthetics than to social science.[5]

Partly in reaction to this usage, the second, as pioneered by Edward Tylor in Primitive Culture (1870), referred to a quality possessed by all people in all social groups, who nevertheless could be arrayed on a development (evolutionary) continuum (in Lewis Henry Morgan's scheme) from "*savagery*" through "*barbarism*" to "*civilization*". It is worth quoting Tylor's definition in its entirety; first because it became the foundational one for anthropology, and second because it partly explains why Kroeber and Kluckhohn found definitional fecundity by the early 1950s.

Tylor's definition of culture is "*that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society*"[6]. In contrast to Arnold's view, all folks "have" culture, which they acquire by virtue of membership in some social group – society. Moreover, a whole grab bag of things, from knowledge to habits to capabilities, makes up culture.

The extreme inclusivity of Tylor's definition stayed with anthropology a long time; it is one reason political scientists who became interested in cultural questions in the late 1950s felt it necessary to delimit their relevant cultural domain to "*political culture*". However, the greatest legacy of Tylor's definition lay in his "*complex whole*" formulation.

Even those later anthropologists who forcefully rejected his evolutionism accepted this. They took it to mean that cultures were wholes – integrated systems.

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[5]Arnold, Matthew.(1867) *Culture And Anarchy*. 1st ed. Print.
[6] Tylor, Edward. 1920 [1871]. *Primitive Culture*. New York: J. P. Putnam's Sons..

Although this assertion has great heuristic value, it also, as we shall argue below, simplifies the world considerably.

The third and last usage of culture developed in anthropology in the twentieth-century work of Franz Boas and his students, though with roots in the eighteenth-century writings of Johann von Herder. As Tylor reacted to Arnold to establish a scientific (rather than aesthetic) basis for culture, so Boas reacted against Tylor and other social evolutionists.

Whereas the evolutionists stressed the universal character of a single culture, with different societies arrayed from savage to civilized, Boas emphasized the uniqueness of the many and varied cultures of different peoples or societies. Moreover, he dismissed the value judgments he found inherent in both the Arnoldian and Tylorean views of culture; for Boas, one should never differentiate high from low culture, and one ought to not differentially valorize cultures as savage or civilized.
Here, then, are three very different understandings of culture.

Part of the difficulty in the term "Culture" lies in its multiple meanings. Nevertheless, to compound matters, the difficulties are not merely conceptual or semantic. All of the usages and understandings come attached to, orcan be attached to, different political or ideological agendas that, in one form or another, still resonate today.

Other definitions were proposed and they largely vary. However, they seem to converge to the notion that culture is learned, it is associated with groups of people and its content includes a wide range of phenomena including norms, values, shared meanings, and patterned ways of behaving.

The culture as defined in anthropology usually refers to societies defined in national or ethnic terms; however, the concept of culture has been recently used for describing knowledge and behavior of other groups like in the concepts of corporate culture or organizational culture. Moreover, globalization has brought about the problem of interaction of cultures.

On one hand, such interaction leads to blurring boundaries between cultures, while on the other hand it leads to the increasing need of cultural-aware managers and

professionals. Recent anthropology textbook definitions take into account the shift in meaning as, for example, in the definition by Peoples and Bailey:

"Culture is the socially transmitted knowledge and behavior shared by some group of people"[7] (Peoples and Bailey 21, p. 23).

Earlier authors define culture in the following ways:

- *Culture ... refers ... to learned, accumulated experience. A culture ... refers to those socially transmitted patterns for behavior characteristic of a particular social group (Keesing [22, p. 68]).*

- *Culture, or civilization, ... is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society[8] (Tylor [23, p. 1]).*

The culture of any society consists of the sum total of ideas, conditioned emotional responses, and patterns of habitual behavior which

1.2   The Nature of Culture

"Culture… taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, custom, and any other capabilities and habits acquired by man as a member of society. The condition of culture among the various societies of humankind, as far as it is capable of being investigated on general principles, is a subject apt for the study of laws of thought and action. On the one hand, the uniformity which so largely pervades civilization may be ascribed, in great measure, to the uniform action of uniform causes; while on the other hand its various grades may be

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[7] Bailey & Peoples. *Essentials Of Cultural Anthropology*. 1st ed. Cengage; 2014: N.p. Print.
[8] Tylor, Edward. 1920 [1871]. *Primitive Culture*. New York: J. P. Putnam's Sons.

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regarded as stages of development or evolution, each the outcome of previous history, and about to do its proper part in shaping the history of the future"[9] *(Tylor, 1871, p. 1)*

In his 1871 volume on "*Primitive culture: researches into the development of mythology, philosophy, religion, art, and custom*" the English anthropologist Edward Burnett Tylor laid the groundwork of cultural evolutionism. On one level, his classic definition of culture is straightforward, but on another level, 'major issues' are already implicit in the passage cited above. At the time of his writing, not much was known about the course of human evolution.

In the 20TH and beginning of 21st century, the concept of culture has become a commonly used, but controversial notion to describe unique behavioral patterns. Several scholars have debated that the main contribution of anthropology to science is the concept of culture. Until very recently, however, evolutionary anthropologists have overlooked culture as a subject of study. This is perhaps because of the strange bedfellows they would have to maintain.

Historically, anthropologists who claimed the focus of cultural anthropology tended to be anti-science, anti-biology, or both. Paradoxically, a segment of current mainstream cultural anthropology has more or less abandoned culture as a topic. It is particularly ironic that in spite of a growing awareness among evolutionary anthropologists that culture is critical for understanding the human condition, the topic of culture has fallen out of favor among many "cultural" anthropologists.

The social and cultural sciences use multiple definitions (Kroeber and Kluckhohn 1952; Hammel 2007) referring to cultural expressions of modern human societies. Other definitions are used to trace animal culture and emphasize the social transmission of information in contrast to genetic inheritance. Both approaches work on living organisms and the state of their directly observable behavior. Paleolithic archaeology and paleoanthropology, however, are not only interested in the static expression of cultural behavior at a given time. Rather, these fields examine the course of development of culture over long time spans, as well as the evolutionary and other processes involved.

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[9] Tylor, Edward. 1920 [1871]. *Primitive Culture.* New York: J. P. Putnam's Sons.

The fragmentary record of past behavior that results from incomplete preservation, sampling biases, and limited analytical methods complicates the research on these special aspects of cultural studies.

Several attempts have been made in the last decade to approach the concept of culture from a more integrative point of view. These attempts aim to understand *"culture across species"* (Byrne et al. 2004) and *"the evolution of cultural evolution"* (Henrich and McElreath 2003), to explore *"the evolution of animal culture"* (Whiten and van Schaik 2007) and the association of cognitive and cultural evolution (Haidle 2008), to look for *"a unified science of cultural evolution"* (Mesoudi et al. 2006), and to gain insight in how "culture evolves" (Whiten et al. 2011).

This review aimed so far to shed the light on the different definitions of cultures to give a clear idea to the reader about the significant role it plays in the FLA classroom. This last being the perfect place to witness the collision of different cultures in the name of learning a language. and more importantly this study focuses on the presence of culture in the Algerian FLA classroom and to what extent culture is represented in the tasks and activities.

1.3   Cultural Identity:

Cultural identity is a person's sense of belonging to a particular culture or group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture. In this way, cultural identity is both characteristics of the individual and the culturally identical group of members sharing the same cultural identity.

Most of the definitions cited above refer to culture as a unit that is made up of different components. Culture is seen as existing at different levels. At the surface, are explicit products and behaviors, underneath, there are the values and norms that underlie those meanings given to those products and behaviors. Beneath that are deep assumptions, which form the basis for what a cultural community accepts as true and reasonable.

1.3.1   Attitudes

Attitudes are emotional reactions to objects, ideas, and people. Many attitudes are learned through direct experience with the object, like the attitudes toward one's school, job …etc. Other attitudes are learned because of the process socialization, and the interactions with members of one's family, social group, and friends (Rogers &Steinfatt, 1999). Attitudes are basically the opinions one forms about a given person object or group; consequently, they are important in the constitution of stereotypes. For instance, many non-Muslims constituted negative attitudes towards Muslims, regarding Muslims' religious sacrifices as savage practices.

1.3.2   Assumptions

Deep assumptions form the hidden structure or foundation on which norms and values are based. Deep assumptions are often taken for granted and rarely questioned. They include assumptions about hierarchy and equality, degree of gender separation, the importance of independence, and so on. For instance, the Japanese bow to the teacher when he enters; such a norm is built on the value of respect. Respect rests upon the assumption that hierarchical relationships are normal and should involve esteem and caretaking[10] (Shaules, 2007, p. 242).

1.3.3   Values

Values are what members of a given community, or culture regard strongly as good or bad. Therefore, values are characterized by having an evaluative dimension. Cultural values entail judgments; they indicate what is good of bad behavior, and are normative; they state what should be done and how it should be done. For example, personal freedom is a prominent value in most European cultures.

An important source of a community's set of beliefs and values is its religion, which is defined by Durkheim as "*the setting-up of a frontier between the sacred and the profane*"[11] (cited in Bourdieu, 1993). For instance, saying the truth is regarded as a fundamental value in Muslim societies because lying is forbidden by Islamic religion.

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[10] Shaules, J. (2007). Deep Culture: The Hidden Challenges of Global Living. Clevedon: Multilingual Matters.
[11] Bourdieu P, 1993,``Effects de lieu'' [Place effects], in LaMise©re du monde Ed. P Bourdieu (Seuil, Paris)

1.3.4   Norms

Norms are the established behavior models for members of social system. They function as a guide to the appropriate kind of behavior. If a cultural norm is disobeyed, the individual is socially punished for not fulfilling the expectations of the system (Rogers &Steinfatt, 1999) [12]. Trompenaars and Hampden-Turner, refer to norms as the 'mutual sense a group has of what is "right" and "wrong". There are formal norms, such as laws, and informal norms like the different customs relating to the way of shaking hands or eating food (cited in Shaules, 2007, p.07)

Shaules (2007) distinguish between explicit and implicit norms. Explicit norms refer generally speaking to laws, formal rules and etiquette of a society. They involve ordinary rules as traffic rules, for example the British drive on the left side. Explicit norms also involve explicit behavioral expectations like taking one's shoes off before entering a home. Explicit norms are unambiguous a clearly understood as they require no more than following the set rules. They are a matter of 'do's' or 'don'ts' for example Muslims do not eat with the left hand.

Implicit norms are the unspoken expectations regarding different features of behavior, and are often more difficult to decipher. They include for instance the use of time, arriving late at a given social event may be considered as impolite is some cultures.

1.3.5   Traits

A culture trait is a learned system of beliefs, values, traditions, symbols and meanings that are passed from one generation to another within a specific community of people. Culture traits identify and combine a community because traits express the cohesiveness of the group.

Culture traits can have one or more of seven characteristics. The first is that they can be learned, such as teaching a specific response to a sound. The students of the school respond to a bell by leaving the classroom to go to the playground for example. This is a learned behavior known as a culture trait. Other characteristics that could be

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[12] Rogers, E .M & T.M, Steinffat. (1999). Intercultural Communication. Prospect heights, Waveland press

culture traits include something that is transmitted from generation to generation, knowledge that is based on symbols, behavior that is changeable, traditions that can be integrated into the culture and affect future activities, knowledge that is ethnocentric and values that are adaptable to each generation.

1.3.6   Artifacts

Artifacts include basically the visible products and achievements of a given group. These entails certain physical and concrete elements that can be touched, seen or heard such as architecture, monuments, language, and technological and artistic inventions. Artifacts include a group's clothing, hairstyle and type of food. Roman theatres, the Pyramids of the Pharaohs, and the Indian Sari are examples of cultural artifacts.

1.3.7   Prejudices

The term prejudice is more general than stereotypes since the latter is hence a form of prejudice that is due to rough overgeneralization, which is a pre-judgment, made on the basis of little knowledge or no evidence at all. Prejudice towards a culture is essentially caused by ignorance of or preconceived ideas about a particular culture. According to Clarke and Clarke (1990, cited in Merrouche, 2006: 34), "*prejudice is that aversion fuelled by ignorance. Generally speaking, prejudice is associated with those negative feelings on the part of a learner towards any culture*"[13] (Krashen 1982, cited in Merrouche, 2006: 34). From Krashen's point of view, it seems clear that prejudice is a negative one towards otherness and positive one towards themselves by thinking that their ideas are the best while others are wrong. So, prejudice is about ideas which result from the assumption that one's view of the world is the best and the most correct one, compared to the others.

1.3.8   Stereotypes

The concept of stereotypes will be approached upon the following question: how are stereotypes defined and how are they incorporated in FLA classroom? According to

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[13] karshen,S.(1982). Principles and Practice in second language acquisistion. Oxford: pergamon.

Hall (1959) stereotypes are "*that attributes and characteristics ascribed to another group "the other" are perceived as strange and can be valued in different ways. All the things that are not in agreement with what is regarded as a part of the norm in a society are excluded and referred to as 'the others'* "[14] (Hall, 1959 as cited in Pervan, 2011: 13). Peterson (2004) points out that those stereotypes are negative opinions, images, and statements made about a group of people.

Stereotypes are those fixed beliefs and values adopted by a particular group of people about other people and their culture by which they are distinguished apart from others by actions, attributes, attitudes, appearances etc. people when referring to the characteristics of others, they describe them as typical features of the… "*that is typical of those people*" (Koyama, 1992: 6 cited in Merrouche, 2006: 32), this expression is typically stereotypical.

1.4   Categories of Culture

Regarding culture related teaching-learning materials in FLA classroom in relation to textbooks, teachers and learners; the current research postulates that the culture-based contents in terms of categories of culture play a crucial role in FLA classroom. The research in in agreement with Cortazzi and Jing (1999) models about the three types of cultural information into three sources; source culture, target culture, and international target culture.

1.4.1   Source Culture

The source culture category refers to the learners' native culture or it is also called home culture. It is represented in the present thesis by the Algerian National culture; Islamic and Arabic Nations culture altogether. Generally speaking, this category is produced at a national level for a particular given country. According to Jing (2010: 16), in seeking to learn FLA; learners generally expect that they will need to become familiar, more conscious, and understand their own culture. In the case of Algerian learners, most of them have to pay attention to the culture of Algeria, Islamic

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[14] Hall, S. (1959). The Work of Representation. In Stuart Hall (Red.) Representation. Cultural Representationa and Signifying Practices, Open University. London.

North Africa and Islamic nation as a whole. This assumption generates a debate among scholars on whether the FL teaching and learning should be related only to target culture or to other cultures. It appears that this debate would seem to warrant some degree of caution when using categories of culture in certain teaching and learning contexts.

The introduction of the source culture into an EFL classroom is as important as other cultures. According to Laohawiriyanon (2013: 84), the germane of source culture is to cultivate learners' knowledge of their own culture. It is worth to mention that through the source culture materials, students will have a chance to learn about topics, themes, and vocabularies that are related to their native background in the target language so that they can interact successfully with people from different cultural backgrounds.

The main aim of FL teaching and learning is to achieve a mutual understanding. Its main purpose is to enable learners to talk about their own culture to foreign visitors to their country.

1.4.2   Target Culture

This category usually focuses on one or two target cultures, such as the United Kingdom and the United States. It is represented in this study by the cultures of the United States of America and Great Britain which are the countries where the target language is spoken as a first language. It is also considered as the most popular instruction materials in EFL classroom Jing (2010: 16). They have focused on the use of the target language culture as a vehicle for teaching the language in classrooms and suggest that it is not possible to teach a language without embedding it in its authentic cultural context.

The rationale for integrating target culture into FLA classroom lies in the fact that learning a target culture will enhance students' motivation and develop their attitudes toward language learning. In addition, the use of target culture in the FLA classroom makes it possible for learners from different societies to make best use of the same cultural materials in such a context.

Though the target culture is widely used all over the world, it is often criticized for its commercial nature and seen as publisher's promotional materials Jing (2010: 16). Its main purpose is to enable learners to talk with others who are culturally different from them and be prepared to encounter other cultures because such a process forces learners to express themselves within a culture of which they have scarcely any knowledge.

1.4.3   International Target Culture

This category refers to cultures that are neither a source culture nor a target culture; these refer to a variety of cultures set not in English-speaking countries or in countries where English is neither a first nor a second language, but is used as an international language or a lingua franca such as in Japan, China, EU, Russia, India, etc. Cortazzi & Jing (1999) maintain that the rationale for this category is that speakers who do not speak it as their first or second language frequently use English as an international language for international situations.

Having considered the previous categories of culture and their contribution in FLA classroom, the next point of the thesis intends to deal with the problem of terminology.

