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Investigating the Students' Attitudes towards the Role of the Civilisation Course in Raising their Cultural Awareness

The Case of Third Year LMD Students of English at the University of Mohammed

Seddik Ben Yahia, Jijel

Dissertation Submitted in Partial Fulfillment of the Requirements for a Master Degree in Didactic Studies

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Abstract

The present study aims at investigating the attitudes of third year students of English as a foreign language towards the role of the civilisation module in raising their cultural awareness. This investigation is grounded on the hypothesis that the failure of the Algerian university students of English in increasing their cultural awareness when studying civilisation is due mainly to their negative attitudes towards the civilisation module. To achieve the aim of this study, a questionnaire was handed to seventy (70) students enrolled in the department of English at Mohammed Seddik Ben Yahia University, Jijel. Contrary to the previous assumption, the findings of the present research revealed that a sweeping majority of students hold positive attitudes towards the civilisation course and that this latter helps in increasing their cultural awareness.

Dedication

To the people who believed in me, gave me invaluable advice, encouraged

and supported me consistently :

My beloved parents,

My one and only sister,

My cousin,

I dedicate this work

Rania

Dedication

I would like to dedicate this work to:

The fountain of patience, optimism and hope to each of the following in the presence of god and this

*Messenger my **mother** dear*
*The big heat my dear **father***

*My beloved **sisters** & **brothers***
*My lovely **nieces** & **nephews***

*My work-partner **Rania***
*Taste of the most beautiful moment with my **friends***

*To me **&** to my special one…*

Hidaya

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List of Abbreviations and Symbols

LMD	Licence / Master / Doctorate
EFL	English as a foreign language
Q	Question
%	Percentage
N	Number
U.S.A	United states of America
MPs	parlimant members

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General Introduction

1. Statement of the Problem

Nowadays, researchers recognise that language cannot be separated from its culture. Language is seen as a bridge to achieve not only effective communication but also to learn about its culture. That is, culture is ingrained in the language that it belongs to; and it demonstrates the common values of its people. Similarly, language reflects the reality, experiences, and the backgrounds of the people who speak it. Within the context of foreign language education scholars have come to realise that students cannot fully acquire a foreign language without immersing deeply into it and getting an in-depth look into its culture. This means, that students ought to go beyond the confines of their native culture in order to acquire the language that they aim at; because almost each utterance has a cultural connotation.

Recently, many scholars and teachers consider that the didactic purpose for teaching English as a foreign language is not merely to develop the four skills; reading, speaking, listening, and writing, but rather its main purpose is the development of intercultural competence which in turn paves the way to the development of cultural awareness. This implies that the inclusion of culture within the context of language teaching is crucial.

The civilisation course is a good example of cultural content for it introduces learners to cultural information as well as historical facts which are key to raise students' cultural awareness. Interestingly, the civilisation course at the department of English at Mohammed Seddik Ben Yahia University, Jijel enables students to explore the American and British civilisations; which allegedly enriches their knowledge, broadens their perspectives about the world that they live in, and raises their awareness to cultural differences by laying bare every facet of the civilisation in question.

That being said, many Algerian students of English as a foreign language fail in acquiring cultural awareness despite being exposed to foreign civilisations. To add up,

information about the scores of third year university students of English (in the first semester of the school year 2018/2019) in the civilisation module has been provided by their lecturer Dr. Izzeddine Fanit (a teacher of civilisation at the department of English at the university of Mohammed Seddik Ben Yahia, Jijel). He stated that out of 265 students; 29 students scored 0/20, while 23 students obtained more than the average 10/20; and the success rate of the total number of the students is nine per cent (9%). As far as these students are concerned, their low scores allude to the possibility of them having unfavourable attitudes towards the civilisation course and it can also be concluded that they failed in acquiring cultural awareness. This suggests that the mere exposure to cultural content does not necessarily smooth the path to the development of cultural awareness. To put it another way, learners who have negative attitudes towards the civilisation course find it difficult to acquire cultural awareness. That is, holding negative attitudes towards the civilisation course can be problematic.

For that reason, it is necessary for learners to perceive the civilisation module in a positive way; by putting in mind its considerable objectives and being more open to the information that it has to offer, so as to dive in the civilisation module with a favourable attitude.

2. Aim of the Study

Based on the problem stated above, the present study aims at exploring the Algerian students' attitudes towards the civilisation course and its role in raising their cultural awareness.

3. Research Questions

The present research seeks to answer the following questions:

1. Do Algerian students of English as a foreign language hold positive or negative attitudes towards the civilisation module?

2. Are Algerian students of English as a foreign language interested in learning about foreign cultures (American & British cultures)?

3. Is the development of cultural awareness dependent on the students' attitudes?

4. Research Hypothesis

Taking into account the above-mentioned questions, this study seeks to examine the following hypothesis:

Failure of the Algerian university students of English in developing cultural awareness when studying civilisation is due mainly to their negative attitudes towards the civilisation module.

5. Methodology of Research

In order to test the hypothesis, quantitative data are stemmed from a questionnaire which is an adequate tool to gather information on phenomena like attitudes. The questionnaire used in this study is made-up of closed-ended questions and is administered to a sample of third year university students of English. The sample is chosen on a random basis and it includes 70 students. The questionnaire is used with the aim to get a deep understanding of their attitudes towards the civilisation module.

6. Structure of the Dissertation

The present research is divided into two chapters. The first one is theoretical and includes two main sections. The first section provides information about civilisation and the civilisation module within the context of foreign language teaching while the second section focuses on cultural awareness in the same context. The second chapter, the analytical part of this research, is devoted to a description of the methodology, an analysis of the findings, and a discussion followed-up by a conclusion.

Chapter One: Civilisation and Cultural Awareness

Introduction

The present chapter deals with the civilisation module in foreign language learning and teaching. It provides a definition of the term 'civilisation', then it describes the civilisation module in the foreign language department, it also provides the syllabus of the civilisation course at the department of English at Mohammed Seddik Ben Yahia University, Jijel, afterwards it sheds light on some of the approaches that can be adopted to teach civilisation effectively. The chapter also explains the term 'culture' from different perspectives, then it highlights the importance of integrating both of culture and language within the field of foreign language teaching and backs it up with an explanation of the intercultural communicative approach which opened the road to that integration. Moreover, it deals with cultural awareness, highlights its importance, and provides some of the methods that can be used inside the classroom in order to transmit cultural information. This chapter concludes with introducing some techniques that can be adopted inside the classroom to raise students' cultural awareness.

1.1 Definition of civilisation

The term civilisation is ancient and has been defined and interpreted in many ways. Hence, there is no general consensus on its definition among scholars. Sometimes, civilisation is used synonymously with the term culture. By way of example, Bagby (1963) stated that civilisation ought to do with "the culture of cities" (p. 162). To add up, this notion is frequently used to denote politics and history of a certain society for civilisation includes many aspects of life such as: politics, history, life-style, education, religion, customs, social stratifications, buildings, art …etc., (Wilkinson, p. 2). According to Kroeber and Kluckhohn (1952) the concept of civilisation is ancient and can be found in the Latin language. Accordingly, it is

derived from a cluster of Latin words **civilis** which means 'citizen' and **civitas** which refers to 'a city or state in which citizens live'.