1.5   Culture and FLA

1.5.1   Structure of Language

Language is a system of symbols and rules that is used for meaningful communication. In many ways the structure of language reflects the structure of how our minds process the world. According to Douglas (2000)[15], there are four different dimensions of language. There are: competence and performance; comprehension and production; nature and nurture; and universal grammars. Three questions need be considered before analyzing the structure of a language:

1- What are the rules or principles that predict how sounds are made and how are they used (phonology-patterning of sounds)?

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[15] Brown, H. Douglas (2000). Teaching by Principles. USA: Pearson ESL.

2- How do sound sequences convey meaning and how are meaningful sound sequences strung together to form words (morphology-patterning of sound sequences and words)?

3- How are words strung together to form phrases and sentences (patterning of phrases and sentences)?

Understanding a language should first involve understanding its patterns of sound. All languages have definite patterns in the sounds that the speaker use, how those sounds are combined to form symbols, and how those symbols are organized into meaningful sentences. Douglas (2000) further indicated that each language structure consists of four different areas: phonology (the basis of speech sound), semantics (word meanings and organization of concept), grammar (include Morphology and Syntax), and pragmatics (the use of language in contexts). In fact, some languages have similar structural patterns while others are totally different. One of the reasons why some people have difficulty learning another language is often related to language structures. For instance, Chinese and English languages have unique and totally different structures.

However, the structure of a language can be learned because human beings have a natural and inherent competence to acquire languages. According to language acquisition theory, language learners usually need a transformational period when they are learning a new language. They must apply and compare the structures of their mother tongue to the new language in order to understand its patterns. A good example of this is in bilingual education. The theories of bilingual education believe that when new second language learners encounter an unfamiliar language in the first time, they are often confused and disoriented. However, after becoming familiar with the structure of the language, they eventually discover its rules and how the various parts are interrelated[16] (Krashen, 1994).

1.5.2 Functions of Language

Language is a system of signals, including voice sounds, gestures or written symbols which encodes and decodes information. The goal of language is to

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[16] Krashen, S. (1994) The input hypothesis and its rivals. In Ellis, N. (Ed.) Implicit and Explicit Learning of Languages, pp. 45-77. London: Academic Press.

communicate meaning. When we begin to develop our language abilities, the main purpose is to communicate or interact with others. Halliday (1973, p. 10)[17] suggests that the functions of language can be separated in seven areas, included:

1- Instrumental function: when language is used to manipulate the environment, to cause certain events to happen.

2- Regulatory function: when language controls events. The regulations may encounter the approval or disapproval of the listener.

3- Representational function: when language is used to make statements, convey facts and knowledge, explain or report.

4- Interactive function: when language serves to ensure social maintenance, this implies knowledge of slang, jargon, jokes, folklore, cultural mores, politeness, and formality expectations in social exchange.

5- Personal function: when language expresses feelings, emotions, and personality.

6- Heuristic function: when language is used to acquire knowledge and to learn.

7- Imaginative function: when language is used to create tales, write a novel, poetry, tongue twisters, and etc.

All functions of language lead back to the three elements that are indispensable to the formation of a proposition: the subject, the predicate, and the link between them. Each function has its objective to help us to deal with the necessities of daily life.

1.5.3   Language Acquisition

1.5.3.1 The Acquisition-Learning Hypothesis

We have two very different ways of developing ability in another language: we can acquire language, and we can learn language. Language acquisition occurs subconsciously, while it is happening, we are not aware that it is happening. We think we are having a conversation, reading a book, watching a movie? Of course, we are, but at the same time, we might be acquiring language.

Also, once we have acquired something, we are not usually aware that anything has happened; the knowledge is stored in our brains subconsciously.

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[17] Halliday, M.A.K. (1973). *Learning How to Mean*. London: Edward Arnold

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Acquisition is sometimes referred to as "picking up" a language. When someone says, "*I was in France for a while, and I picked up some French*" it means he or she acquired it.

Language learning is a conscious process: when we are learning, we know we are learning and we are trying to learn. Language learning is what we did in school; in everyday language, when we talk about "rules" and "grammar," we are talking about "learning".

1.6   The Relationship Between Linguistics and Culture

Language and culture are intertwined, and one will affect the other. Language and culture have a kind of deep and symbolic relationship. Language stands for the whole culture because language represents culture in the minds of its speakers. Conversely, culture also symbolizes language and is summed in the economic, religions, and philosophical systems of a country.

1.6.1. Language Affects Culture

Language is formed to present our ideas or concepts; these can change depending on which cultural elements are dominant at any given moment. Whenever language expands, the culture changes. An obvious advantage of human language as a learned symbolic communication system is that language has infinite flexibility. This means that the meaning of a word can be changed, and then a new symbolism is created. For example, the English word "Nice" now generally means pleasing, agreeable, polite, and kind. But, in 15th century "Nice" meant foolish, wanton, lascivious, and even wicked. This simple example reveals that languages can evolve in response to the changing historical and social conditions.

As we know, the culture of the United States is made up of many different cultures and languages. Each of these individual cultures is impacting on, shaping, and redefining the American culture. Many new words are being added normal American daily speech. For example, the sentence "long time no see" is not standard English. It was translated from Chinese; others like sushi and tofu also appear in American society. People accept and understand them because these adaptations have already

become a part of the "local" culture and blended into people's lives [18] (Allison & Vining, 1999).

1.6.2. Culture Affects Language

Culture can be defined as a learned system of values, beliefs and/or norms among a group of people [19] (Greey, 1994). Broad definitions of culture include ethnic background, nationality, gender, disability, race, sexual orientation, and religion. Culture not only changes people's values and habits, but also affects people's language and behaviors. Cultural knowledge is crucial in achieving linguistic proficiency, and the culture of a society can be changed depending upon the language used. For instance, some old words remain even when they are no longer used cultural. New words emerge as they become identified with particular cultural activities. The slang words used by our parents were very likely different from those we use today.

Different eras often have differing "pop languages". These languages are mostly likely to be influenced by TV programs, politics or music, and little by little they create their own cultural trend. Examples of this can be seen with the Beatles and most recently in Hop Pop music. In brief, language is always cultural in some respects. Language should be conceptualized an integrated as part of a society and its culture.

1.7. Culture and Learners' Attitudes

The view represented by the English National Curriculum is a good model of the changes taking place in the field of language teaching. Languages are not only taught to develop learners' ability of using the TL to communicate; also the process of language teaching through culture instruction would develop in learners a sense of understanding of the other and an acceptance of his dissimilarities. The degree of success of the process of language learning will be influenced by learners' beliefs and attitudes towards the target community [20]. (Gardner, 1985, p.146)

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[18] Allison, S.R., & Vining, C.B. (1999). Native American culture and language. Bilingual Review, 24, 193-207.
[19] Greey, M. (1994). *Honouring diversity: A cross-cultural approach to infant development for babies with special needs.* Toronto: Centennial Infant and Child Centre.

[20] Gardner, R. C. (1985). Social psychology and second language learning: The role of attitudes and motivation. London: Edward Arnold Publishers.

Gardner & Lambert (1972, p. 132) [21]referred to three types of influential attitudes in language learning

- Attitudes towards the target language community.

- Attitudes towards learning the language;

- Attitudes towards languages and language learning in general.

The learners' view and attitudes towards the TL and TC would have an effect on the whole process of language learning. Any process of language teaching should consider "*the psychological demands of integrated language and culture learnin*g", in other words the emotional state of the learners, i.e. Their beliefs and attitudes towards the TC (Byram, 1989, p.5).

Through culture teaching learners would develop a sense of tolerance of ambiguity and acceptance of differences, and later on empathy towards these dissimilarities. "*Tolerance involves acceptance of others… Empathy on the other hand, is more demanding. It requires understanding an activity rather than a passive acceptance…."[22]* (Byram, 1989, p. 89). Tolerance would only take place if the learners learn how to 'decenter' from their own culture and start looking at it as being 'strange' and not as the 'norm'.

Krashen considers the learner's attitudes and emotional state "*as an adjustable filter that freely passes, impedes, or blocks input necessary to acquisition. A low affective filter is desirable, since it impedes or blocks less of this necessary input*"[23] (Richards & Rogers, 1999, p.133). Research has revealed that a set of affective variables that will have an effect on the success of the process of second language acquisition. According to Krashen (1982) these variables can generally be categorized under three main types:

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

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

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[21] Gardner, R.C.& Lambert, W.E. (1972). Attitudes and motivation in second language learning. Rowley, MA: Newbury House.

[22] Byram, M. (1997). Teaching and assessing intercultural communicative competence. Clevedon: Multilingual Matters.

[23] Richards, J. C. & T.s, Rogers.. (1999). Approaches and Methods in Language Teaching. Cambridge Languahe teaching library cambridge university press.

3- **Anxiety**: low personal anxiety and low classroom anxiety is more conductive to second language acquisition.

As far as culture teaching is concerned, culture content can be an important factor both in lowering the effective filter of the learners and increasing their interest in learning. Culture teaching may contribute in motivating learners and creating a pleasant learning environment and language acquisition. Culture is an important factor in motivating learners to learn a foreign language.

1.7.1. Culture and Learners' Communicative Competence

The prime function of any language is for people to communicate with each other, and studies and experiences have shown that linguistic competence, the mastery of the structural elements of language; phonological, grammatical and semantic are not enough for a good and efficient use of language.

The notion of Communicative Competence which was introduces by Dell Hymes in the late sixties same at a time when too much prominence was given for linguistic features at the expense of non-linguistic aspects. Dell Hymes (1972) criticized Chomsky's concept of linguistic competence and argued that it is insufficient for successful communication. According to Chomsky all human beings are able to generate and understand an indefinite number of sentences because they have been provided with an innate ability to use language. Chomsky ignored the role of context; because he considered it as non-linguistic. On the other hand, Hymes argued that in addition to the linguistic rules that defines the correctness of utterances, the sociolinguistic rules which define which sets of utterances are socially suitable and acceptable to be taken into account in order to communicate successfully. [24]

Hymes pointed out that when children acquire their first language they do not acquire only the linguistic rules but also the sociolinguistic rules of language use in different contexts.

Hymes' communicative competence had a considerable influence on FLA. Though He was not concerned with the field of FLA nor with cross-culturzl

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[24] Hymes, D. (1972). Models of the interaction of language and social life. In J. Gumperz & D. Hymes (Eds.), Directions in sociolinguistics: The ethnography of communication (pp.35-71). New York: Holt, Rhinehart & Winston

communication, rather he was interested in the social interaction in one group. The concept of communicative competence in FLT was introduced by other scholars like Canale and Swain (1980) in North Americaand Van Ek (1986) in Europe (Byram, 1997).This was apparent in the development of the communicative approach which put developing the learners' communicative competence as one of its main goals. Canale and Swain suggested four components of communicative competence:

- **Grammatical competence**: it involves the knowledge of the elements of language, lexis, syntax and semantics and phonology.

- **Sociolinguistic competence:** which includes first the sociocultural rules and they determine the appropriateness of a given utterance in a given sociocultural context.

- **Strategic competence:** which involves a group of verbal or non-verbal strategies that are used by the speaker when there is a breakdown or a deficit in communication

- **Discourse competence:** "the ability to produce and interpret language beyond the sentence level" (Celce-Murcia, 2008). On the other hand, discourse rules and they determine the coherence and cohesion of a set of utterances.

In this dissertation, it is the sociocultural competence that matters. According to Van Ek, the sociocultural competence entails "those specific features of a society and its culture which are manifest in the communicative behavior of the members of the society". Ven Ek and Trim[25] (1990, P. 102-103). Classified these specific features into social conventions, social rituals and universal experiences.

Social conventions and social rituals include linguistic and non-linguistic conventions. The non-linguistic conventions comprise body language features. Which are important in any act of communication. So, the learner should be able to recognize the dissimilarities in countries as far as eye contact and handshaking and similar non-verbal aspects are concerned. Non-linguistic features include also visiting rituals; the clothes to wear, eating and drinking rituals…etc. And for the linguistic conventions,

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[25] VN EK, J. A & J. L. M,trim. Threshold (1990). Cambridge: council of europe / cambridge university press.

they have to do with the sociocultural conventions of language use like norms of politeness.

- **Universal experience:** involve these items:
- **Everyday life:** learners should be made familiar with meal times, their composition, main national holidays, working hours, favorite leisure activities and so on.
- **Living conditions:** this includes information on the standards of living and the ethnic structure of the community.
- **Interpersonal relations:** it includes relations within the family and between the different social classes of the country, formality and informality with officials and in work settings
- **Major values and attitudes:** the learner should be familiar with the value general attached to and the common attitude towards social class, politics, traditions, religion and so on.

However, communicative competence proved to have some inadequacies, that is why many scholars called for the adoption of a new model; Intercultural Communicative Competence. Alptekin (2002) maintains that modeling language learners on the native speaker norms utopian because all languages of the world do not have just one correct model of using a language, but speakers of one language may use it differently (dialects)[26]. Furthermore, it does not reflect the lingua franca status of English which has become the lingua franca of the time, it is the most spoken and widespread language.

1.8.   Culture and Foreign Language Acquisition (FLA)

According to the National Standards for Foreign Language Education project (1996), students cannot truly master new language until they have mastered the cultural context in which the new language occurs. This means that understanding a new culture is an important element in achieving the success in foreign language acquisition. In fact, the learning of language and the learning of culture can be

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[26] Alptekin, C. (2002), towards intercultural communicativd competence in ELT, ELT journal, vol. 56, pp. 57-63

compared with a child's first experiences with the family into which he or she is born, the community to which he or she belongs and the environment in which he or she lives (Lu, 1998). When we are infants, we acquire our first language in a natural way because our society, our environment, and our culture continually feed us. Similarly, when we acquire a new language, we also need to ingest the new culture's nutrients.

 The perception that teachers have of a student's culture may have a positive or negative effect in the learning process of a second language (Stevick, 1982). To be a second language or bilingual teacher, cultural perception and intercultural training is very important. If children are given cultural knowledge, immersed in a culturally rich environment, and exposed to culturally basic material, they may learn the second language with more ease because their background knowledge about the second-language culture will make comprehension less difficult.

As Lado (1957) mentions in his book Linguistics across Cultures, if certain elements of a second language differ greatly from the student's native language, that student is likely encounter difficulties. It can be assumed from this that the learning of foreign language is facilitated whenever there are similarities between that language and the learner's mother tongue because languages usually have differences of syntax, pronunciation, and structure. It is perhaps through cultural support and understanding that the diversities of languages can be resolved and students' learning stresses can be reduced.

Conclusion

The aim of this chapter was to provide the necessary background for the reader to carry on with this piece of research. As it is an obligation to introduce a general view of the different aspects that are present in the FLA classroom.

Starting with culture as a separate notion, this later was defined and introduced from different points of view going from it's nature to it's several categories. This was of a great importance to understand the intercultural phenomenon and how it is distinct from the cross-cultural. Furthermore, this chapter related culture to the FLA classroom through investigating language. before shedding the light on it's strong relationship

with culture and how they both affect each other simultaneously. And also, the undeniable effect of culture on the students' attitudes.

The objective of what have been mentioned before is to set the suitable ground to study the role that is played by culture inside the classroom and more precisely in the teaching/learning procedure. How culture shape both learners' attitudes and those of the teachers.

Moreover, the next chapter is merely a presentation of the methodological framework used to apply all what have been revealed so far and the tools needed to inspect the existence of any effect of the culturaldifferences on the FLA classroom.

Chapter Two:

Research Method and Methodology

Chapter two: Research Method and Methodology.
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Introduction

The first chapter dealt with the interrelationship of language and culture, and the importance of culture teaching in language teaching curricula in FLA classrooms. As it has been revealed culture is always implied in language teaching (explicitly or implicitly). The present chapter aims at describing the sample and the methods used for data collection.

It outlines the methodology for the present research. At first it describes the methods and materials used in the study, the participants and location. It also describes the data collection procedures as well as the data analysis. To accomplish the aims of the study, we used questionnaires addresed for the target sample.

Basically, our study is about cultural differences in FLA classrooms. We decided to investigate university students, because at the university there is a varity in students' cultural backgrounds, so it was the most appropriate place to do our investigation.

The data collected would help us to answer the following questions: is culture included in the Algerian curriculum? If it is included, what kind of materials and methods are used to teach this cultural content? Are the algerian teachers really aware of the importance of culture teaching? Do they have learners from different cultural backgrounds? How does that effect the classroom's atmosphere?

I.   **The Methodology:**

2.1.1 Purpose of the study

The aim of the present study is to investigate the cultural differences in the Algerian FLA classrooms, and how does these differences effect the progression of the cources for Algerian students, foreign students and also the teachers. Taking into consideration the importance of including culture teaching in the Algerian syllabi.