However, Kroeber and Kluckhohn asserted that this term is "probably French and derived from the verb 'civiliser', meaning to achieve or impart refined manners, urbanization and improvement" (as cited in Mehdaoui, 2013, p. 12). In this regard, a civilisation can be discerned based on certain characteristics that make it civilised. For instance, it comprises many organisations that are connected to each other in complicated ways (Wilinkson). Also, a civilised society is one that the terms excellence, power, knowledgeable, impressive, and showing good qualities can be attributed to it (Mill, 1836).

Another definition of civilisation is that it comprises the way of thinking, the set of beliefs, or the way of life of certain people (Kroeber 1973).Furthermore, Kroeber points out that it includes a huge number of ethnic groups or people with various customs, habits, languages, and even distinct religions. Meaning, it combines many cultural elements that are related to each other. These elements are not only what makes up a civilisation, but also are what distinguishes one civilisation from another on a multiplicity of cultures. To put it simply,

Civilisation is the larger unit from which cultures derive and into which they are subsumed. In this connection, special attention must be paid to the fact that civilisation in its current usage often denotes a historical-cultural entity or an aggregation of people or ethnic groups. (Wei 2011, para. 5)

This means that the notion of 'civilisation' is an umbrella term that comprises many distinct cultures which in turn combines different heterogeneous groups. Moreover, scholars tend to link the term   civilisation to culture in the sense that, civilisation displays every facet of a culture. Hence, it depicts the different social, economic, and political groups and organisations that can be found in a society (Winthrop, 1991, as cited in Baldwin et al., 2005).

In a nutshell, the concept of civilisation is vast and rich since it represents a society's historical facts from the dawn of time until the present time, it describes the different groups and organisations within a society be them similar or dissimilar, the ideologies that are particular to certain people (e.g. political ideologies), and every artefact that can symbolise the civilisation in question.

1.2 Teaching Civilisation in the EFL Departments

The English language today has a great importance for it is a universal language, with the increasing number of partly people who are interested in acquiring the language and mainly speakers of English as a second or foreign language. This helps in the process of its continuing spread (Graddol, 1997), "any literate, educated person on the face of the globe is deprived, if he does not know English" (Burchfield, 1986, p 160). This is why nowadays; All the Algerian universities have an English department simply because English is considered as a window on other cultures and civilizations.

At the present time, interculturality has a great importance in reaching lasting relationships between civilisations that coexist in this world. In this vein, many countries including Algeria regard the teaching of culture as a passing-bridge to the enhancement of students' intercultural skills. To add up, the programme of civilisation at the EFL department is considered as one of the principle sources of teaching and learning a language and its culture because it helps students grasp the different components of foreign cultures whilst learning the target language.

To put it clearly, the civilisation course helps students improve their English language skills; ranging from writing, listening, speaking, and reading. For example, it betters their vocabulary, allows them to learn new concepts which in turn enable them to write longer and richer texts, and subsequently use the vocabulary and concepts that they have learnt in their

discussions inside the classroom…etc. Furthermore, civilisation facilitates the comprehension of the cultural, historical and social phenomena of the people that they are studying about inside the classroom which in turn helps them increase their cultural awareness, for it is a commonly agreed upon fact that students of a foreign language cannot learn the language without having some knowledge about the country that gave birth to this language.

In addition to what precedes, the English department in the Algerian universities deem that the teaching of civilisation focuses greatly on the 'historical facts' rather than exploring the main 'cultural aspects' that belong to the civilisation in question. This is based on the belief that "one can understand the culture of certain people through the study of their history". Hence, teachers neglect the teaching of civilisation as a cultural subject, especially when the teachers themselves are not specialized in teaching history and this is what often leads to a misunderstanding because any country could be stereotyped by others. For example, many EFL students consider Britain as a country of monarchy, castles, quaint behaviour and arrogant people… etc., (Mehdaoui, 2015).

Be that as it may, it is always possible to convey the most important cultural elements to EFL students by adopting the approaches of teaching civilisation that are suitable to their levels. Hence, to make the conveyance of cultural aspects and the increasement of cultural awareness as fundamental goals of the civilisation course (Totten& Feinberg, 2016).

Algerian students of English as a foreign language start tackling civilisation in their freshman year until they are third year students. Besides, when they finally reach the third year, the civilisation module is given a considerable importance. Thereby, a high coefficient is attributed to it.

1.3 The Civilasation Course at the English Department at University of Jijel

The content of the civilisation module for the third year students in the EFL department at Jijel University consists of an overview of the British and American history and their cultures. It offers information on the main aspects of life (culture, society, politics…) with historical background. The course is intended to make students aware of the cultural, historical and social phenomena of these people. For that reason, the curriculum is divided into two semesters: the first one deals with the American civilisation and the second one is concerned with the British civilisation.

The tables below display the titles of American and British civilisation list of reports made by Dr. Izzeddine FANIT (a teacher of the civilisation module of third year students at university of Jijel). The titles in this list are intended to be presented by third year students during the Workshop sessions and they are chronologically ordered to facilitate the students' recognition and assimilation of information. Each week the time allocated for presentations is around 30 minutes each and the rest 20 minutes are devoted mainly for discussion. In the first place, the teacher asks the presenters some questions about the content of the presentations and points out to the missing information that they may have not included in their presentations with the aim of evaluating their understanding. Once they have finished, he asks the rest of the students some questions that are mainly related to the topic presented by their classmates with the intent to open the door for discussion and to make everyone engaged in the lesson.

1.3.1 The Syllabus of American Civilisation Course

N	Titles	Lectures	
1	An Introduction to American Studies	The U.S.A Flag, Map, Key concepts…	
2	The Birth of Nation	American Exceptionalism	
		Thomas Paine and the birth of nation	
		Background	
		The Age of Enlightenment	The first Foundation of the Enlightenment
			John Locke (1632-1704)
			The two Treatises on Government 1689
			Charles De Montesquieu (1689-1755)
			The System of Checks and Balances
		Representation of the Enlightenment in the Founding Documents of the U.S.A	The Declaration of Independence 1776
			The Articles of Confederation 1777
			The Constitution 1787
			The Bill of Rights 1789
3	The Government of the United States	The Constitutional Convention of 1787	
		A Government Through Compromise	Representation
			Slavery in the Constitutional convention
			The Three-Fifth Compromise
			The Bill of Rights
		The Three Branches of the Government	The Legislative branch
			The Executive branch
			The Judicial branch
4	Political Parties in the U.S.A	The two party System	
		The Republican Party	
		The Democratic Party	

1.3.2 The Syllabus of the American Civilisation Workshop Session

The workshop sessions take twelve (12) weeks to complete during the first semester and each student is required to present a topic about the US from the list that is displayed below:

List of Reports

N	Report Title	Students	Week
1	The Thirteen Colonies 1675-1763		1
2	The American Revolution 1765-1783		1
3	The Constitution 1783-1789		2
4	The First President Elected: George Washington 1789		2
5	The First Bank Of The United States 1792		3
6	Louisiana purchase 1803		3
7	War of 1812		4
8	The Missouri Compromise 1820		4
9	The Monroe Doctrine 1823		5
10	The Nullification Crisis 1823-1833		5
11	The American Civil War 1861-1865		6
12	The American Ku Klux Klan		6
13	The First Transcontinental Railroad 1863-1869		7
14	The Reconstruction Era 1865-1877		7
15	The Gilded Age 1870-1900		8
16	The Progressive Movement 1890-1920		8
17	The US and World War I		9
18	The Roaring Twenties		9
19	The New Deal 1933-1938		10
20	The US and World War II 1941-1945		10
21	The Truman Doctrine 1947		11
22	The Marsha Plan 1947		11
23	The Cold War 1945-1990		12

1.3.3 The Syllabus of British Civilisation Course

N	Titles	Lectures	
1	**Introduction to the British civilization**	The British Islands	
		How was the Union formed?	
		The four countries of the Kingdom	
2	**Politics and government in UK**	introduction	
		The parliament	The main functions of the parliament
			The house of commons
			The house of lords
			The prime minister
		The Monarch and Parliament	The Queen in parliament
			The Queen and Prime minister
		Government versus parliament	What is a government
			Ministers and MPs
			Government's departments
		Political Parties and Elections	The labor party
			The conservative party
			The General Elections

1.3.4 The Syllabus of the British Civilisation Workshop Session

The workshop sessions of the second semester are concerned with the students' presentations about the British civilisation. These sessions they take five (5) weeks to be complete, and each student ought to present a topic from the list below:

List of Reports

N	Report Title	Student	Week
1	Acts of Union1707 between the parliaments of England and Scotland +Acts of Union 1801 between Great Britain and Ireland		1
2	The British Industrial Revolution 1760-1860		1
3	The United Kingdom in the Napoleonic Wars (1793-1815) and their impacts on Britain		2
4	Reform Act1832		2
5	The formation of the Chartist movement, demanding the right to vote for men over 21 years, annual parliamentary elections, the abolition of property qualifications for MPs, payment for MPS and vote by secret ballot: 1838		3
6	The formation of the Labour Party: 1900		3
7	Britain and the First World War: 1914-1918		4
8	Representation of the People Act 1918, giving the right to vote to women and removing property qualification for men +Representation of the People(Equal Franchise Act) 1828, lowering the voting age for women		4
9	The Irish War of Independence 1919-1921		5
10	The establishment of BBC: 1922		5
11	The United Kingdom General Strike: 1926		6
12	Britain and Second World War 1939-1945		6
13	The Foundation of a Welfare State 1945		7
14	The Suez Crisis: 1956		7

1.4 Approaches to Teaching Civilisation

1.4.1 The Content Language Integrated Learning Approach

One approach that can be adopted to teach the content of civilisation is the CLIL approach. CLIL stands for Content Language Integrated Learning; this means "teaching the content of curricular subjects through the medium of a non-native language "(p. 2). To put it simply, CLIL means transmitting information of a certain subject to learners with the aim of elucidating the topic in question and making them develop the foreign language skills at the same time.

According to Coyle (2005) it is helpful to take into account the 4Cs (dimensions) of CLIL which can underpin the lessons to teach. These 4Cs include:

► Content: That is the topic to be taught, it is also known as thematic learning.

►Communication: "It involves learners in language using in a way which is different from language learning lessons "(Coyle, 2005, para.) That is to say, learners will have to exchange information that is related to the content that they have been taught which will help them improve their language skills. By way of example, "the language of reasoning: to communicate why Britain and Egypt were important to Rome "(p. 3)

► Cognition: In order for this approach to be more functional, it must defy learners to form their own ideas and conclusions, meaning to be involved in "higher order reasoning skills "(Coyle, 2005, para,). For instance, "Which reasoning skills are demanded in the history lesson, e.g. hypothesising"(p.3).

►Culture: Exploring content by means of language is essential to promote cultural comprehension and raise cultural awareness. For example, « what are the cultural implications of the topic » (Coyle, 2005, para.).

To explain further, content language integrated learning can be used to teach a history lesson within the civilisation curriculum. In order to do so, teachers can take into consideration these elements:

1- Prior Knowledge: It is beneficial to introduce a lesson topic (e.g. a history topic) by activating learners' background knowledge i.e. by asking them what they might possibly know about the subject.

2- Input and Output: Teachers ought to decide on the means by which the information is going to be delivered. For instance, "will it be delivered orally, in writing, on paper, electronically? Is it for the whole class work, group or pair work? Will it include the use of source materials?"(p.5). They also need to decide on the output that learners will present.

3- Wait Time: This element suggests that teachers will have to wait for learners to process the content knowledge and form their own opinions about it before they give any feedback, particularly at the very beginning of a CLIL course so as to motivate learners to engage in the lessons.

4- Collaborative Tasks: These kinds of tasks engage students in composing theme related words and phrases as well as grammatical structures, it can be done through pairing up learners or through grouping them. These activities should promote the learning of the content lesson.

5- Cognitive Challenge: Because learners are in a classroom setting they need to express themselves using academic/ formal English. In the context of CLIL it can be challenging to do so, therefore, teachers can provide their learners with helpful activities to facilitate this process such as 'scaffolding' i.e. to write on the board the adequate language (phrases) to use so that learners will get used to it, this will prevent them from using unsuitable language.

6- Developing Thinking Skills: In CLIL context, learners will have to answer partly questions which require lower order thinking skills for instance, "when was the treaty signed and who signed it? "(p.11). and mainly those which require higher order thinking skills about the content that they have been taught for example, "how could the treaty have helped the countries which did not sign it? " (p.11)

 In conclusion, content integrated language learning not only unveils the facets of the target language and its rich culture and the history of its people but it is also very helpful in expanding learners' linguistic baggage as well as enhancing their interaction skills, it also forges their intercultural knowledge, and increases their cultural awareness (Klimova, 2012, p. 573).

1.4.2 The Thematic Approach

 The thematic approach aims at dividing an array of topics to be taught separately, these topics are common to a certain culture, such as "the art of living, rituals, beauty, religion,

education, intellectuality "(Ciornei & Tamaga, 2012, p. 1921). Therefore, the application of this approach consists in introducing certain themes which can be broadened later on to other topics or sub-themes. Thus, the classroom instruction in this context is organized around different themes and a variety of subjects (Brinton et al., 2001, as cited in Yang, 2009).

Moreover, Sjoquist (2006) asserts that in relation to the teaching of civilisation " the thematic approach focuses on cultural universality " (p.36). This implies that the thematic approach is founded on the idea that cultural prerequisites are allotted to all mankind. Hence, cultural elements are found in all societies (as cited in Elban, 2017, p. 124).

Furthermore, the topics which are taught following the thematic approach are not restricted to a period of time, rather they can be linked to the present time as well as the old times. To simplify it, the thematic approach is based on associating up-to-date knowledge with that of past or background knowledge (Ward, 2003, p. 3).