2.1.2 The Target Population

We have chosen to work with university English students from different levels, and university English teachers, and that's for two main reasons: the main reason is due to the cultural differences within classrooms at the university. We find a lot of

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foreign students from different countries, which will help us in our assessment. The second reason is that at the university all the modules are taught in English language, which means that teachers are expected to have more time for different activities, which gives them more chances to integrate culture learning in language learning. We needed this sampling to obtain information about the quality of interaction in the classroom in order to illustrate the problem.

2.1.3 Research Method and Research Methodology

The word research is commonly defined as the process of collecting information and data for the sake of answering some questions or solving certain problems. This collection of data is based on both a research method and a research methodology. Some may use both expressions interchangeably, through there is a difference between the two. "*Method can be understood to relate procipally to the tools of data collection or analysis; techniques such as questionnaires and interviews. Methodology has a more philosophical meaning, and usually refers to the approach or paradigm that underpins the research*" (Blaxter, Hughes & Tight, 2006, p.58).

Research paradigms are divided into two main paradigms: qualitative and quantitative. The main difference between the two paradigms is said to be in the use of numbers; the quantitative research is defined by Aliaga and Gunderson (2002) as: "explaining phenomena by collecting numerical data that are analysed using mathematically based methods (in particular statistics)" (quoted in Daniel Mujis, 2004, p.1).

The purpose of our study id to analyze the quality of interaction that is provided to our learners at Tahar Moulay university in saida, and Hassiba Ben Bouali university in Chlef, both Algerians and foreigners. This study can be considred as a classroom-centred research.

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2.1.3.1 Classroom Centered Research

Classroom centred research (or simply classroom research) is taken by Allwright and Bailey (1991) as a cover-term for a whole range of research studies on language learning and teaching classrooms.

According to Allwright and Bailey (1991:2),

" *Classroom-centred research is just what it says it is_research centred on the classroom as distinct from, for example, research that concentrates on the inputs to the classrooms (the syllabus, the teaching materials, etc) or on the outputs from classrooms (learners test scores). It it does not ignore in any way or try to devaluate the importance of such inputs and outputs. Instead, classrooms research simply tries to investigate what actually happens inside the classroom. At its most narrow, it is in fact research which treats classroom interaction as virtually the only object worthy of investigation*"[27]

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[27] Allwright, D. and Bailey, K. M. (1991), Focus on the Language Learner. Cambridge, Cambridge University Press.

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Classroom research does not view the language classes as the setting for research, but as the object of research. Allwright and Bailey (1991) claim that classroom research's focus on escribing the greatest possible details or what really happens in the classroom, putting as an aim to identify the phenomena that promote or impede learning (Woods, 1996). Examples of issues that have been studied within the field of classroom research include how interaction occurs in classrooms, how teachers respond to learners errors, the type of linguistic input provided in classrooms, the feelings of teachers and learners during or after the lessons, and so on.

2.1.4 Research Tools

2.1.4.1 The Questionnaire

The questionnaires were opted for as the main tools for gathering data on the topic of research. Brown (2001, p. 6) defines questionnaires as "*any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers*"[28] (quoted in Droney, 2003, p.3). The questionnaires are widely used mostly by biginners as they are thought to be easier to plan and administer in comparison with the othe tools, but he also asserts that questionnaires take much time and work. The main advantages of questionnaires can be summerized as:

➢ Questionnaires are very practical and efficient in comparison with other research tools as they save much time, effort, and money. A large group of respondants can be addressed in such a short period of time,

➢ Questionnares are easy to administer, easy to code and analyse.

➢ Questions are standardized, this quarantees objectivity.

In spite of their advantages, questionnaires have ome drawbacks such as:

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[28] Brown, H.D. (2001). Principles of Language Learning and Teaching (4th ed) White. plains, NY: Addison Wesley Longman.

- ➢ Unwillingness and lack of motivation of the respondents to answer the quastionnaire.
- ➢ After getting respondents answers, the researcher would find that some questions were left unanswered which would certainly affect results and interpretation.
- ➢ Questionnaires are standardized; this does not allow an explanation of the questions which may be misinterpreted.

As far as this work is concerned, we used two questionnaires; one for the teachers and one for the learners.

2.1.4.1.1 The Teachers' Questionnaire

2.1.4.1.1.1The Sample

30 university teachers answered the questionnaire. The questionnaires were anonymous, neverthless, the respondents were asked to give some prsonal information like their work experience and educational level. The teachers were from 2 different universities, Tahar Moulay University Saida, and Hassiba Ben Bouali University in Chlef.

2.1.4.1.1.2 Description of the Questionnaire

The teachrers' questionnaire contained.

- - *Closed questions* are questions where respondents have only to choose one answer from the already provided ones by ticking in the right box, multiple choice questions, or by giving a yes or no answer. The main advantage of this kind of questions is that they can be easily numerically coded, and are more objective, and they are sometimes referred to as 'Objective items' (Q1, 3, 4, 5, 8, 9, 10 11, 13, 14, 15, 16 , 18)
- - *Rank order items* require the respondents to make an evaluative judgment of the target, in other words ordering a set of items by assigning a number to each item, on the basis of their importance (Q12)
- - *Numeric items* these questions look for specific numeric value like the respondents work experience (Q2)

- *Open ended questions* unlike closed ended questions here there are no alternative answers, the respondents are given the chance to answer the question by using their own words (Q6, Q7)

- *Clarification questions* certain questions need some clarifications from the respondents that's why they are followed by other questions that ask the respondents to give further explanation for his answer and be more precise (Q17, 19)

Section One : Personal Information (Q1 to Q6)

In this section teachres were asked to give information about the educational degree they obtained, their work experience and work status. Respondents were also asked if they have ever went abroad mainly to English speaking countries; to find out whether they had any direct contact with TC and native speakers of the language. Before asking teachers on their attitude towards culture teaching and the methods and topics they use, I wanted to investigate whether secondary school teachers received any culture training, and what are the cultural featers they were taught.

Section Two: Teachers' Conception of Culture (Q7 to 9)

The aim of this section is to know about teachers' veiw and notion of the modern aims of FLT (Q7), their conception of culture (Q8), and their view on the integration of culture in the process of foreign language teaching (Q9).

Section Three: Teachers' Practice of Cultural Teaching. (Q10 to 15)

This section is more practical; the questions of this section aim at knowing about the frequency of teaching cultural features (Q10), the cultural features that are more focused when teaching culture (Q11). The aim of Q12 is to know about the teacher's view regarding the most important topics that have to be dealt with when teaching about a foreign culture; accordignly they were provided with a list of items that they had to order on the basis of their importance. Q13 aimed at knowing the sources that teachers use in culture teaching, Q14 aims at knowing

whether teachers discuss the cultural differences between their culture and the target one. Noneverbal featers of communication are an integral part of any process of communication and an important component of any language. Accordingly, the aim of Q15 is to know whether teachers discuss the differences that exist between the mother culture and the TC in terms of nonverbal aspects of communication.

Section Four: Learners and Cultural Teaching (Q16.19)

The basic aim of this section is to know about learner's reaction to culture based lessons and activities; whether learners enjoy such content or not (Q16). Q17 aims at knowing learners' attitude towards cultural differences. The 18th ,17thQ main concern is to know if the teachers have learners from different cultural backgrounds and whether it effects the progression of the cource positively or negatively.

2.1.4.1.2 Learners' Questionnaire

2.1.4.1.2.1 The sample

The paricipants are 30 university students (including students from different ethnic groups) from the English dipartments of two different universities, Moulay Tahar university in Saida and Hassiba Ben Bouali university in Chlef.

2.1.4.1.2.2 Description of Learners' Questionnaire

Learners' questionnaire is made up of 15 questions, all the questions are closed ended questions, multiple choice questions (Q1. 2. 5. 6. 8. 12. 15), yes or no questions (Q3. 4. 7. 9. 10. 11. 13. 14). The learners' questionnaire is devided into three sections.

Section One: Learners' Conception of Culture

At first learners were asked to give information about their educational level, whether they are BA students or MA students (Q1). This section also aimed at knowing whether learners are aware of the meaning of culture; their conception of culture, and how they define it (Q2).

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Section Two: Culture and Culture learning

The third questions' main purpose was to know if teachers try to inform their learners about the inseparability of language and culture and whether they think culture is important in foreign language learning ot not (Q4). The aim of Q5 was to know whether learners find learning a foreing culture intresting or not. Q6 aimed at knowing the sources that their teachers use to convey cultural content. The learners were also asked if they try to learn more about the TC outside the classroom (Q7) and if they do which sources do they use (Q8).

After that we came to the most important point of this dissertation, where we asked the learners whether they have foreign classmates or not (Q9), and if their answer was yes, do they communicate with them by trying to learn about their classmates' culture and background, and what is the main reason behind that (Q10).

Learning a different culture is important, and it can have an impact on the learner, so that's why Q11's main purpose was to know if learning a foreign culture had an effect on the learners, and if their answer was yes, in what way did learning a FC effected them (Q12).

Section Three: Reserved for Foreign Students

Algerian students were not concerned with this part, it was only for students from different ethnic groups and cultural backgrounds. In Q13 the learners were asked whether they face problems when it comes to practicing their culture, like; religion, traditional clothes, using their mother language when communicating …etc. and were told to mention some of the problems they face. Q 14 was devoted to know how does their culture of origins effect them, either in a positive way or a negative way. Q 15's main purpose was to know if learning about the Algerian culture helped them when it comes to communicating inside the classroom.

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II.   Teaching To and Through Cultural Diversity

2.2.1   Culture Teaching and FLA Objectives

The growing acknowledgement of the role of culture inclusion in FLA courses led course designers to review the general educational objectives for teaching languages. "*the integration of culture into the language classroom has a profound impact on the overall goals of the language curriculum, prompting us to reconsider why we are teaching learners to communicate in L2 at all*"[29] (Corbett, 2003, p.26). Traditionally speaking FLA's most basic aims were to enable learners to read classical literature and write in an FL. Later on, the communicative aspect of language came to be more stressed with the rise of the situational approach and later on the communicative approach, which used materials and methods that would enable learners to use language outside the classroom and to communicate with native and non-native speakers of the language (Byram, 1991).

Cook (2002) refers to two types of goals of language teaching; on one hand, the internal goals which have to do with the effect of the TL on learners' minds and their cognitive development, and from the other hand the external goals which stress developing the learners' ability to use the TL in real life contexts and not only inside the classroom (when traveling to the target country for example)[30]. Besides enabling the person to communicate with people from different parts of the world particularly if the language is used as a lingua franca, other goals were added by Cook in his list of the main goals of language teaching such as:

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

- An entrée to another culture; through language, learners would have the opportunity of understanding other groups in the world and appreciating the music and art of other cultures. In this context Byram (1989) maintains that in FLT language should not be regarded only as a subject of study but also as a medium for teaching and learning about TC and the target people.

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[29] John Corbett. (2003) Multilingual Matters - Language Arts & Disciplines.
[30] Cook, V .J. (2002). Language Teaching Methodology and the L2 User Perspective. In

- The promotion of inter cultural understanding and peace. Knowing more about other cultures would promote an international cooperation and understanding rather than misunderstanding and conflicts.

Lately a new set of objectives for FLA were brought in; in addition to the mastery of the different elements of the TL and the ability to use this language appropriately; FLA courses (through culture teaching) should help learners develop positive attitudes towards the TL speakers and TC. Accordingly, the expression 'cultural awareness' has been introduced and used to designate the cultural dimension in language teaching (Byram, 1989). "cultural awareness' is used to refer to a range of phenomena from knowledge about other countries to positive attitudes towards speakers of other languages, to a heightened sensitivity of 'otherness' of any kind"[31] (cited in Byram&Risager, 1999, p. 58).

2.2.2 Cultural Differences in FLA Classroom

Diversity has many meanings. It includes race, class, gender, religion, culture, different levels of physical and mental ability, different talents, different sexual orientations, different lifestyles, family norms, and different languages.

While diversity includes the rich mixture of differences that make up societies, the similarities that exist are important connecting factors that contribute to the social fabric of societies. This view is associated with the international vision presented by UNESCO (2003) that education needs to find content and learning strategies that enable all to learn to live together.

This study was open to the varied conceptions and experiences of diversity expressed by the teachers. Their conceptions resonate with the definition formulated by Cushner et Al (1992), "*diversity is about differences based on gender, ethnicity, race, class, poverty, culture, religion, language, age and handicapping conditions, different backgrounds, economics, social, psychological, physical, intellectual differences, and learning styles*"[32] (1992, p29).

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31 Byram, M. (1989). Cultural studies in foreign language education. Philadelphia: Multilingual Matters.
32 Cushner, K., McClelland, A. and Safford, P. (1992). Human Diversity in Education: An Integrative Approach. New York: McGraw Hill, Inc.

Chapter two: Research Method and Methodology.
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This point of the research explores how teachers understand and approach diversity in the classroom, and aims to contribute to the understanding and skills of teachers working in a context of diversity.

Observations by Grant and Sleeter (1997) show that teachers have varying perspectives of human differences and of how to handle human diversity in the classroom. If it is recognised that teachers are instrumental in shaping the development of learners, then it also needs to be acknowledged that they would need strategies and techniques that will help learners develop appropriate attitudes and values to cope in a diverse society.

In this regard, Grant and Sleeter (1997) refer to the need for social action in order to help learners understand the issues more fully. This, in itself, is an empowering process which will probably cause the learners to grow to be active and involved citizens.

At a national level, the Department of Education has developed a manifesto of values including the values of social justice and equity, and non-racism and non-sexism to guide educational practice (2001). However, a colloquium organised by the Human Science Research Council (Nkomo, McKinney, and Chisholm, 2004) illuminates that while national policy has set out the frame for working in integrated schools, research into how teachers are working within the new framework in the classroom is still in its infancy.

There are many school factors that affect the success of culturally diverse students; the school's atmosphere and overall attitudes toward diversity, involvement of the community, and culturally responsive curriculum, to name a few. Of all of these factors, the personal and academic relationships between teachers and their students may be the most influential.

This relationship has been referred to as the "core relationship" of learning. The roles of teachers and students, the subject matter, and their interaction in the classroom.

Certain behaviors and instructional strategies enable teachers to build a stronger teaching/learning relationship with their culturally diverse students. Many of these

behaviors and strategies exemplify standard practices of good teaching, and others are specific to working with students from diverse cultures.

2.2.3 Strategies for Teaching Culturally Diverse Students

A number of these behaviors and strategies are listed below;

2.2.3.1 Teachers' Behavior

- Appreciate and accommodate the similarities and differences among the students' cultures. Effective teachers of culturally diverse students acknowledge both individual and cultural differences enthusiastically and identify these differences in a positive manner. This positive identification creates a basis for the development of effective communication and instructional strategies. Social skills such as respect and cross-cultural understanding can be modeled, taught, prompted, and reinforced by the teacher.

- Build relationships with students. Developing an understanding of students' lives also enables the teacher to increase the relevance of lessons and make examples more meaningful.

- Focus on the ways students learn and observe students to identify their task orientations. Once students' orientations are known, the teacher can structure tasks to take them into account. For example, before some students can begin a task, they need time to prepare or attend to details. In this case, the teacher can allow time for students to prepare, provide them with advance organizers, and announce how much time will be given for preparation and when the task will begin. This is a positive way to honor their need for preparation, rituals, or customs.

- Teach students to match their behaviors to the setting. We all behave differently in different settings. For example, we behave more formally at official ceremonies. Teaching students the differences between their home, school, and community settings can help them switch to appropriate behavior for each context. For example, a teacher may talk about the differences between conversations with friends in the community and conversations with adults at school and discuss how each behavior is valued and useful in that setting.

2.2.3.2 Instructional Strategies

- Use a variety of instructional strategies and learning activities. Offering variety provides the students with opportunities to learn in ways that are responsive to their own communication styles, cognitive styles, and aptitudes. In addition, the variety helps them develop and strengthen other approaches to learning.

- Consider students' cultures and language skills when developing learning objectives and instructional activities. Facilitate comparable learning opportunities for students with differing characteristics. For example, consider opportunities for students who differ in appearance, race, sex, disability, ethnicity, religion, socioeconomic status, or ability.

- Incorporate objectives for affective and personal development. Provide increased opportunities for high and low achievers to boost their self-esteem, develop positive self-attributes, and enhance their strengths and talents. Such opportunities can enhance students' motivation to learn and achieve.

- Communicate expectations. Let the students know the "classroom rules" about talking, verbal participation in lessons, and moving about the room. Tell them how long a task will take to complete or how long it will take to learn a skill or strategy, and when appropriate, give them information on their ability to master a certain skill or complete a task. For example, it may be necessary to encourage students who expect to achieve mastery but are struggling to do so

2.2.4 Socio Cultural Influences on Learning and Teaching

Human beings are spread all over this planet; they live in different areas of the world and therefore, have different cultural backgrounds and use different languages. At first, language and culture seems to be two different fields, but as we dig deeper the two notions are found to have an intertwined relationship. Gleason stated in his book of 1961, an introduction to descriptive linguistics 1:

" Languages are not only the product of culture, but also is the symbol of culture"
This part of the chapter aims to shed the light on the inseparable relation between

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culture and language, and to what extent does this relation affects the teaching and learning process.

Armour- Thomas &Gopaul-McNicol, 1998, stated that language is a social institution that shapes and gets shaped by society. In other words, language is a social practice created in the society we live in and at the same time, language is shaping the way these societies function. In consequence, language can never be an independent construct and learning a new language will also involve grapping a new culture[33].

Moreover, wei (2005; 56) described language as having a dual character, both as means of communication and a carrier of culture. One cannot think about language without culture and vice versa. Likewise, Brown (1994; 165) stated, " *a language is a part of a culture and a culture is a part of language, the two are indirectly interwoven so that one cannot separate the two without losing the significance of either language or culture*".[34]

However, avoiding a culture of a language is actually hard to do if you study a language to a thorough level and interacts with its speakers. Besides robbing you from the richness of knowing the traditions and history of another country, it also causes misunderstanding problems. For example, you cannot simply learn to speak and function Arabic if you are not familiar to its cultural background and the Islamic influence on the Arabic language speakers. The same goes for the Japanese and its complex honorific speech system. Which will lead to disastrous communication failure if neglected. as mentioned before, each language carries with it the history and culture of the area it arises from, and these aspects influence the language its self through shaping the speech patterns or the vocabulary.

One can conclude that language learning is culture learning and language teaching is cultural teaching

(Gao p59) and foreign language teachers should attempt to enhance the students' cultural awareness. Likewise, Wang (2008) quotes " Foreign language teachers are foreign culture teachers".

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[33] Armour-Thomas, Eleanor and Gopaul-McNicol, Sharon-Ann (1998). *Assessing intelligence : applying a bio-cultural model.* SAGE, Thousands Oaks, Calif. ; London.

[34] Brown, H. D. (1994). Principles of language learning and teaching. Englewood Cliffs, New Jersey: Prentice Hall Regents

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2.2.5 Cultural Influence on FLT:

Foreign language teaching is not giving speeches about syntactic structures or learning new vocabulary. But should also include cultural activities which should be carefully incorporated into the lesson plans to enrich the content taught. Students cannot truly master the target language until they have mastered the cultural context in which the language occurs. This means that understanding the culture is a crucial element in achieving success when learning a foreign language.

In his book "*linguistics across cultures" (1957)* Lado pointed that cultural support is essential to resolve the problems caused by the differences in syntax, pronunciation and structure between two languages. Culture can reduce the stress of learning a language and facilitates those differences by finding similarities between the target language and the native one. [35]

2.2.5.1 The Influence of Native Cultures on FLT:

When practicing a second language, native culture and speech patterns become hard to avoid. And by speech patterns we mean the distinctive manner of oral expression or the way in which someone or a group of people utter a word or a phrase. Strictly speaking, learners will use the correct language code in the wrong cultural context. Which is due to the lack of involvement in the second language culture.

a) Cultural Influence on Vocabulary:

Vocabulary is the core of a language, and the cultural difference will surely be exhibited on the vocabulary, which will reflect the cultural difference. Let's take the word "trainer" for example; anyone would define it as the person who trains athletes in a certain sport, while in England the word is used to refer to a pair of shoes (sport shoes). This proves that learning a language is far beyond learning mere grammatical rules and denotative meanings of words. Each country has its own unique cultural rituals, defined by everything from language, religion cuisine, social habits, music and

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[35] Lado, R. (1957). *Linguistics across cultures: Applied linguistics for language teachers.* University of Michigan Press: Ann Arbor.

arts. And what one understands as a positive thing may be totally negative in another language.

b) Cultural Influence on Listening

Listening is also an important skill in learning any language. It is used to acquire the correct pronunciation of the different language forms. Learners often complain when training their listening abilities that although they spend a lot of time listening to different types of records the results are not satisfactory and they can't comprehend any new listening material they get exposed to.

There might be several reasons for this such as their weak vocabulary or grammar or even vague pronunciation. But more importantly their unawareness of the cultural background of that language including economical and political situations, for example when listening to the news and the events evolved are familiar to us, it is easier to grasp the new words relatively to the context. In contrast, it is harder to understand if the listening materials are of a strange culture (a culture we know nothing about) even if the words were easy but the context will get in the way of understanding the meaning. For example, a student comes across a sentence like: "you are shining like a 4th of July". He won't understand the meaning unless he knows that the fourth of July is the Independence Day in the USA where there are a lot of fireworks shining in the sky during the celebrations.

From what have been said, we understand the important role culture plays in the listening skill and how ignoring the cultural background of a society can hinder the progress in listening.

c) Cultural Influence on Speaking

Same as listening, being able to speak is not only a matter of pronunciation and intonation but exceeds that to include the content and the cultural background of who we are talking to. Learners can produce speech patterns that are grammatically correct and well spoken yet these patterns still lead to misunderstanding. People need the cultural background knowledge of the target language in order to avoid being exposed to these cultural differences and for that teachers should focus on the practical use of

the language when teaching Oral English. By involving daily life materials and situations, this can largely help learners put the proper word in the proper context. Otherwise being trained on the linguistic aspect of a language is not enough to avoid the misunderstanding.

Rahim Uddin Choudhriry (2014), pointed to a case that encounter such a phenomenon frequently, this case is the interpreter's job. He spoke about a novice interpreter that had been assigned to accompany a foreigner, the interpreter's English was correct and his pronunciation standardized, he tried his best to show he was kind and considerate giving directions to the guest like " you come this way", "sit here", "don't be late"…etc. Yet, he was surprised to know that the guest refused his company the next day because he thought he lacks manners and is impolite. The guest added that he felt he was being scolded like a child.

Even that the interpreter's English was correct the lack of cultural knowledge made him incompetent for his job. This story sheds the light on the importance of the context in Oral communication. What are you saying, to whom, when and where are you saying it controls the spoken language.

d) Cultural Influence on Reading

Reading goes from the simple state of the repetition or reappearance of the studied language tools to a complicated process of decoding, analyzing and judging hidden symbols and meanings. Student at the university for example are asked to discuss the hidden themes in any piece of literature they are exposed to. Of course, that wouldn't be possible without a certain amount of knowledge about that piece, time, background and the place where events occur.

Third year English students at the university of Hassiba Ben Bouali in Chlef were asked to discuss the existence of the "American Dream" theme in F. Scott Fitzgerald's "The Great Gatsby". At the same time, they were discussing the after math of the Second World War.

The courses were designed to support one another as the second gives the necessary background knowledge about the appearance of "The American Dream" after the war and how people went crazy doing absolutely anything to get rich and

powerful. This example is one of many that emphasizes on the importance of cultural background and how it influences the reader's understanding of any given piece of literature.

Most of the true and significant reading barriers are not only from the lack of language knowledge it's self but also from the lack of cultural background. Different languages come from different cultures and neglecting them will burn the bridges we need to cross in order to arrive to the point of mutual understanding.

Teaching culture is not an easy task nor there are any rules to do so, but teachers can play the role of a facilitator if they wanted their learners to consume the language tools they had given to them. Kramsch (1993) argues that both native culture and that of the target language should be placed together for learners to achieve a true and correct understanding of a foreign language.

Conclusion

The previous chapter was basically devided into two sections, the first section was about the research methodology. It pointed out the research approaches, instruments, participants, data collection, and the description of the two questionnaires.

The second section was devoted for introducing teaching to and through cultural diversity, culture teaching in FLA classrooms, as well as its objectives and differences. Finally, we shed the light on the light on socio-cultural influences on learning and teaching from its defferent scopes.

As it was seen, this chapter contained teachers' and learners' surveys. It explained the research approaches, instruments, sample used with FLA classrooms. In addition, it stated all the different procedures related to the data collection, and classification.

The two surveys were conducted all together to find out about the situation of culture teaching in the Algerian curriculum for teaching English, and the learners' reaction and attitudes towards target culture. Also to check how the Algerian learners react towards their foreign fellows, and wether having different cultural backgrounds in one classroom hinders the process of teaching or not.

Chapter Three:

The Analysis of the Questionnaires

Introduction

"It doesn't matter how beautiful your theory is, it doesn't matter how smart you are. If it doesn't agree with experiment, it's wrong"

Richard P. Feynman

Therefor, it was necessary to put the first chapter's theories under expirement to test it's accuracy. In this third chapter we basically made analysis of both teachers' and students' questionaires. It was clear to notice that most of the teachers skipped open ended answers, while answering the questionnaire. Unlike the rest of the multiple choices questions and those of yes or no answers.

3.1 Analysis of The Teachers' Questionaire

Section One: Personal Information

1. Your Educational Degree:

a. BA (Licence)▭

    b. MA (Magister, master)▭

c. Other degrees/certificates. ▭

The data obtained revealed that 88% of the teachers had an MA (Magister, master) degree. While 12% had (BA) degree or licence . None of the respondents had other degrees and certificates. The results are shown in the following graph.
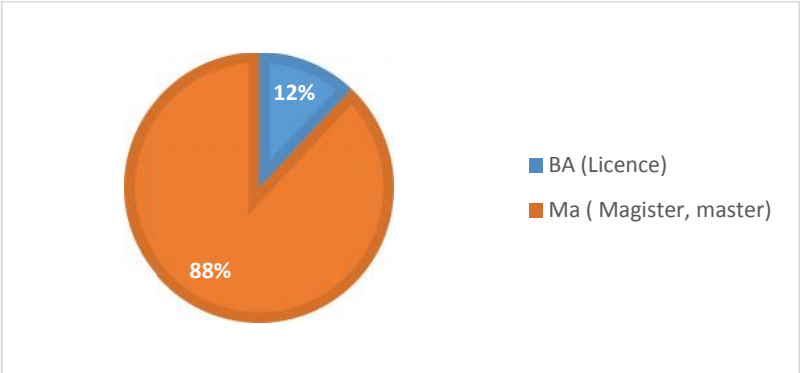
Graph 3.1.1 : Teachers' educational degree.

2. Work Experience (how many years have you been teaching?)

For the teachers' work experience, the following graph shows that 18% of them had the least work experience that is to say from 9 to 10 years. Gradually 26% of the teachers had between 11 to 20 years of experience. 44% had between 21-30 years of teaching. While the most experienced teachers had the least pourcentage with 12% with over than 31 years in the field of teaching.
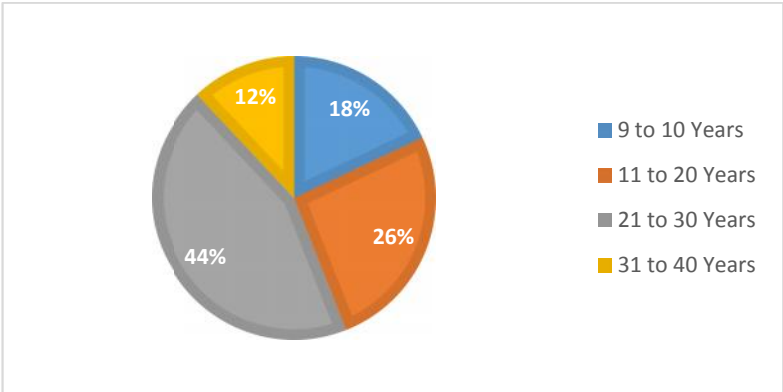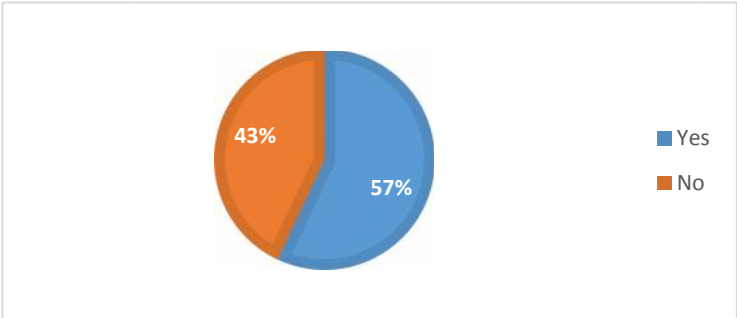

Graph 3.1.2 : Teachers' work experience.

3. Have you ever been abroad?

a. Yes. ⬜

b. No. ⬜

From the results shown in the graph below. It's clear that 57% of the respondents have already been abroad, which proves that they had been exposed to other cultures. While 34% declaired that they have never been abroad.


Graph 3.1.3: Teachers who have been abroad.

4. If your previous answer is yes, which countries did you visit?

a. English speaking countries. ⊔⌋

b. Non English speaking countries. ⌞⌋

c. Both. ⌞⌋

The previous Graph showed that 19 teacher, representing (57 %) of the teachers said that they have already been abroad. Out of the 19, three of them said that they have been to English speaking countries (16%). On the other hand 6 teachers (31%) said they visited non-English speaking countries. The rest of them (53%) declaired that they visited both English and non-English speaking countries. The data demonstrated on the graph below are the result of the french cultural influence on the Algerians, but the geographical position had an undeniable role too.
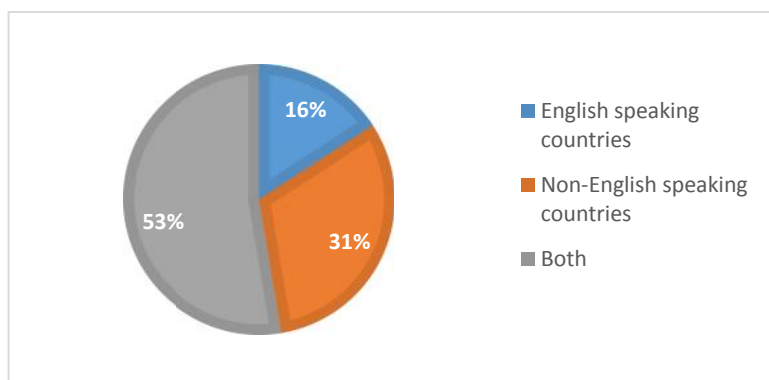

Graph 3.1.4 : Countries they have visited.

5. While training to be a teacher; did you have any cultural course?

a. Yes. ⌞⌋

b. No. ⌞⌋

The teachers have been asked if they had any cultural cources during their training. Surprisingly 3 teachers skipped answering, while the majority 18 teacher standing for 60% of the respondents stated having culture based courses during their

training. The remaining 9 (30%) denied having such courses during their training.
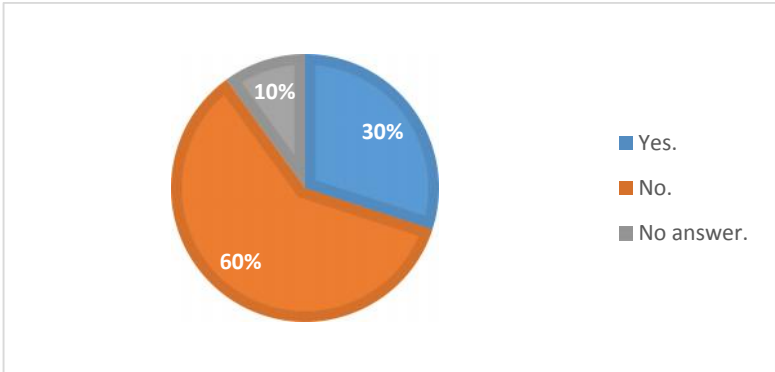
Graph 3.1.5 : Teachers' training for cultural teaching.