1.4.3 The Postholing Approach

The postholing approach means exploring the content of a course, an issue, or a particular subject thoughrouly. For instance, "important events, periods, persons, and ideas " (Keller, 1968, p. 156). To add up, when these subjects are being taught due regard is given to what is significant in the present. When adopting the postholing approach, educators can select a topic which they deem crucial and present it to their students in great detail. By way of example, in the course of the first semester " a teacher could post-hole the American Revolution and the Civil war " and in the course of the second semester " World War II, the Civil Rights Movement, or the Vietnam War" (Totten &Feinberg, 2016, p. 202).

This approach came as an alternative to covering various topics from the ancient times until the present at length (That is, the cover-all approach) which makes students unable to assimilate information (Keller, 1968, p. 156). In contrast, the postholing approach strengthens students' comprehension and boosts their motivation (Kerr, 2009, p. 303).

Section Two: Cultural Awareness

1.1 Definition of Culture

Culture is an ambiguous concept and its fundamental idea goes back to the dawn of time. Hence, it "can be found in the Bible, Homer, Hippocrates, Herodotus, and Chinese scholars of the Han Dynasty" (Kroeber &Kluckhohn, 1952, as cited in Baldwin et al., 2005, p. ix). Still, culture lies at the core of lively academic debates and is prominent in numerous theoretical innovations (Baldwin et al., 2005).

In education culture is often described as follows; Learning a language to improve oneself through activities that enhance reasoning skills, awareness, problem-solving, and creative thinking (IAAM, 1929, as cited in Stern, 1983) as well as knowing the history of foreign societies, their ideologies, and their contributions to civilisation (Fife, 1331, as cited in Stern, 1983). Besides, culture is sometimes seen in form of specific courses "such as Civilisation in France, Landeskunde in Germany, and Civiltà in Italy. These courses emphasise the 'big c' elements of British and American culture—History, geography, institutions, literature, art, and music—and the way of life" (Tomalin & Stempleski, 2013, para.9).In this regard, it is associated with courses that introduce learners to/and highlight products and visible traits of people of a particular society.

To some language instructors culture means expanding the range of language teaching. That is, including literary texts, geography, historical knowledge, as well as the history of ideologies of foreign nations. For instance, "to study the Elizabethan Age and to treat Shakespeare as an example of a new form of Renaissance drama, or to study Milton as the poet of Puritan idealism" (Stern1983, p.248) this was also known as the study of human ideas over time.

Although it is vague, culture is a primordial notion to many fields of study such as "Philosophy, Linguistics, and Education as well as the more obvious Anthropology, Sociology, Literary, Media, and Cultural Studies" (Brooker, 2002, p. 60).

Moreover, there are many disputes under the umbrella term 'culture' which according to Raymond Williams (1958) only designates approaches and outcomes that a certain field came up with. Thus, it is better to be eclectic in order to choose the most adequate definition. In other words, the concept of 'culture' is multidisciplinary, in the sense that it is flexible in every context, and its definition in a certain area does not necessarily apply to another one. (O'Sullivan et al., 1983, p. 57, as cited in Baldwin et al., 2005).

Accordingly, Kroeber and Kluckhohn consecrated their 1952 book to examine the wide-ranging definitions of culture, breaking them up into six distinct clusters:

● Enumeratively descriptive (a list of the content of culture)

● Historical (emphasis on social heritage, tradition)

● Normative (focus on ideals or ideals plus behavior)

● Psychological (learning, habit, adjustment, problem-solving device)

● Structural (focus on the pattern or organization of culture)

● Genetic (symbols, ideas, artifacts). (as cited in Baldwin et al., 2005, p. 8)

1.2 The Importance of Integrating Language and Culture

Linguists such as Halliday claim that linguistic texts reflect social functions. That is, a combination of syntactics, semantics, and pragmatics through which the ideas that make up the social structures are embedded (Halliday, 1978, p. 139, as cited in Buttjes et al., 1991). Hence, language serves as an integration of both personally and socially lived through events and experiences (Buttjes et al., 1991). In other words, language mirrors morals, meanings, and events which are specific to a certain society (Byram&Sarries, 1991).

Moreover, Byram states that language is not merely a representation of cultural facts but "it is an integral part of that reality through which other parts are shaped and interpreted"(Buttjes et al., 1991, p. 18). Indeed, culture in language education is not an additional developed ability to the other four skills namely, listening, speaking, reading, and writing.

It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them.(Kramsch, 1993, p. 1)

That it to say, the didactic purpose for linking language and culture is to foster global awareness by means of a cultural input (Buttjes et al., 1991). Similarly, Kramsch (1993) reports that its didactic aim is to overpass looking at language as a set of structures, and to understand the historical backgrounds of people of that culture, "understanding their memories, understanding how they interpret history, and understanding how they imagine the future" (p.76). In fact, foreign language education requires both tutor and student to have an opinion about/ "and attitude towards cultures and societies, whether they are aware of it or not" (Byram&Sarries, 1991, p. 18).

1.2.1 Intercultural Communicative Competence

Although at the present time in foreign language education it is commonly accepted that integrating language and culture is effective to prepare learners to use the foreign language in intercultural contact situations, numerable teaching approaches and methods neglected the inevitable relationship between language and culture. The communicative approach is one of them as its main goal is to develop students' communicative competences. More precisely, to enable learners to communicate with native speakers appropriately whilst disregarding the cultural aspects of language (Ellis, 1996).

This led to the emergence of 'intercultural communicative competence' which according to Byram (1997) "requires certain attitudes, knowledge and skills, in addition to linguistic, sociolinguistic and discourse competence. The attitudes include curiosity and openness as well as readiness to see other cultures and the speaker's own without being judgmental"(as cited in Facchinetti, 2011, p. 242). Which means, people should be eager to learn, should tolerate, and be empathetic towards other cultures that are different from one's own.

Byram and Fleming (1998) also proclaim that "someone who has intercultural competence has knowledge of one, or preferably, more cultures and social identities, and has the capacity to discover and relate to new people from other contexts for which they have never been prepared directly"(as cited in Facchinetti, 2011, p.242). Meaning, an intercultural speaker is well informed about cultural differences and can connect with people who have different cultural backgrounds.

Interestingly, the achievement of a good interaction lies not in the exchange of information but in the capacity to both move away from and accept others' views on their own culture, "anticipating, and where possible resolving disfunctions in communiation and behavior" (Byram, 1997, as cited in Castro et al., 2004, p. 92). "The foreign language learner is now viewed as an 'intercultural speaker', someone who crosses frontiers, and who is to some extent a specialist in the transit of cultural property and symbolic views" (Byram&Zarate, 1997, p. 11 as cited in Castro et al., 2004, p. 92). To put it another way, intercultural communicative competence comprises communicative competenceas well as cultural awareness with the aim of addressing "the challenges imposed by today's globalizing information highway society" (Sercu, 2002, p. 61). Therefore it includes:

► Knowledge or 'savoir (s)' which stands for information about a certain culture. By way of example, "the words and gestures which people use, the behaviors they display, the

values they believe in, the symbols they cherish, etc" (Byram&Zarate, 1994, as cited in Sercu, 2002, p. 63).