6. If your previous answer is yes, what were the cultural aspects you were taught? (Please specify)

The reason behind this question is to know the nature of cultural activities taught during training. 47% of the respondents said that cultural training was based on literature (those of British and American). 21% claimed that they had political and historical aspects involved in the cources. The est of the respondents (5 to be precised) representing 26% gave answers varied from traditions, life style, sports, and so on.
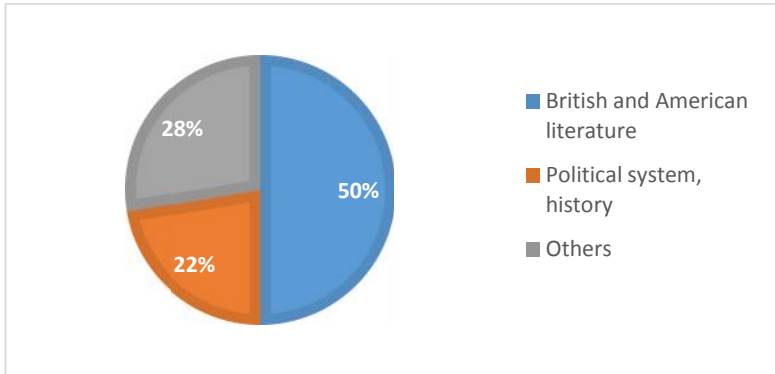

Graph 3.1.6 : The cultural aspects taught in the training

Section Two: Teachers' Conception of Culture

7. In your opinion, what are the most basic aims of foreign language teaching?

This question was answered by 27 of the respondents. It aimed to shed the light on FLT's most basic objectives. As demonstrated in the graph below results showthat 36% of our respondents agreed on intercultural communication as a major aim, while 30% considered exposing learners to the target language's culture. Gradually fiewer teachers made specific references to the development of the four skills. And also the development of positive attitudes and cultural awareness.
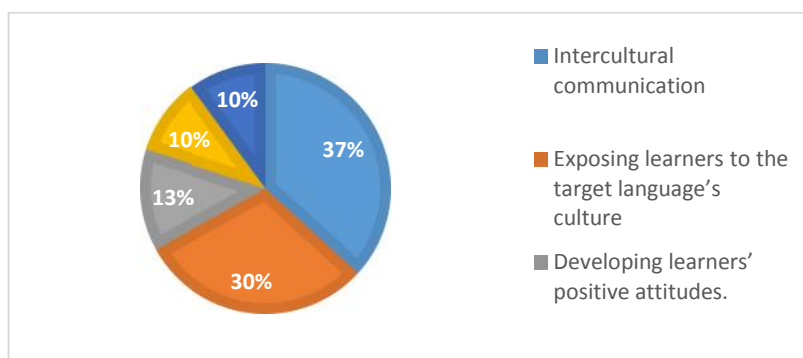
**Graph 3.1.7 : The most basic aims of foreign language teaching.**

8. How would you define culture?

a. The whole set of artistic achievements and activities: music, theatre, dancing, poetry...etc. ▭

b. The way of life common to a given group and which is generally illustrated by a set of norms and customs (type of food, clothing and ceremonies...) that distinguish one group from another. ▭

c. Culture is both a and b. ▭

d. Other (please specify)

Question number 8 opted to know the teachers' definition of culture. As we can

see in the graph below, 80% of the respondents agreed that culture is both; a set of artistic achievements including art, music, theatre and so on, in addition to the way of life of certain group such as their cultures and traditions. As a confirmation to what's stated in the first chapter. Two teachers gavetheir own definitions:

- " Culture is the shared, learned symbolic system of values, beliefs and attitudes that shape and influence perception and behaviour."
- "Culture is about habits, life styles, language, education, history, and intellectual development.
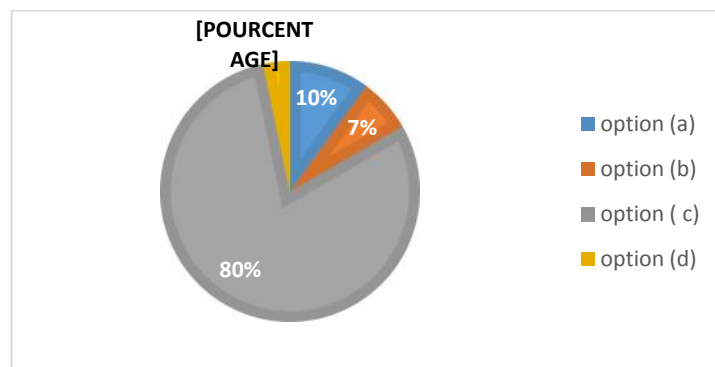

Graph 3.1.8 : teachers' definition of culture.

9. Do you believe in the importance of integrating culture in language teaching classrooms?

a. Yes. ▭

b. No. ▭

When asking about teacher's point of view about integrating culture in language teaching. All of them provided a positive answer. The graph below shows that 100%, of the teachers agrees on involving culture based activities in their lessons.
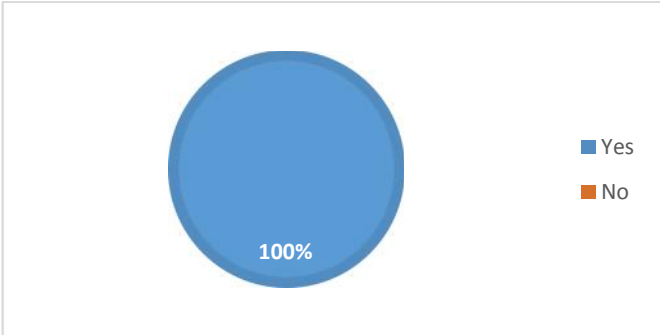
Graph 3.1.9 : Teachers' view on culture integration.

Section three: Teacher's Practice of Culture

10. How often do you give culture based activities, or lessons?

a. Very often. (Almost in every lesson or once in a week) ⊒

b. Sometimes. (Once in a month) ⊔⌐

c. Rarely. (Once in three months) ⊒

d. Never. ⊒

Notably, culture based activities are present in the FLA. For, 40% of the teachers admited giving cultural based content in the classroom regurlarly and often. 43% endorses this but at a rate that is not so frequent. 17% of the teachers said that they rarely give cultural lessons.
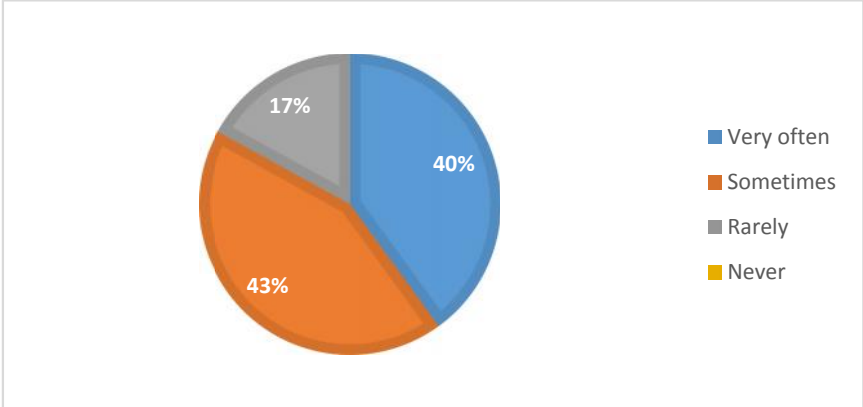
Graph 3.1.10 : The frequency of teaching culture.

**11. Your cultural teaching is more focused on:**

a. The way of life, family structure, and customs and traditions of the target country. ☐

b. Literary writings and other works of art. ☐

c. History ☐

d. Other (please specify) ....

    The results shown stated that, both history with 40% and literature that comes second with 37% are the most taught aspects in the FLA classroom. While the other aspects like the way of life, customs, and traditions were ranked third among thepriorities in an FLA classroom.
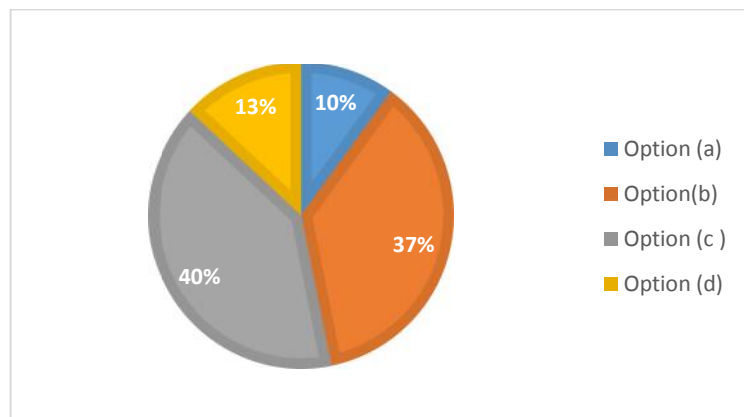
Graph 3.1.11 : The cultural aspects that are focused on in culture teaching.

12. According to you, what are the most important cultural features that have to be taught? Grade each of the following items from 1 to 10 on the basis of their importance. 1 for the least important and 10 for the most important.

a. history. ☐

b. Geography. ☐

c. literature.⌊⏜⌋

d. Family life.⌊⏜⌋

e. Customs and festivals.⌊⏜⌋

f. Norms of politeness and greeting.⎐

g. Educational system.⎐

h. Political system and political institutions.⎐

I. Idioms and proverbs.▭

j. Nonverbal communication.⌊⏜⌋

k. Other (please specify) ……………………………………………….

Further more, we tried to define what cultural features that has the most importance. We gave the teachers a chance to grade them from the most to the least important. History came first in most of their answers followed by literature, non-verbal communication and so on. The reason behind history and literature coming first is that they are the only branches taught in UHBC. The graph below projects the the results clearly.
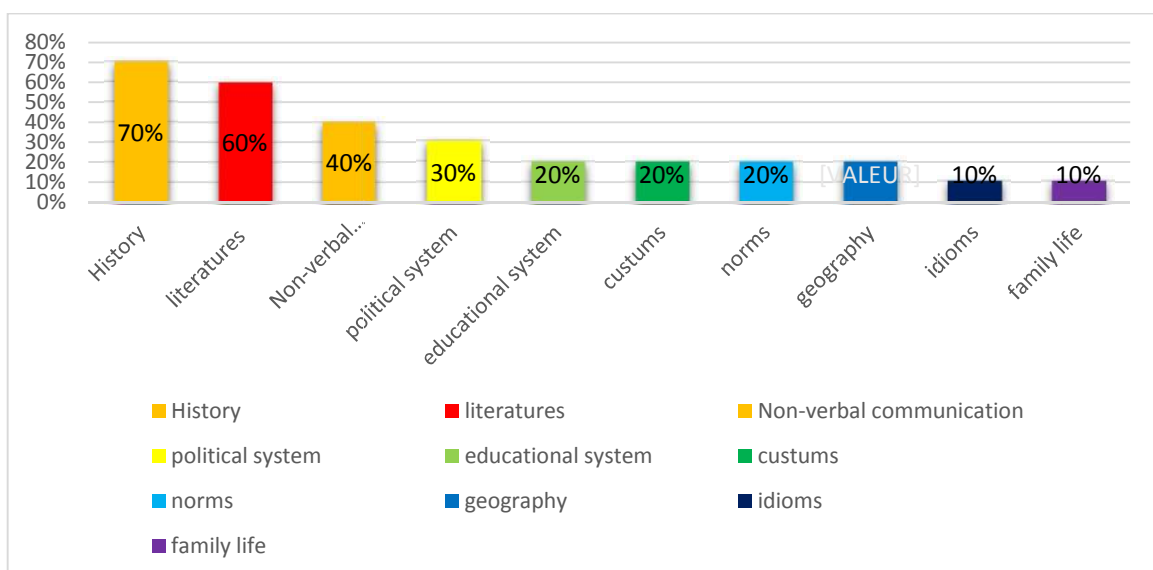
Graph 3.1.12 : Teachers' conception of the most important cultural aspects.

13. What sources do you use in teaching culture to your learners? (you may tick more than one answer)

a. School Textbooks. ⊔

b. Audio tapes. ⊔

c. Video-tapes. ⊔

d. Newspapers and magazines. ☐

e. The Internet. ☐

g. Other (please specify) ....

In question 13 the respondents were free to tick as many choices as the wanted. The majority agreed on handouts and audio tapes as the most common tools. Video tapes ranked 3rd with 72% of the respondents choosing it. Internet is largely used to prepare lessons for 65% of the teachers selecting it and last came news papers and magazines, for it's rare to find English ones here in Algeria.
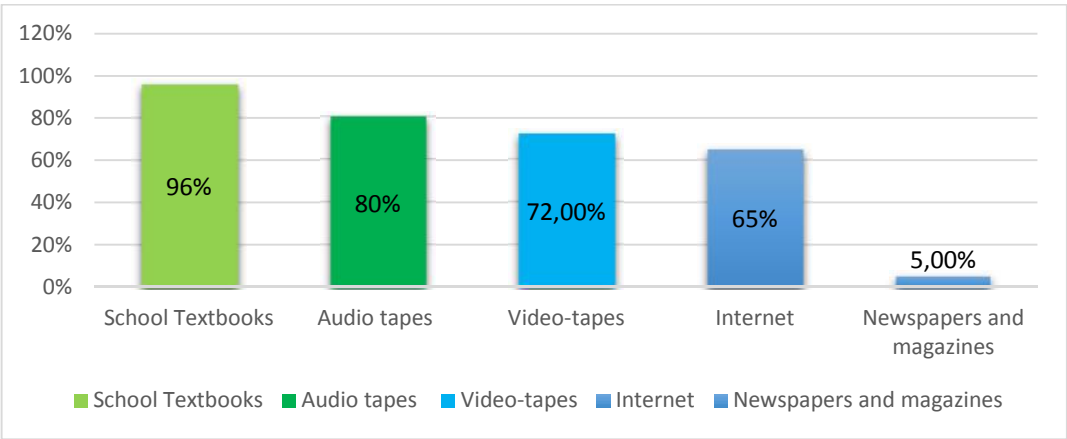

Graph 3.1.13 : Sources used in cultural teaching.

14. Do you discuss with your learners the differences between their mother culture and the target culture?

a. Yes. ⌐

b. No. ⌐

   For this question, the main aim was to check the existance of cultural debates that tackals the differences between mother culture and that of the target language. 97% of the teachers noted that they discuss cultural differences with their learners.
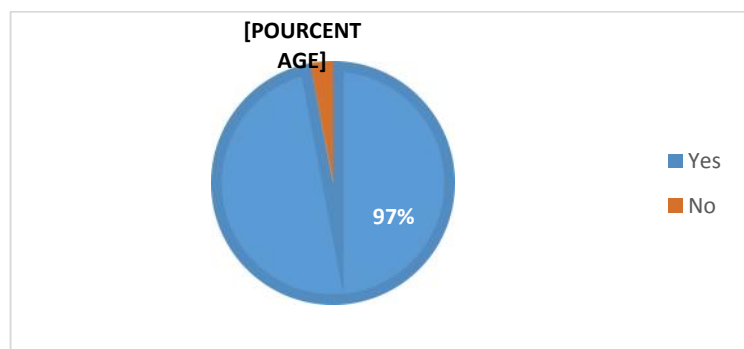
Graph 3.1.14 : Discussing cultural differences.

15.If your previous answer was YES, do you discuss those differences in terms of non-verbal communication? (Gestures, eye contact, personal space… etc.)

a. Yes. ⌐

b. No. ⌐

   Further more, question 15 was designed to investigate the nature of these discussions and wether they exceed the verbal communication to include non-verbal one like gestures, eye contact, personal space….etc. Our respondents had varried opinions and they barely agreed on affirming that they do discuss non-verbal ways of communication. While 44% denied involving such ways of communication inside

their classrooms.
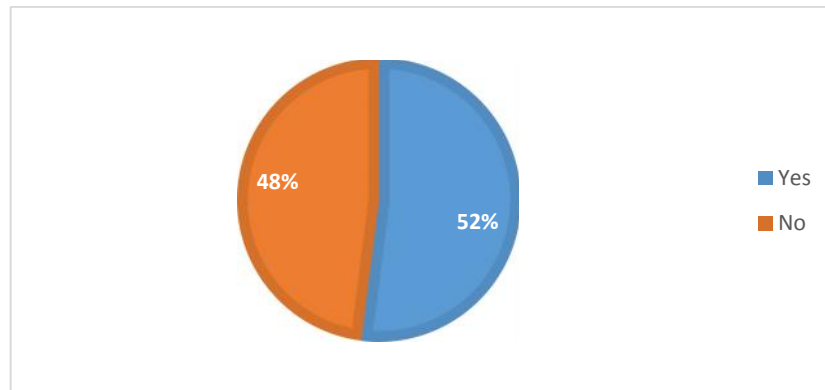
Graph 3.1.15 : Discussing cultural differences in terms of non-verbal communication.

Section Four: Learners and Cultural Teaching

16. The learners are more dynamic:

a. In purely linguistic activities (grammar, vocabulary and pronunciation) ▱

b. In culture based activities (role plays, songs, …etc.) ▱

This question is the core of our questionnaire, as it clearly studies the effect of culture based activities on the learning attitudes of the students.70% of the teachers raported that their learners are more positive towards cultural cources, and they show more interest when learning cultural subjects. It proves that culture can stimulate students to focus more when learning a language and could be a great tool to involve them into practice.
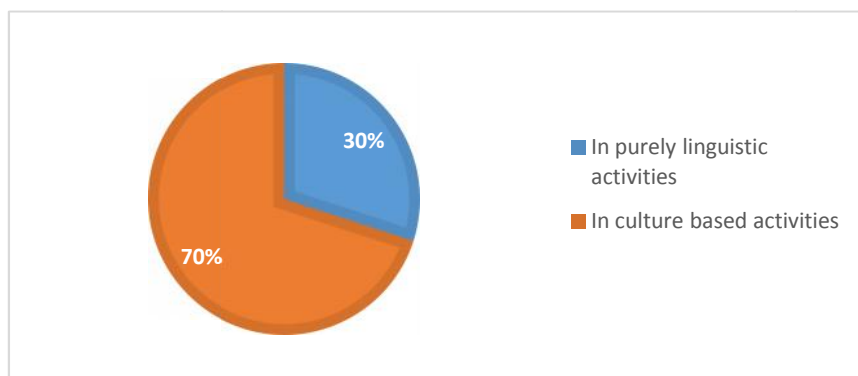
Graph 3.1.16 : Learners' reaction to culture based activities.

17.How would you describe your learners reactions to cultural differences?

a. They understand and accept. ⌴

b. They understand but do not accept. ⌴

c. It is difficult for them to understand. ⌴

d. They reject. ⌴

For students reactions towards culture it self. 40% of the teachers said that students tend to accept new cultures and respect them. Probably due to the nature of human beings to embrace new things. While 33% asserted that students do understand the new culture. However, they find difficulty accepting it. Nearly the same number anounced it as difficult to for them to understand. But only 3 teachers claimed that they reject new cultures. This variation in the results might be due to the different backgrounds that students came from.
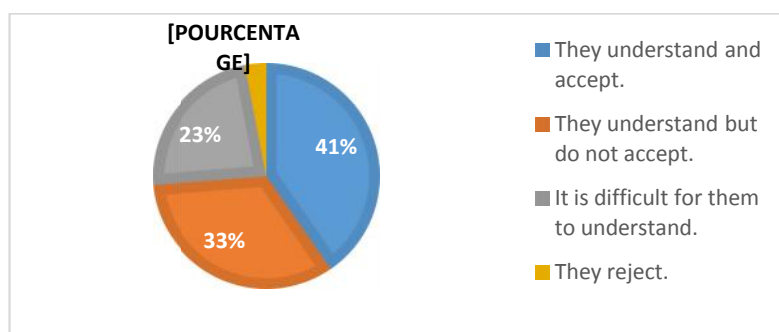
Graph 3.1.17 : Learners reactions to cultural differences

18. Do you teach learners from different cultural backgrounds?

a. Yes. ⌴

b. No. ⌴

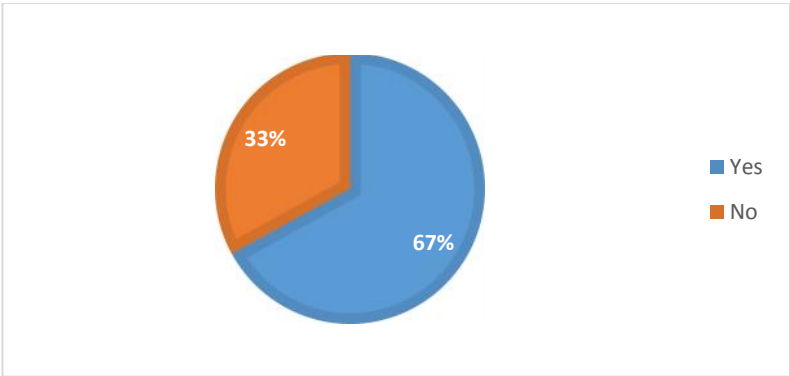Question 18 inspects the presence of different cultural backgrounds in the same FLA classroom. 67% confirmed this, with the migration of students from African origines like; Mali, Nigeria…etc. and also refugees from Syria and Palestine. This helped creating mixed cultured classes and expended opportunities for cultural exchange.

Graph 3.1.18 : The existence of mixed culture classes .

19. If yes how does it effect the progression of your course?

a. positively. (it helps).▭

b. negatively. (it hinders the process).▭

After that we asked the teachers about the effect of the mixed cultured students on the progression of their course. 70% claimed that it has a positive effect on the advancement of the lesson as a result of the existance of real examples inside the classroom. It helps students interact with each other, each one demonstrating his own culture. 30% of the teachers argued that it hinders the progression of the course. Maybe beacause some students reject other cultures and it creates needless debates.
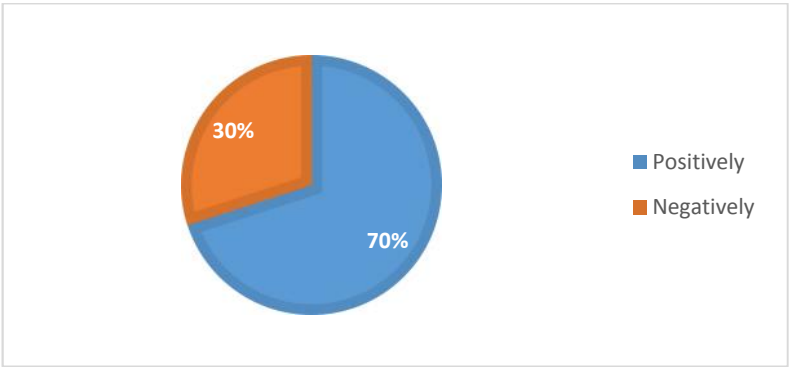
Graph 3.1.19 : The Effect of Different Cultural Backgrounds on the Progression of theCourse.

3.2 Analysis of the learners' questionnaire

Section One: Learners' Conception of Culture

1. Your Educational Level:

a. BA (Licence)⊔

b. MA (Magister, master)⊔

At the beginning students were expected to give their educational degree so it would be of good help to categorizing them. According to the results, 63% of our respondents are still studying to get their BA degree, while the rest of them has already graduated and are in the persuite of the MA degree.
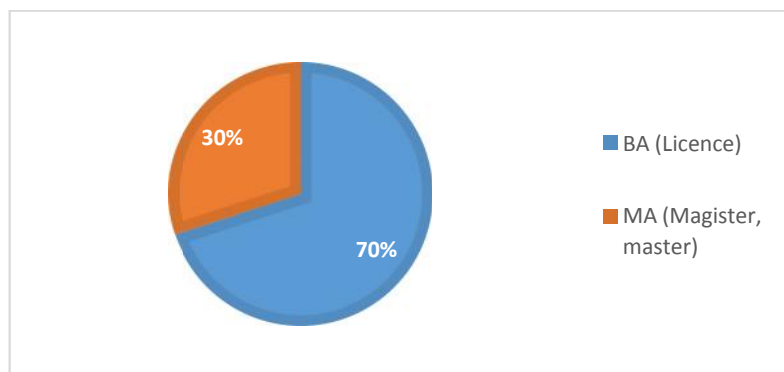
Graph 3.2.1 : Learners' educational degree.

2. According to you the word culture refers to:

a. The whole set of artistic achievements and activities: art; music, theatre, dancing, poetry...etc. ⊔

b. The way of life common to a given group, including their customs and traditions (type of food, clothing and ceremonies). ⊔

c. Culture is both a and b. ⊒

In question number 2, respondetns we asked to the suitable defintion of culture through a multiple choices question. Notably, 73% of the respondents agreed that culture culture is both a set of artestic achievements including art; music, theatre and so on, and the way of life of a certain group such as their customs and traditions. This results endources our definitions stated in the first chapter.
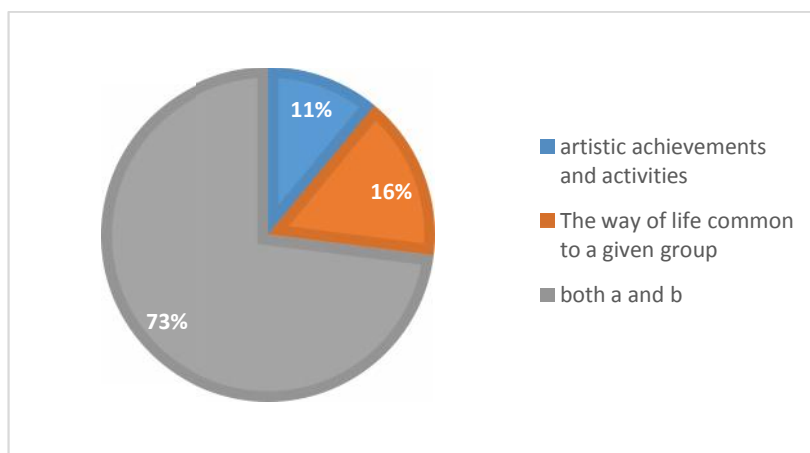
Graph 3.2.2 :Learners' conception of culture.

Section Two: Culture and Culture Learning

3. Does your teacher focus on the importance of learning culture alongside language?

a. Yes. ⊒

b. No. ☐

Question number 03 aimed to test the existance of any efforts by the teachers to integrate culture in the learning operation. 80% of the students admitted positively that teachers are spreading the awareness of the importanceof culture to learn the target language. This results are a clear proof of the integration of culture of culture in the teaching process.
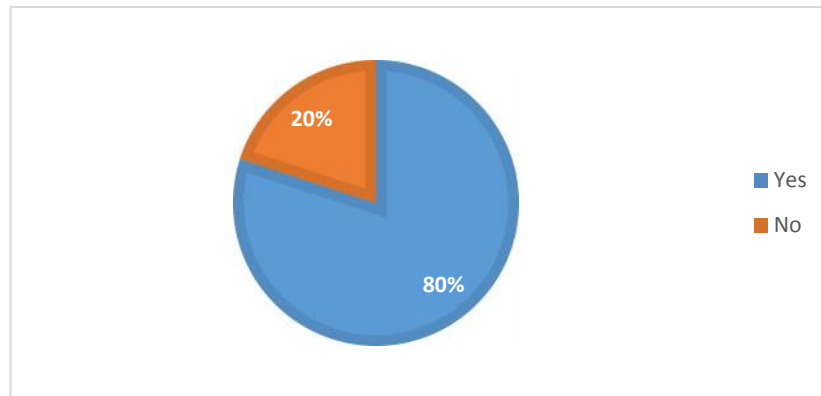
Graph 3.2.3 : Learners' point of view on teachers' cultural teaching.

4. Do you think learning culture is important in foreign language acquisition?

a. Yes. ▭

b. No. ▭

c. I don't know.▭

While question 3 tackled the teachers' transmission of the importance of culture awareness. Question number four came to test whether learners are really aware of it. As expected 80% of the respondents approved on the great importance of culture as a tool to acquire a new language. The result shown in the graph below appreciating the teachers' role.
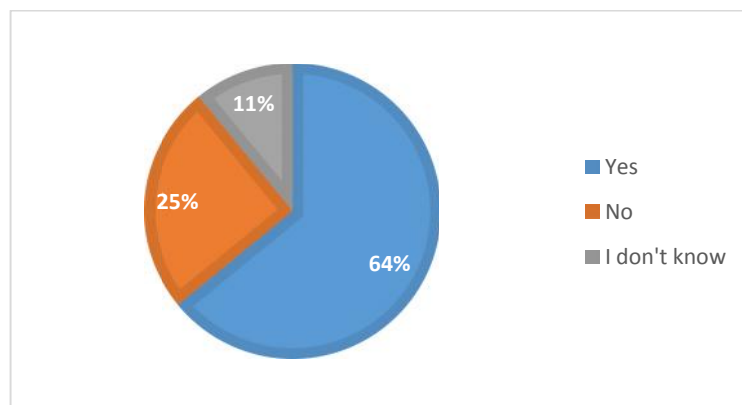
Graph 3.2.4 : Learners' point of view on the importance of culture.

5. How do you find learning a foreign culture?

a. Normal.⬒

b. Interesting.▭

c. Not interesting.▭

Our questions had to be built gradually that's why this question came fifth. After confirming the existence of culture based activities in the FLA classroom this question came to judge its effect on learners' attitudes towards learning a new language through learning its culture. The graph below clears that 73% of the students find learning a foreign culture more interesting. As a sign that culture based activities are a great facilitator in the learning process.
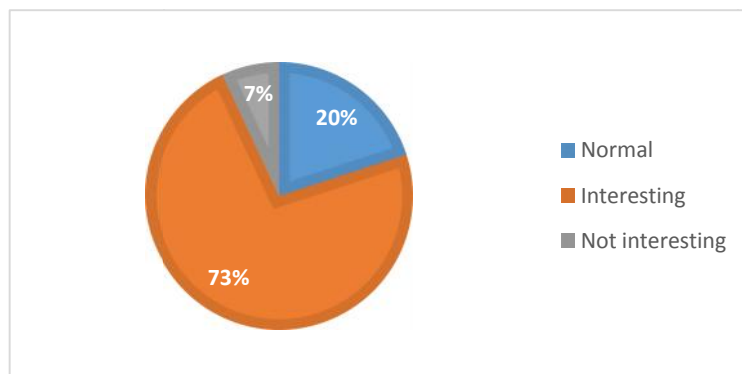
Graph 3.2.5 : Learners' attitudes toward learning culture.

6. Inside the classroom you learn about the foreign culture using (feel free to select more than one item):

a. Handouts.▭

b. Audio/Video tapes.▭

c. Role plays.▭

d. Newspapers and magazines.▭

e. The internet.▭

In question number six. The respondents were free to chose as many options as they were pleased. most of them selected two options of the most common tools used inside the classroom. In agreement to the teachers' results 90% of the students agreed on hand-outs as the most present tool in the classroom. As the following graph demonstrates. Audio/video tapes ranked second with 70% of the respondents selecting it. This might be due to the availability of these tools and which also explains the internet's last position as we all know that classrooms are not acquired with this option.
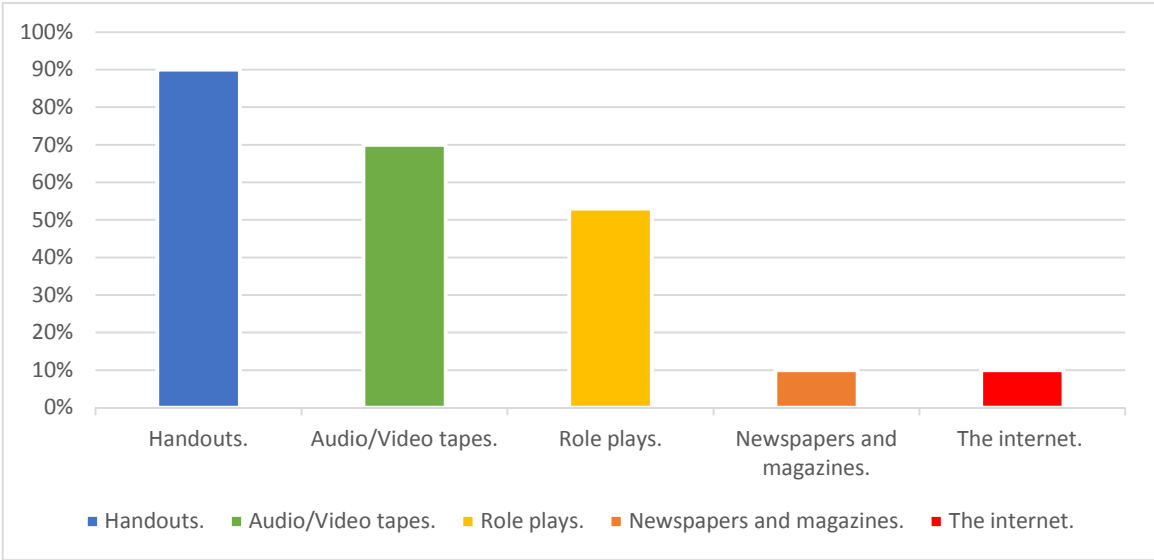
Graph 3.2.6 : Tools used to learn about foreign culture

7. Do you try to learn about the foreign culture outside the classroom?

a. Yes. ⬚

b. No. ⬚

Question 07 investigates any efforts from the students to learn culture outside the classroom. Indeed 80% of our respondents answered positively. Which proves that culture is very interesting to study.
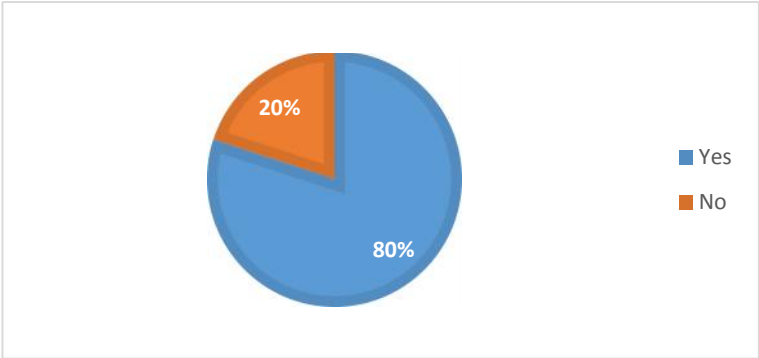
Graph 3.2.7 : Learners' tendency to learn culture outside the classroom.