► Skills or 'savoir- apprendre', 'savoir-comprendre', and 'savoir-faire'the former suggests the ability to learn about other cultures and understand cultural phenomena without being judgemental, the second implies the ability to analyse and connect different cultures, and the latter means "to take into account the specific cultural identity of one's interlocutor and to act in a respectful and cooperative way" (Sercu, 2002, p. 64).

► Attitudes which comprise 'savoir-être' and 'savoir-s'engager'. Savoir-être means to get rid of monocultural attitudes and to be able to keep a relationship between one's own culture and the foreign culture (Sercu, 2002, p. 63). Both savoir-être and savoir-s'engager go hand in hand with each other, and the latter means " a critical engagement with the foreign culture under consideration and one's own" (Byram, 1997:45, as cited in Sercu, 2002, p. 63).

To explain further, Byram suggests that 'intercultural communicative competence' combines these characteristics:

► Broad-mindedness and interest in foreign cultures

► Interpreting and relating the social customs and habits of the native and foreign cultures

► The capacity to apply cultural information in "authentic situations"

► The aptitude to think critically and assess "the cultural practices and products of" the native culture and the foreign one (Frank, 2013, p. 6).

In order to prepare students to be interculturally competent, it is primordial for teachers to introduce the notion of culture that perfectly mirrors the world they currently live in. Therefore, it is necessary to lay emphasis on the fact that no culture is homogenous. Accordingly, to make sure that learners acquire a good understanding of their native culture and the foreign culture, it

is essential to combine the insider and the outsider's views of that particular culture (Sercu, 2002).

Needless to say, within the field of language learning, intercultural communicative competence paved the way to the integration of language and culture.

1.3 Selecting Cultural Content

As stated by Sercu (2002) foreign language teachers are required to know why some cultural information is considered to be useful and meaningful to their students and why other information might not be. This can be determined by:

► Relevance for learners: To begin with, is primordial for teachers to choose topics which are adequate to the learner's level. Also, when deciding on what cultural contents to include in a course, the instructor ought to make sure that these "do not confirm already existing stereotypes", in the sense that the information displayed to the students should not be prejudicial (Sercu, 2002, p.68).

Furthermore, cultural contents need to be a crossing bridge for learners to reach cultural awareness. Hence, socio-cultural elements will have to lay emphasis on the dissimilarities between cultures "in interpersonal relationships, body language, visiting conventions, ritual behavior, etc. " (Sercu, 2002, p. 68).

► Representing cultures: In foreign language teaching the idea that 'culture' is static and passed on from one generation to another is generally agreed upon. Yet, it is a known fact that societies are ever-changing and consist of many heterogeneous groups. Therefore, it is necessary to elucidate these differences. For example, to lay bare "the fissures, inequalities, disagreements, cross-cutting influences, as well as the agreements and elements of stability that exist in and around all cultures"(Sercu, 2002, p. 68).

Besides introducing multiple standpoints of the foreign culture will evidently help students gain a deeper understanding of what cultures are, and raise their awareness about cultural differences.

To concretise the above, Jordan (1997, p.105) enumerates some helpful resources that can be used in a classroom setting:

- Newspapers: These include day-to day cultural information

- Videos: Which can be " a good visual source of cultural information"

- Discussions: Some topics are best understood when discussed with classmates and teachers.

- Role plays/Dramatisations

- And finally culture quizzes and tests.

1.4. Cultural Awareness

It can be asserted that foreign language education is mainly about providing insights into the culture that it belongs to. For acquiring only the four skills of English will not make students knowledgeable about the target culture. As a matter of fact, EFL instructors acknowledge the importance of including socio-cultural aspects into their courses (Palmer&Sharifan 2007, as cited in Frank, 2013). Hence, the commonly accepted goal of foreign language education is "to develop pupil's understanding of themselves and their own culture" (DES, 1990, as cited in Byram& Morgan, 1994, p.75). In other words, educators attempt to increase "learners' awareness of the fact that people speaking other languages may also organise and perceive the world in ways different from their own" (Secru, 2002, p.62).

The previously mentioned strand of thought leads to the notion of 'cultural awareness'. According to Stempleski andTomalin (1993) this notion is intertwined with learners' attitudes, they refer to cultural awareness as a " sensitivity to the impact of culturally induced behaviour on language use and communication" (para 1).

Therefore, cultural awareness comprises three main features:

► "Awareness of one's own culturally induced behavior

► Awareness of the culturally induced behaviour of others;

► Ability to explain one's own cultural standpoint" (Stempleski and Tomalin, 1993, para 1).

Interestingly, cultural awareness implies progressively improving one's ability to reflect on other cultures whilst being accepting, to grasp what your own and foreign cultures are about, and to show a favourable interest in the similarities and differences of cultures. This kind of understanding can " broaden the mind, increase tolerance and facilitate international communication" (Tomlinson, 2001, p.5, as cited in Saniei, 2012, p. 12). Indeed, raising cultural awareness means to increase attention, foster critical thinking skills about societal clichés, and to become more understanding and open-minded. So in that respect, moral values such as empathy, compassion, tolerance are given great importance. Thus, it gives a chance for rising above the limitations of language education.

Moreover, cultural awareness instruction ought to make "learners both ethnographers and informants" (Byram, 1991, p.25) which would help them acquire a viewpoint through looking for similarities and differences .By behaving as an ethnographer in a classroom setting, both instructor and learner would get an insight and an admiration for the intricacy and richness of cultural knowledge that can be found in people's daily intercommunications, all of which are not given much importance to (Krall & Gitlin, 1982).

Krall & Gitlin (1982) explain that:

Such awareness of others leads us back to ourselves and to comparisons of others' social and cultural heritage with our own. The ultimate outcome of understanding others' heritage is often a deeper understanding of self. Furthermore, understanding and assimilation of symbols,

mythology, or traditions of other cultures may enrich our interpretation and enhance acceptance of our own personal history. (p.362)

This means that when a person's awareness about cultural differences is raised, they not only become empathetic but also they become more educated, highly open to learn about cultures and tolerate diversity and differences.

1.4.1 Techniques to Raise Cultural Awareness

There is now a general consensus in foreign language teaching that the inclusion of cultural elements is a passing bridge to the enhancement and raising of cultural awareness. Nevertheless, a lot of EFL instructors did not go through a particular training in integrating cultural information, and there is no general agreement on how to do so (Byrnes 2008, as cited in Frank, 2013).

Be that is it may, Damen (1987) asserts that "there are almost as many ways to bring cultural instruction into the classroom" (p. 279)

One approach can be to use and adjust -in correspondence with the cultural information that is intended to be delivered- the" Michael Paige's dimensions of culture learning model". Paige assembles socio-cultural factors into these categories:

- "The self as cultural

- The elements of culture

- Intercultural phenomena (culture-general learning)

- Particular cultures (culture-specific learning)

- Acquiring strategies for culture learning" (Frank, 2013, p.2).

The Self as Cultural: This implies understanding one's own culture and how it has a great influence on their thoughts and behaviours in order to be able to compare and contrast with the foreign culture.