8. If your previous answer was Yes, what sources do you use in acquiring culture?

a. Books, Magazines, etc. ⊔⌐

b. TV, radio, etc.⊔⌐

c. Internet. ⊔⌐

d. other (please specify) ………………………………………...

This question is meant to dig deeper to find out if the same sources used in classrooms are used outside it. Surprisingly, internet which was selected last previously, ranked first with 62% of the students confirming that it's the number one used tool. It's probably high time for the government to consider integrating this tool.

Media came second as an effective tool to acquire foreign culture. The reason why reading tools like books and so on came last is the unavailability of such tools and maybe because they are relatively slow comparing with media or internet.
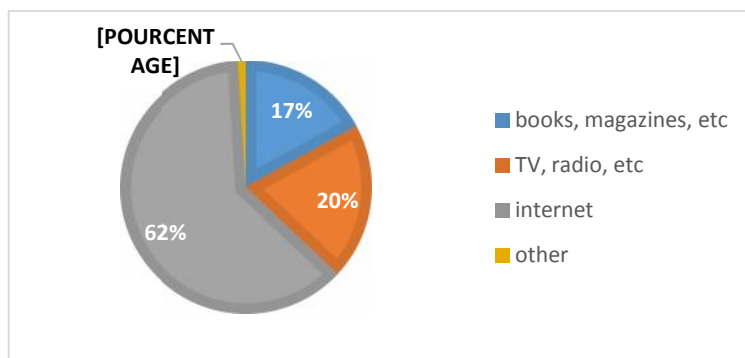
Graph 3.2.8 : The tools used to learn culture outside the classroom.

9. Do you have foreign classmates?

a. Yes. ⬜

b. No. ⬜

    According to the graphs below 83% confirmed having foreign classmates. Which puts intercultural interaction under a real test.
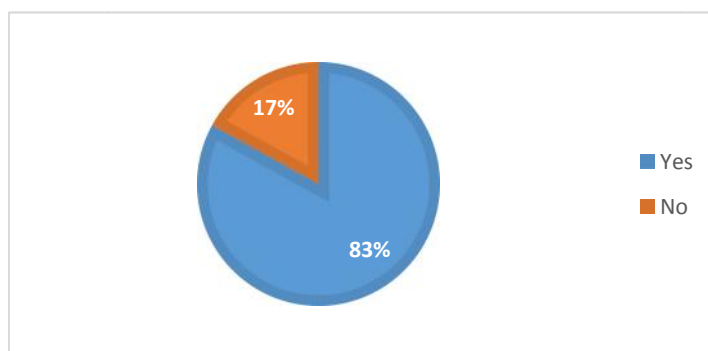
Graph 3.2.9 : Learners having foreign classmates.

10. If your previous answer was Yes, do you try to learn more about their culture?

a. No. ⬜

b. If yes, why?

    1. I find it interesting. ⬜

2. To avoid misunderstanding. ⊐

Further more in question number 10. We tried to know how interested our respondents are in learning their foreign classmates' cultures and find out for what reason would they find such interest. From the 90% of the students who showed curiosity 65% justified avoiding misunderstanding as their motive while the remaining 35% stated that they do it out of eagerness to discover new habits. It is clear to note how can culture be a matching point between people from different backgrounds and how it can play a vital role in avoiding prejudgements and misunderstanding.
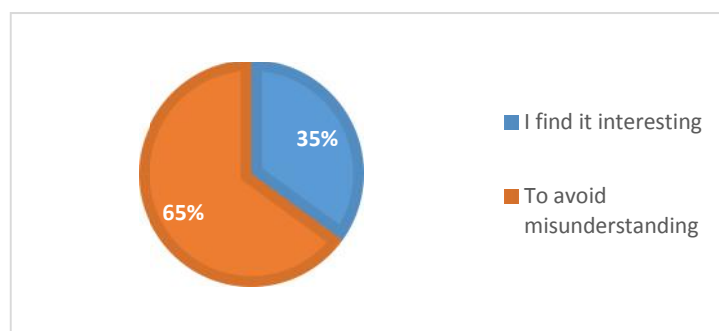
Graph 3.2.10 : Reasons why students try to learn about their foreign classmates's cultures.

11. Do you notice any difference from learning culture on your self ?

a. Yes. ⊐

b. No. ⊐

This question's objective is to study the effect of learning culture on people's behaviour and way of life in general. As shown in the following graph. 73% declared the presence of a change.
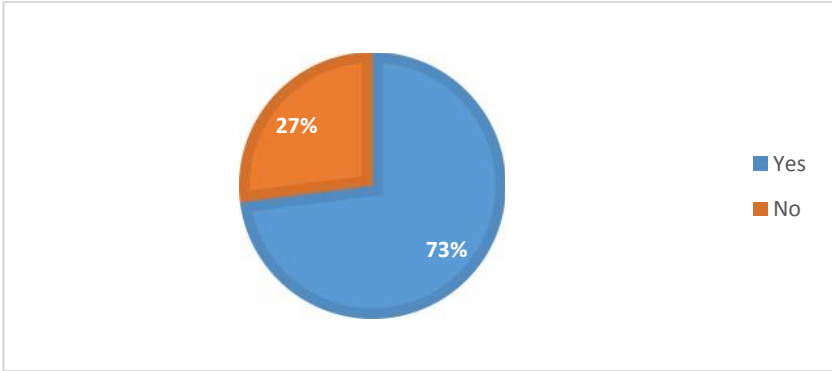
Graph 3.2.11 : Learners affected by the target culture.

12. If your previous answer was Yes, in what way?

a. In the way I dress.⌐⌐

b. In the way I interact.⌐_⌐

c. In my way of thinking. ⌐_⌐

d. Other (please specify) ……………………………………………….

More over, question 12 is designed to inspect the changes learning a new culture may do to a person. The results demonstrate that the way a person may think was mostly effected after learning new cultures with 55% stating that they actually noticed the change in the way they think. 36% of the respondents said that it altered the way they communicate with others. The other 9% left, noted that it even effected the way they dress. This poor result might be due to the nature of the Algerian society.
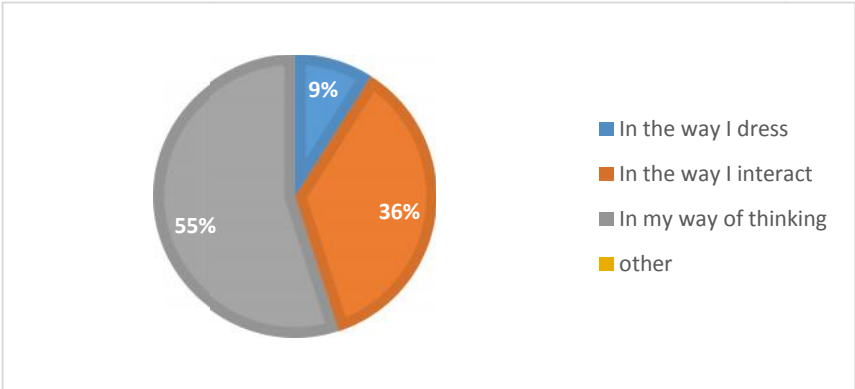
Graph 3.2.12 : The aspects of life affected by the target culture.

Section Three: reserved for foreign students

the following questions were dedicated to foreign students studying English in Algeria. For the objective of inspecting the effect of culture on studying in a foreign country. It is worth noting that this category represents 33% of our questionnaires' respondents which means 10 students.

13. Do you face problems when practicing your own culture?

a. Yes. ▱

b. No. ▱

- If yes mention some of these problems…………………………...............

This first questions' objective is to know whether this category faces problems practicing their own culture. It's obvious through the results that it's hard for any foreign student to practice his own culture due to the conservative Algerian society. When asking about these difficulties some students declared that they can't practice their religion's rituals without stating any information about this last. Others said they find it difficult to integrate into the society and that's why they keep forming groups that only involves foreign students.
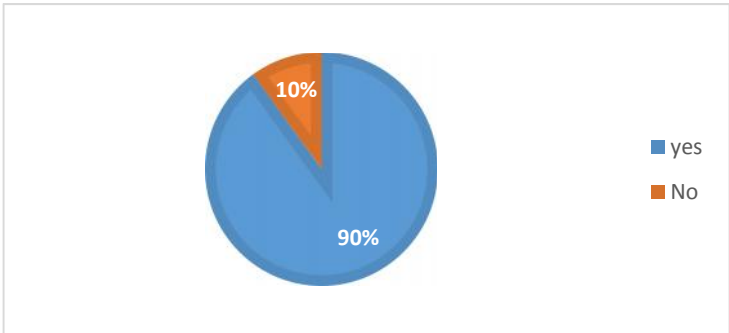
Graph 3.2.13 : foreign students who faces problem practicing their own culture.

14. Does your culture helps or builds barriers between you and your teachers and classmates?

a. It helps. ☐

b. It builds barriers. ☐

In contradiction to the question thirteen's results. 70% of the foreign students noted that their culture attracts their classmates toward opening cultural conversations that either ends up with some nervous debates or great friendships. This sheds the light on the great role played by culture to build people's relations.
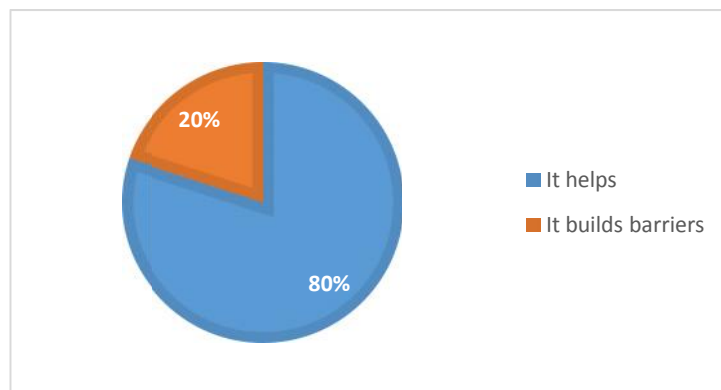
Graph 3.2.14 : The importance of culture in building relationships.

15. Did learning about the Algerian culture helped you communicate more effectively inside the classroom?

a. Yes. ☐

b. No. ☐

Question number 15 focuses on whether acquiring culture helps in the learning process. Precisely, if learning the Algerian culture helped the foreign students to communicate more effectively inside the classroom, with both their classmates and teachers. As expected and fitting what was mentioned earlier in the first chapter all the

respondents stated that learning about the Algerian culture really helped them inside the classroom through facilitating communication and reducing misunderstanding.
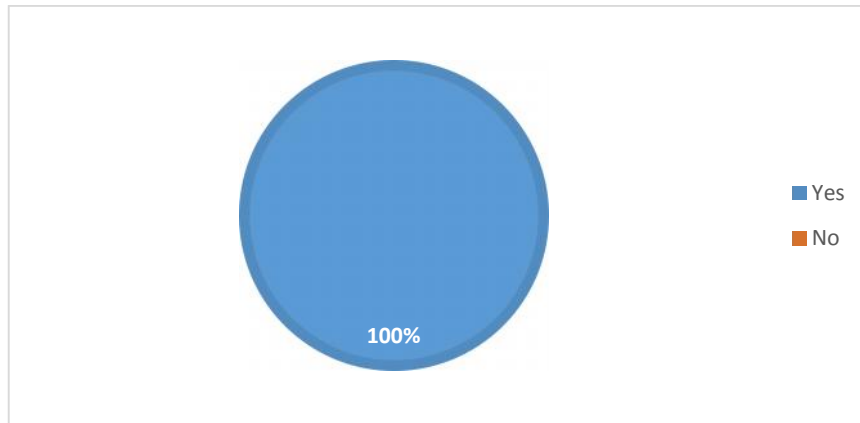
Graph 3.2.15 : the effect of aquiring a culture in the learning process.

Conclusion :

Through the pages of this chapter we opted to investigate all the different aspects related to culture inside and outside the FLA classroom in both teachers' point of view and that of the learners. Some of the results were expected while others were significantly surprising. It certainly brought us closer to the subject through the data it provided. The next chapter will project the data obtained and carry on to give some pedagogical implications in the field of teaching. It also provides recommendations for both teachers and course designers.

Chapter Four:

Analysis of the Results and Pedagogical Implication

Introduction

The present chapter, which is the last one, is devoted for the results, pedagogical implications, and recommendations for further research. It brings together all the results of the previous surveys. This chapter is divided into three main sections: the first one is concerned with the concluding remarks, the second section presents the possible pedagogical implications of the whole study to the context of the FLA classrooms, while the last one is a list of recommendations. In fact, this chapter presents the essential ideas and conclusions of the current study. It also provides some of the most useful techniques for teaching cultural aspects together with a list of the most central themes that should be integrated in any foreign language course. So, it summarizes all the multiple efforts furnished to accomplish it.

4.1 Section One: Results

The main aims of the present research were to examine the situation of culture teaching in the Algerian curriculum for teaching English, and learners' reaction and attitudes towards target culture. We attempt to answer the following set of questions:

- What is the role that culture teaching plays in the foreign language classroom?
- Are Algerian teachers and learners aware of the relationship of language and culture.
- What is the frequency of teaching cultural aspects in English language teaching sessions?
- What are the sources and techniques that are used to teach the target culture?
- What attitudes do Algerian university students have towards culture content and towards cultural differences? Do learners enjoy learning about other cultures?
- How does having cultural differences in one classroom effect the progression of the course?

The two questionnaires reveal that both learners and teachers recognize the important role that culture plays in FLA, 30% the teachers and 64% of the learners consider exposing learners to the TC as one of the basic aims of FLA. Similarly, all the teachers who answered the questionnaire and 80% of the learners agree on the importance of integrating culture in any foreign language teaching course. However, culture is not incorporated systematically in the national curriculum for teaching English, 43% of the teachers said they deal with cultural aspects only once a month. Teachers usually lack time to discuss such issues and are obliged to focus on the linguistic aspects of the language, essentially because these are the features on which the learners would be tested in official exams.

Teachers also seem to ignore which topics are most useful for developing learners' cultural competence. When asked to rate the most important topics or culture instructions, only 40% of the teachers referred to non-verbal communication as one of the relevant subjects to be dealt with in culture teaching. Teachers thus ignore the great effect that gestures, eye contact, space…etc. may have on any communicative act, particularly if this takes place between people who are culturally different.

Responsibles and course designers still downplay the role of culture; this is evident in the small space that is devoted for culture in the English curricula. Universities also lack the pedagogical means that may help in cultural instruction, 96% of the teachers rely totally on handouts for conveying information on the target language's country, 80% use audio tapes and 72% use videos, such materials are very useful for language and culture teaching, they give a more realistic image of both the target language and its natives.

Both questionnaires reveal that learners like culture related issues (lessons and activities). 73 % of the learners consider culture teaching as a very interesting learning activity. Learners are very curious to learn about the TC. Accordingly, 80 % of them try to use different sources outside the classroom to learn more about the TC. The learners seem unsatisfied with what their teachers' handouts provide in terms of

cultural aspects. Those handouts are the least used source outside the classroom; learners prefer modern technologies like the internet (used by 62%) and TV (used by 20%). 40% of the teachers who responded to the questionnaire have noticed a positive reaction from learners when dealing with any cultural content.

Additionally, 70% of the teachers said learners are more dynamic in culture based activities. These results confirm our hypothesis; if learners have positive attitudes towards culture teaching they would be more motivated and dynamic along the process of foreign language acquisition. Thus, incorporating features of the TC may certainly contribute in raising learners' interest for learning the target language (English).

Furthermore, in the last section of our questionnaire, which was basically devoted for learners from other countries, 90% of the learners said that they face problems when practicing their own culture, and that it is difficult to integrate into the society due to the conservative Algerian society. But in contradiction to that, 70% of the foreign students said that their culture fascinates their Algerian classmates bringing curious friends into their circle of relations . notably, 80% of them stated that learning the Algerian culture helped them communicate more efficiently inside the classroom, with both their classmates and teachers in a demonstration the great effect that can be played by culture to facilitate the learning process.

Teachers and learners' questionnaire analysis revealed that culture is still marginalized. Though both teachers and learners are aware that language is more than vocabulary and grammar, culture is not taken seriously and therefore it is not taught appropriately. Teachers are aware of the importance of culture teaching but they lack the necessary tools and also ignore how to teach such content.