The Elements of Culture: These elements include "beliefs, values, customs, products, and the communication styles of a given culture or society" (Cohen et al. 2003, as cited in Frank, 2013, p.3).Thereby, some of these elements can be seen and some are hidden. Brooks (1968, 1997) refers to them as "'formal culture' (literature, fine arts, history, etc.) and 'deep culture' (patterns of social interactions, values, attitudes, etc.)" (as cited in Frank, 2013, p.4).

 Intercultural Phenomena: That is gradually accepting the differences of the foreign culture.

Particular Cultures: This means getting acquainted with the cultural background of a certain society. For instance, learning about "history, geography, and political systems" (Cohen et al. 2003, as cited in Frank, 2013).

Acquiring Strategies for Culture Learning: This dimension denotes that: It is necessary for language instructors to supply learners with varying opportunities to look into the foreign culture and compare it with their own in order to raise their awareness (Frank, 2013, p.4) .

By taking these categories into considerations, teachers can make students relate to the foreign culture, enhance their awareness of the numerous cultural dissimilarities, and better their 'intercultural communicative competence' (Byram 1997, as cited in Frank, 2013). Other techniques can also be used such as: task-based activities and problem solving, which as stated in the European Council (2001) and the American Standards for Foreign Language Learning (1996) can foster students' intercultural competences. This can be done through engaging students in research activities about a certain topic followed by a group discussion.

"Culture Capsules" is another technique developed by Taylor and Sorenson; it consists in finding the major differences between the native and the foreign culture. For instance, differences in the educational system, this technique would be effective if it is also concluded by a group discussion. (as cited in Mehdaoui, 2013, p. 30)

The above suggested activities imply that group discussions about cultural topics can be very beneficial in increasing learners' cultural awareness (Mehdaoui, 2013).

To add up, Tomlinson and Masuhara (2004) indicate that the fundamental objectives of a 'cultural awareness' approach are to "help learners to:

► Discover assumptions, values, and attitudes that underlie utterances and behaviours in other cultures

► Discover assumptions, values, and attitudes that underlie utterances and behaviours in their own cultures

► Notice implicit conflicts and analyze the causes

► Identify options for conflict solutions

► Try out options, observe the consequences, and take necessary measures

► Resist falling back on stereotyping and ethnocentrisms

► Develop sensitivity to cultures

► Develop empathy with other cultures

► Acquire cross-cultural skills

► Develop the ability to use language appropriately and effectively in various cultural contexts. (as cited in Saniei, p.13)

In conclusion, it is plainly demonstrated that the scope of foreign language instruction is widened and it goes without saying that omitting cultural information will unable students to attain cultural awareness, and thus, raising cultural awareness becomes one of the main goals of foreign language instruction.

Conclusion

The civilisation course is of crucial importance in the foreign language department mainly because it is a vehicle of historical background and cultural information. This transmission of cultural content can be best done when adopting a suitable approach to the type of content that is intended to be delivered as well as to the didactic situation. It is worth noting that civilisation is deeply intertwined with culture and that the both of them ought to be integrated in in the foreign language classroom so as to raise students' cultural awareness.

Chapter Two: Data Analysis and Results

Introduction

The present chapter focuses on describing how the investigation was conducted and discusses the findings from students' questionnaires. Hence, it clarifies thouroughly the research methodology through which this study was conducted. This chapter starts off with a restatement of the research hypothesis. Afterwards, it depicts the research instruments that were used to collect data as well as the population that was chosen. Subsequently, it sheds light on the procedures that were followed during the data collection phase, covering how the instruments were administered, and the conditions under which the measurements were taken. The chapter also provides a presentation of the findings and a discussion and interpretation in view of the previous research hypothesis.

3.1 Research Hypothesis

The research hypothesis is worth reiterating in this chapter for it facilitates the embarkment on the investigation. Bearing in mind the position of the civilisation course in the EFL program and the optimal role of students' positive attitudes in being a passing bridge to the development of cultural awareness, the research hypothesis goes like this:

Failure of the Algerian EFL students in developing cultural awareness when studying civilisation is due to their negative attitudes towards it.

3.1.1 Description of Students' Questionnaire

The research instrument that is used in this study in order to collect data anonymously is a questionnaire. The latter is mainly used to elicit data that are not easily observed namely, attitudes.

The questionnaire used in this investigation is a structured one and includes thirteen questions, all of which are closed ended ones, which in turn include: True-false items, multiple-choice items, and likert-scales. Through such questions the respondents are asked to tick the

answer choices that best reflect their attitudes and opinions towards the role of the civilisation module/course in increasing their cultural awareness.

The questionnaire is made-up of two sections. The first one is a combination of ten (10) questions which aim at determining whether the respondents' attitudes towards the civilisation module/ course are positive or negative. The second section is a follow up to the first one and is a combination of three (3) questions which aim at determining whether the civilisation module was of any help in increasing their cultural awareness or not and to which extent it can be helpful in doing so.

3.1.2 Administration of the Questionnaire

The questionnaire of the present research was distributed to a sample of students who were picked using the 'random sampling' procedure which consists in selecting members of the population to be part of the sample on a totally random basis. Hence, the participants have similar characteristics to the whole population and represent it perfectly.

The target population of this study includes two hundred and sixty five(265) students; all of them are third year LMD students of English at the department of English at Mohammed Seddik Ben Yahia University, Jijel. Seventy (70) students were included in this study by adopting random sampling. The reason behind choosing third (3rd) year students and not first (1st) or second (2nd) year students is the fact that third year students have been studying civilisation and have been exposed to English and its culture for a longer time than the previously mentioned levels. The participants were given sufficient time to answer all questions, they responded to the questionnaires that were distributed to them without showing any hesitance and all of them handed back the questionnaires on the spot right after they finished answering.

3.2.1 Data Analysis

Section one: The Civilisation Course

Question 1: What are your reasons for choosing to study English at university?

	To master the four skills	To learn history	To learn culture	Because of cultural differences	Other	Total
Students' numbers	25	7	13	7	18	70
Percentage	36%	10%	18%	10%	26%	100%

Table 1: Students' Reasons for Choosing to Study English

Students are required to give their reasons for choosing to study English. They were asked this question because the more students are interested in a field of study the better they perform and put in efforts to obtain the best results. The results showed that this question has divided the subjects into distinct categories for 36% admitted that they chose to study English in order to master the four skills, 26% identified other reasons, 18% answered to learn culture, 10% to learn history, and the remaining 10% because of cultural differences.