4.2 Section Two: Pedagogical Implications

4.2.1 Techniques to Teach Culture

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The concluding remarks of the current study can, to a certain extent, provide some useful information for FLA classroom for culture teaching and learning alongside FLA. The current practices of FLA teachers at the Algerian FLA classrooms has shown that teachers should reconsider the question of balance between linguistic competence and cultural competence. In addition to the lectures that teachers present, there are other techniques. Among the widely-used techniques for culture teaching are the following:

4.2.1.1 Culture Assimilators

Culture assimilators is mainly made of a brief, most of the time written description of a situation that involves an incident or cross-cultural interaction (between native speakers of the target language and speakers of other languages). This description is usually followed by a set of choices (usually four interpretations of the behavior or words of the interactants, from which the learners have to chose the most appropriate explanation). After reading this description the learners would chose the possible interpretation. Then the teacher raises a discussion concerning the different interpretations.

4.2.1.2 Culture Capsule

This technique was originally developed by Taylor and Sorenson in 1961. It is a short description of a given aspect of the target culture (marriage customs for example) this description is done orally and may be supported by other aids like some handouts or pictures, it is to be followed by a description of the contrasting information from the learners' native culture. It is preferable that the contrasting information are to be given by the learners and not provided by the teacher.

4.2.1.3 Cultoons

This technique is very similar to culture assimilators. Students are offered a series of pictures (cartoons) portraying some points of misunderstandings that face people in a different cultural setting. The situation may be described orally by the teacher or the learners by reading the written descriptions that accompany the pictures. Learners would give their view concerning the correctness of the interactants' responses and reactions.

In addition to culture assimilators, culture capsules and cultoons, teachers may also use:

➢ **Quizzes;** they are used to test materials already learnt.

➢ **Noticing;** students watch a video, or are engaged with some other materials, the teacher asks them to 'notice' certain aspects. For example, they could watch a video of a target- culture wedding and note all the differences with their own culture.

➢ **Research;** the teacher asks the learners in one session to use the library or the net in order to make some research on any aspect of the TC they like. In the following session learners would explain to their classmates what they have found. This would contribute in developing learners' research skills.

➢ **Role plays;** in which the learners take on the role of members of the native and target culture

4.2.2 Themes to Use for Teaching Culture

Nelson Brooks (1986) proposed an exhaustive list of the main topics that should be dealt with when teaching culture. The most appropriate ones are the following:

• *Greetings, friendly exchange, farewells.* How do friends meet, converse briefly, take their leave? What are the perennial topics of small talk? How are strangers introduced?

- *The morphology of personal exchange.* How are interpersonal relationships such as difference in age, degree of intimacy, social position and motional tension reflected in the choice of appropriate forms of pronouns and verbs?

- *Levels of speech.* In what ways are age, provenance, social status, academic achievement, degree of formality, interpersonal relations, aesthetic concern and personality reflected in the standard or traditional speech?

- *Patterns of politeness.* What are the commonest formulas of politeness and when should they be used?

- *Respect.* Apart from overt expressions of deference, discipline, what personages and what cultural themes both past and contemporary are characteristically held in sincere respect?

- *Contractions and omissions.* What words and intonation patterns are commonly used to enliven one's speech by way of commentary upon one's feelings or actions, those of the person addressed, or the nature or behavior of other elements in the immediate situation?

- *Verbal taboos.* What common words or expressions in English have direct equivalents that are tolerated in the new culture and vice versa?

- *Folklore.* What makes myths, stories, traditions, legends, customs, and beliefs are universally found among the common people?

- *Discipline.* What are the norms of discipline in the home, in school, in public places, in the military, in pastimes, and in ceremonies?

- *Festivals.* What days of the calendar year are officially designed as national festivals? What are the central themes of these occasions and what is the manner of their celebrations?

- *Books.* What are the facts of special interest concerning the printing, punctuation, binding, selling and popularity of other reading matter? In addition to books, what types of reading matter such as newspapers, weeklies, magazines, and reviews, are generally available and where can they be bought or consulted?

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4.3 Section Three: Recommendations

4.3.1 Recommendations for Culture Teaching

As it has been revealed by the analysis of the data, the Algerian syllabus designers still downplay the role of cultural components. Accordingly, we suggest the following:

✓ Include more authentic and up to date material; authentic materials are less boring and more natural.

✓ Insert activities that would encourage the learners to compare their mother culture and the TC; comparison is very useful in developing learners' insight on both cultures. Making the difference between the two cultures would prevent or at least reduce chances of interference.

✓ Include more literary works of the most famous literary figures of the target countries. Literature is an important source for information on the way of life and values of the target language speakers.

✓ Teachers should work on their own using books, internet …etc. to compensate for their lack of cultural background and training.

The Ministry of education should:

✓ Provide universities with the necessary pedagogical equipments (mass media); these are highly significant and influential all along the process of language teaching. They are more authentic and less boring.

✓ Provide teachers with guidelines that would help them in teaching cultural aspects. The findings of the study revealed that many teachers ignore how to teach culture; a lot of them did not receive any culture training.

4.3.2 Recommendations for Teaching Culturally Diverse Students

The findings of the current study suggest that the groups of foreign learners in Algerian FLA classrooms are not given the appropriate value. This study suggests a number of recommendations for teaching culturally diverse students, which are as follows

✓ Create a physical environment that affirms differences. Consider using pictures, posters, art, books, maps, flags, etc.

✓ Create an emotionally positive classroom climate. This type of setting enables learners to feel worthwhile and cared for, despite their cultural differences. A caring classroom lets learners relax and focus on learning.

✓ Promote positive peer interactions among students in your class. If needed, devote class time to developing social skills and to role-playing various positive interactions. Conduct class meetings which emphasize the interplay of the members of the classroom community.

✓ Emphasize unity through human similarities to reduce racism, prejudice, and discrimination.

✓ Maintain high expectations for all students. Often learners with accents or dialects are considered to be less academically competent. This misconception can have unfortunate effects. Students who are expected to fail often do genuinely believe that all students can learn and achieve. Regard students as individuals first, with membership in a cultural group as only one factor in understanding that individual.

✓ Emphasize cooperative learning in your classroom. Learners of different cultures will have opportunities to learn together, and to know each other as learners and as people.

✓ Foster critical thinking in your class discussions. Encourage students to see issues from multiple perspectives. This process enables students to respect and to view more favorable other points of view, including those of culturally different students.

✓ Ask students to share. Encourage them to speak from their own experiences and share information about their family's ethnic background to increase cultural awareness.

✓ Familiarize yourself with basic cultural differences; being familiar with these differences can alleviate problems.

✓ Use ethnographic procedures to learn about culturally diverse students. Observe students in settings outside your classroom.

✓ Learn students' names and pronounce them correctly. Recognize names with unique meanings.

✓ Use a communication style that is consistent with the values of students' cultures.

✓ Have literature from different cultures and ethnicities, and time-periods available for free reading. Lists of multicultural books include examples of different family styles in reading materials. Not everyone lives in traditional families. Also, try to avoid stereotypes in reading materials.

✓ Because the background knowledge of each student is different, do not assume that all of the learners will have heard of a "common" topic before.

✓ Be aware of cultural differences as a source of problems in learning to read. Accents and dialects seriously affect a student's ability to read and write. Students should not be interrupted during the oral reading process; corrections are best done

after the reading is over. When a word needs to be sounded out, it may not sound the way the student usually says it. Find ways of accommodating for these differences, like discussing the appropriate times and places to speak Standard English.

Conclusion

Teaching a foreign language without taking into account its culture is a useless activity. Cultural features should be integrated from the beginning of the teaching process and should be accounted for in all the elements of this process like in the general objectives of the course, the method of teaching and the means and materials of teaching. As we can conclude culture is the core of both languages learning and teaching, that's why we have pointed out to some important recommendations that stake holders should take into consideration, in order to be able to manage the cultural differences in Algerian FLA classrooms.

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General Conclusion

The linguist Robert Lado defines the goal of learning a foreign language as "the ability to use it, understanding its meanings and connotations in terms of the target language and culture, and the ability to understand the speech and writing of natives of the target culture in terms of their great ideas and achievement" (Lado, 1964: 25) Therefore, the English teaching inevitably involves the culture teaching of target language.

The process of FLA is such a complex process that incorporates different elements. When designing FLA courses, the course designers should care not only for the structural and linguistic aspects of the language, but also should consider the non-linguistic features of the language. In other words, they should consider the culture if the speakers of that language.

The present thesis is built on the assumption that language is culture and culture is language. Accordingly, language teaching implies in a way or another consciously or unconsciously, implicitly of explicitly on culture teaching. Culture integration does not guarantee the development of the learners' communicative competence only, but would also serve as a motivating factor for learning the target language.

This study has highlighted and reinforced that dealing with diversity is not an easy social process, but an educational process that requires continuous dialogue. It presents a portrait of teachers trying to find a balance between policy expectations and daily classroom experiences. This study argues for an approach to diversity that is open to the many complex forms of diversity and that diversity be seen as an opportunity to recognize and respect differences and address the imbalances of power as these play out in the classroom in terms of - amongst others - race, language and religion.

The analysis of teachers' and learners' questionnaires revealed that both are aware of the interrelationship of language and culture and they they fully recognize the crucial role that culture plays in FLA course. Nevertheless, cultural component is still downplayed in the course of English language teaching. Teachers' questionnaire proved that many teachers ignore the most basic topics to teach; many of them for example consider nonverbal aspects of communication as secondary aspect in culture

teaching; yet these features have a considerable effect on the general understanding of what is being said especially that they differ across culture.

Teachers also ignore the basic and most useful techniques of teaching a foreign culture capsules and culture assimilators. They are not always responsible of such insufficient culture focus; they complained about the serious lack of necessary pedagogical means, particularly audio-visuals aids.

The analysis of learners' questionnaire revealed that learners have a positive attitude towards others' cultural differences and towards cultural content. They like and enjoy culture based lessons and activities, and they are eager and curious to learn more about the TC. They are also more active and dynamic when dealing with culture related issues inside the classroom. This confirms our hypothesis; when learners look positively at the others' differences and enjoy learning about others' culture. This would have a positive effect on their educational behavior in the classroom, with their teachers and foreign classmates

In view of covering of a wide area in culture teaching and learning, it can be concluded that, hopefully this study has allowed its aims and hence may help to provide people of interest with powerful insights about the situation diverse cultures in the Algerian FLA classrooms. It is also hoped that further research will be broaden about this theme in order to better the classroom atmosphere in the FLA classrooms.

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Appendix I

Teachers' Questionnaire

I am conducting a research for my master thesis on the importance of integrating culture teaching in the foreign language acquisition classrooms with diverse cultural backgrounds, this questionnaire is meant to answer some important questions. The information you provide will remain anonymous and contribute to the achievement of research objectives.

Thank you very much for your collaboration.

Guideline: For each item, please tick the right box or fill in the space provided with required information.

Section One: Personal Information

1**. Your Educational Degree:**

a. BA (Licence) ☐

b. MA (Magister, master) ☐

c. Other degrees/certificates. ☐

2**. Work Experience (how many years have you been teaching?)**

....

3**. Have you ever been abroad?**

a. Yes. ☐

b. No. ☐

4. **If your previous answer is yes, which countries did you visit?**

a. English speaking countries. ☐

b. Non English speaking countries. ☐

c. Both. ▭

5**. While training to be a teacher; did you have any cultural course?**

a. Yes. ▭

b. No. ▭

6**. If your previous answer is yes, what were the cultural aspects you were taught? (Please specify)**

....

Section Two: Teachers' Conception of Culture

7. In your opinion, what are the most basic aims of foreign language teaching?

....

8**. How would you define culture?**

a. The whole set of artistic achievements and activities: music, theatre, dancing, poetry...etc. ▭

b. The way of life common to a given group and which is generally illustrated by a set of norms and customs (type of food, clothing and ceremonies...) that distinguish one group from another. ▭

c. Culture is both a and b. ▭

d. Other (please specify)

....
....

9. Do you believe in the importance of integrating culture in language teaching classrooms?

a. Yes. ▭

b. No. ▭

Section three: Teacher's Practice of Culture

10**. How often do you give culture based activities, or lessons?**

a. Very often. (Almost in every lesson or once in a week) ▭

_____

b. Sometimes. (Once in a month) ☐

c. Rarely. (Once in three months) ☐

d. Never. ☐

11. **Your cultural teaching is more focused on:**

a. The way of life, family structure, and customs and traditions of the target country. ☐

b. Literary writings and other works of art. ☐

c. History ☐

d. Other (please specify) ....

12. **According to you, what are the most important cultural features that have to be taught? Grade each of the following items from 1 to 10 on the basis of their importance; 1 for the least important and 10 for the most important.**

a. history. ☐

b. Geography. ☐

c. literature. ☐

d. Family life. ☐

e. Customs and festivals. ☐

f. Norms of politeness and greeting. ☐

g. Educational system. ☐

h. Political system and political institutions. ☐

I. Idioms and proverbs. ☐

j. Nonverbal communication. ☐

k. Other (please specify) ……………………………………………….

13. What sources do you use in teaching culture to your learners? (you may tick more than one answer)

a. Handouts. ☐

b. Audio tapes. ▭

c. Video-tapes. ▭

d. Newspapers and magazines. ▭

e. The Internet. ▭

g. Other (please specify) ....

14. **Do you discuss with your learners the differences between their mother culture and the target culture?**

a. Yes. ▭

b. No. ▭

15. If your previous answer was YES, do you discuss those differences in terms of non-verbal communication? (Gestures, eye contact, personal space… etc.)

a. Yes. ▭

b. No. ▭

Section Four: Learners and Cultural Teaching

16. The learners are more dynamic:

a. In purely linguistic activities (grammar, vocabulary and pronunciation) ▭

b. In culture based activities (role plays, songs, …etc.) ▭

17. **How would you describe your learners" reactions to cultural differences?**

a. They accept and respect. ▭

b. They understand but do not accept. ▭

c. It is difficult for them to understand. ▭

d. They reject. ▭

e. Other. ▭ ....

18. Do you teach learners from different cultural backgrounds?

a. Yes. ▭

b. No. ☐

19. If yes how does it effect the progression of your course?

a. positively. (it helps). ☐

b. negatively. (it hinders the process). ☐

Appendix II

Learners' Questionnaire

I am conducting a research for my master thesis on the importance of integrating culture teaching in the foreign language acquisition classrooms with diverse cultural backgrounds, this questionnaire is meant to answer some important questions. The information you provide will remain anonymous and contribute to the achievement of research objectives.

Thank you very much for your collaboration.

Guideline: For each item, please rick the right box or fill in the space provided with required information.

Section One: Learners' Conception of Culture

1**. Your Educational Level:**

a. BA (Licence) ☐

b. MA (Magister, master) ☐

2. According to you the word culture refers to:

a. The whole set of artistic achievements and activities: art; music, theatre, dancing, poetry...etc. ☐

b. The way of life common to a given group, including their customs and traditions (type of food, clothing and ceremonies). ☐

c. Culture is both a and b. ☐

Section Two: Culture and Culture Learning

3. Does your teacher focus on the importance of learning culture alongside language?

a. Yes. ▱

b. No. ☐

4. Do you think learning culture is important in foreign language acquisition?

a. Yes. ▱

b. No. ☐

c. I don't know. ▱

5. how do you find learning a foreign culture?

a. Normal. ☐

b. Interesting. ▱

c. Not interesting. ▱

6. Inside the classroom you learn about the foreign culture using (feel free to select more than one item):

a. Handouts. ▱

b. Audio/Video tapes. ▱

c. Role plays. ☐

d. Newspapers and magazines. ▱

e. The internet. ▱

7. Do you try to learn about the foreign culture outside the classroom?

a. Yes. ▱

b. No. ☐

8. If your previous answer was Yes, what sources do you use in acquiring culture?

a. Books, Magazines, etc. ☐

b. TV, radio, etc. ☐

c. Internet. ☐

d. other (please specify) …………………………………………...

9. Do you have foreign classmates?

a. Yes. ☐

b. No. ☐

10. If your previous answer was Yes, do you try to learn more about their culture?

a. No. ☐

b. If yes, why?

    1. I find it interesting. ☐

    2. To avoid misunderstanding. ☐

11. Do you notice any difference from learning culture on your self ?

a. Yes. ☐

b. No. ☐

12. If your previous answer was Yes, in what way?

a. In the way I dress. ☐

b. In the way I interact. ☐

c. In my way of thinking. ☐

d. Other (please specify) …………………………………………….

Appendices

_____

Section Three: reserved for foreign students

13. Do you face problems when practicing your own culture?

a. Yes. ⬜

b. No. ⬜

- If yes mention some of these problems……………………….............

……………………………………………………………………………….

14. Does your culture helps or builds barriers between you and your teachers and classmates?

a. It helps. ⬜

b. It builds barriers. ⬜

15. Did learning about the Algerian culture helped you communicate more effectively inside the classroom?

a. Yes. ⬜

b. No. ⬜