Graph 1:
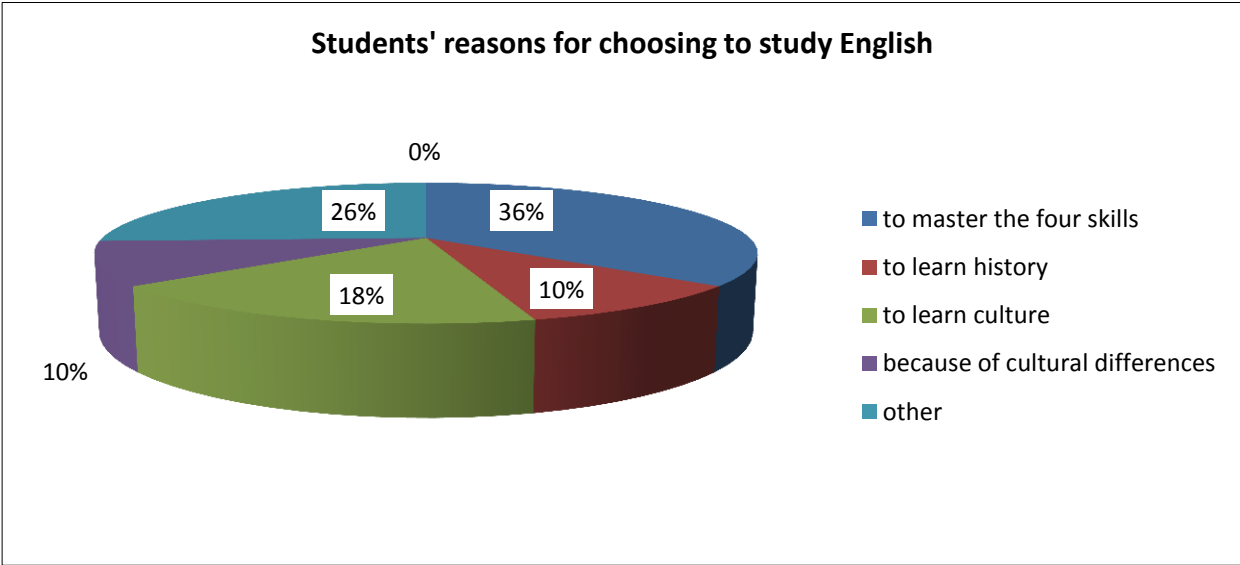
Question 2: What do you think about the amount of time that is allocated to study the civilisation module ?

	Sufficient	Insufficient	Total
Students' Numbers	34	36	70
Percentage	49%	51%	100%

Table 2: Students' Opinions about the Time that is Allocated to Study Civilisation

The second question deals with students' opinions about the time that is devoted to study the civilisation module. That is, whether they deem it sufficient or insufficient, if they deem it sufficient then they do not want to learn more than what they are already learning and vice versa. As it is plainly demonstrated in the table above, 49% think that it is sufficient, while 51% said that it is insufficient.

Graph 2:

Students' opinions about the time that is allocated to study civilisation

- Sufficient
- Insufficient
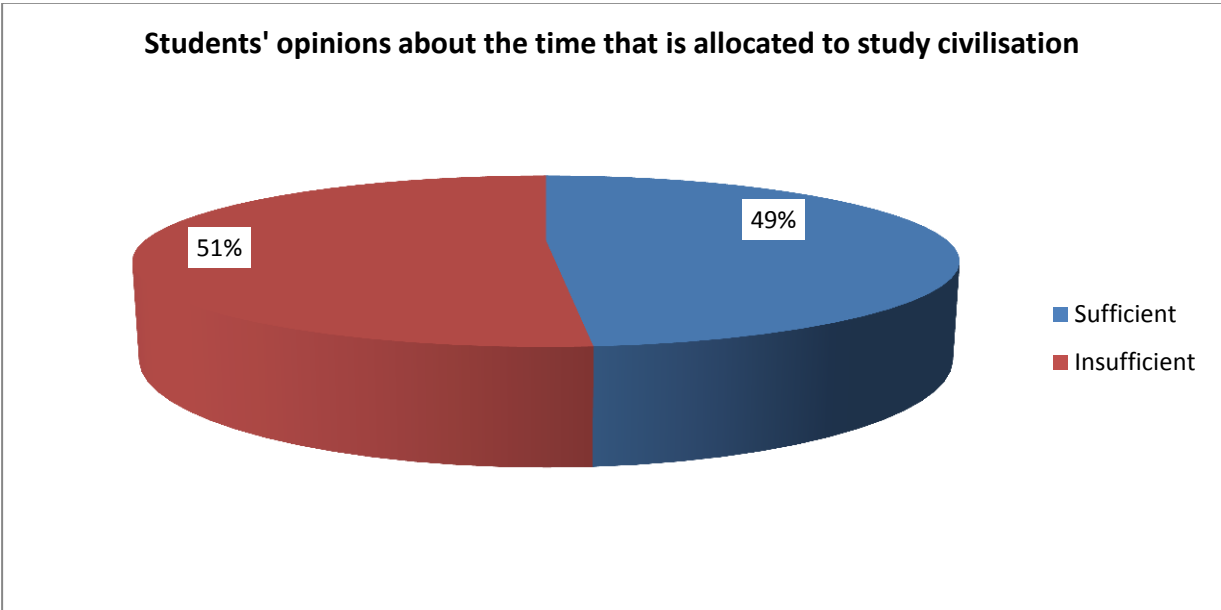
Question3: Do you enjoy the civilisation module?

	Yes	A little	Not at all	Total
Students' numbers	40	26	4	70
Percentage	57%	37%	6%	100%

Table 3: Students' Attitudes towards the Civilisation Module

The third question seeks to provide more information about students' attitudes towards the civilisation course. Thus, students are asked to say whether they find the civilisation module enjoyable or not. According to the results obtained 57% said 'yes' meaning they do enjoy the civilisation module. To add up, 37% said they enjoy it just a little and only a minority that represents 6% of the sample answered 'no' meaning they do not enjoy it.

Graph 3:
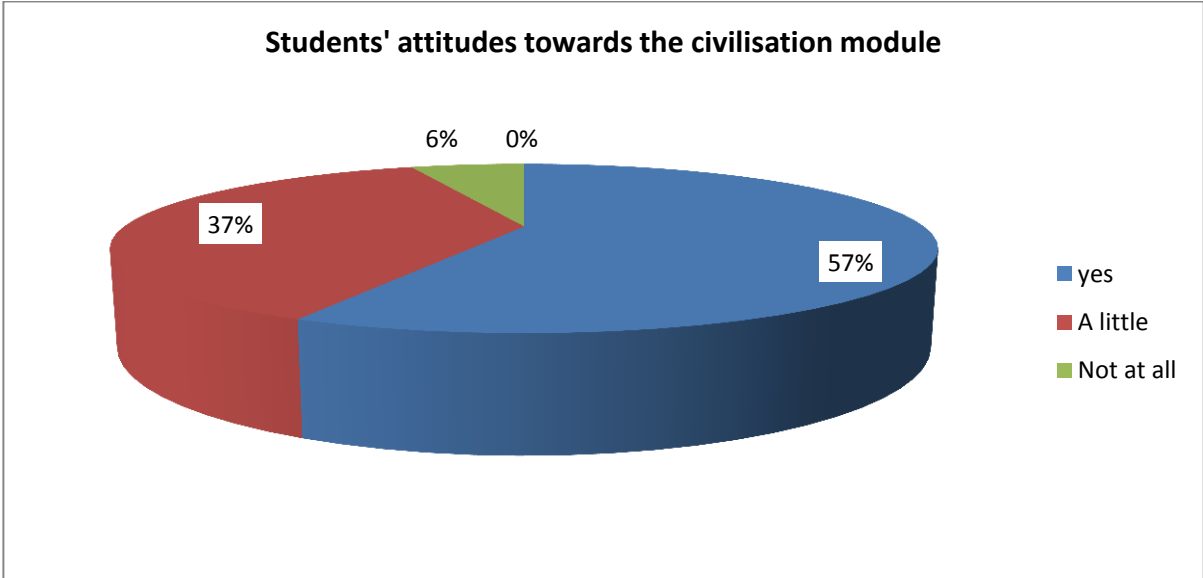
Question 4: If your previous option is (a) or (b) what are your preferences?

	British civilisation	**American civilisation**	**Both**	**None**	**Total**
Students' numbers	18	34	16	2	70
Percentage	26%	48%	23%	3%	100%

Table 4: Students' Preferences in the Civilisation Module

The fourth question gives deeper insights about students' attitudes towards the civilisation module and it rounds out the third one, in the sense that students who responded 'yes' or 'a little' in the third question are asked about their preferences in the fourth one. The findings show that 48% opted for American civilisation, 26% are leaning towards British civilisation, 23% selected both of them and only 3% have no preferences.

Graph 4:
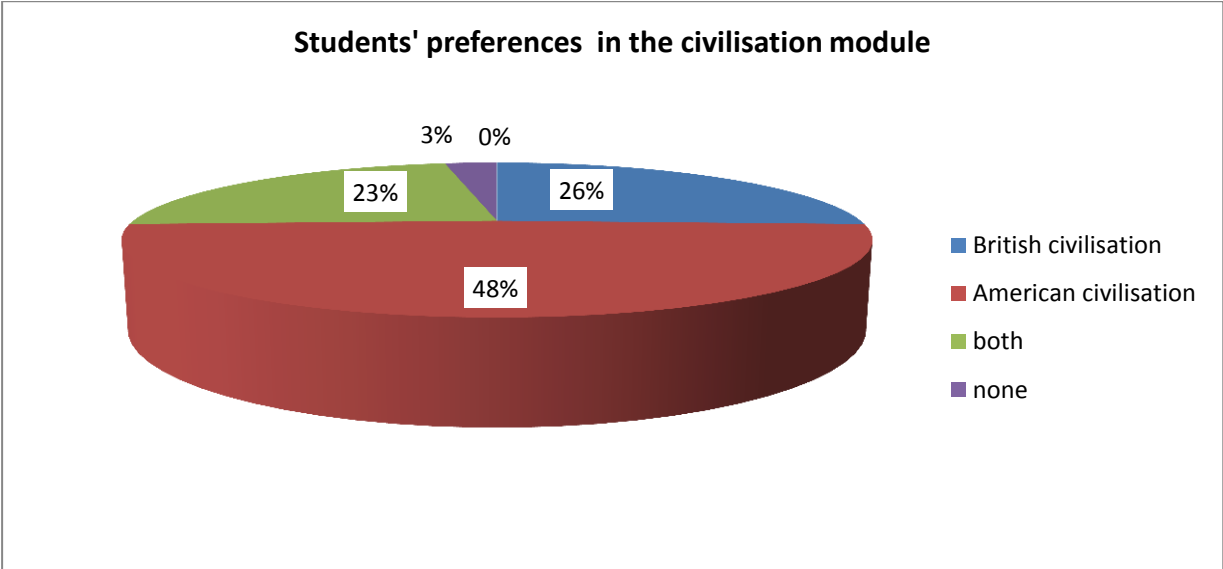
Question 5: If your option in question 3 is (c) why do you dislike the civilisation module? (you can choose more than one answer)

	Because of its contents	Because of time constraints	Because of a lack of the teaching materials	Because of the methods of teaching	Other	Total
Students' numbers	/	/	1	1	/	2
Percentage	/	/	1%	1%	/	2%

Table 5: Students' reasons for Disliking the Civilisation Module

This question aims to put to light students' viewpoints on the reasons for their lack of enjoyment of the civilisation module. Students who said previously that they do not enjoy the civilisation module are given a list of choices to select among them those which reflect their opinions. Only two respondents answered this question. So, as it is displayed in the table above 1% selected because of a lack of the teaching materials and 1% because of the methods of teaching.

Graph 5:
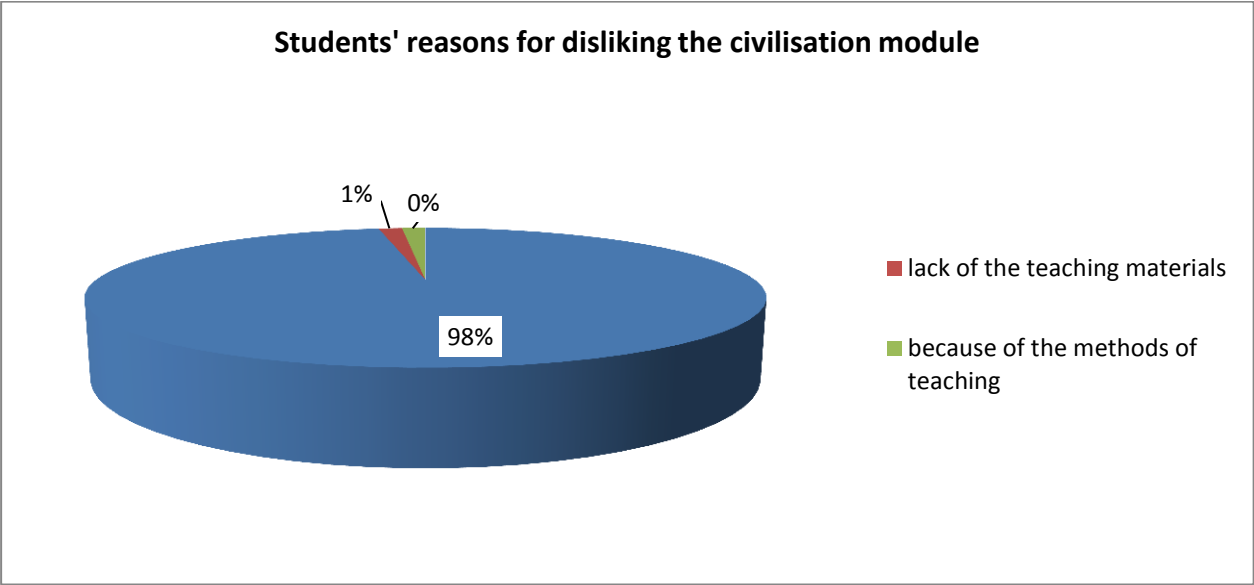
Question 6: What are the materials used in your civilisation session? (you can choose more than one answer)

	Audio tapes	**Visual aids**	**Literary texts**	**Chalk and board**	**Total**
Students' numbers	9	94	21	44	168
Percentage	5%	56%	13%	26%	100%

Table 6: The Teaching Materials Used in the Civilisation Session

In this question students are asked to make known the sources/ materials that are used in their civilisation session. As it is tabulated in the above table, 56% responded visual aids, 26% chalk and board, 13% literary texts, and 5% audio tapes. The respondents were given the choice to pick more than one answer, so the total number of answers is 168. The question was answered by all the respondents.

Graph 6:
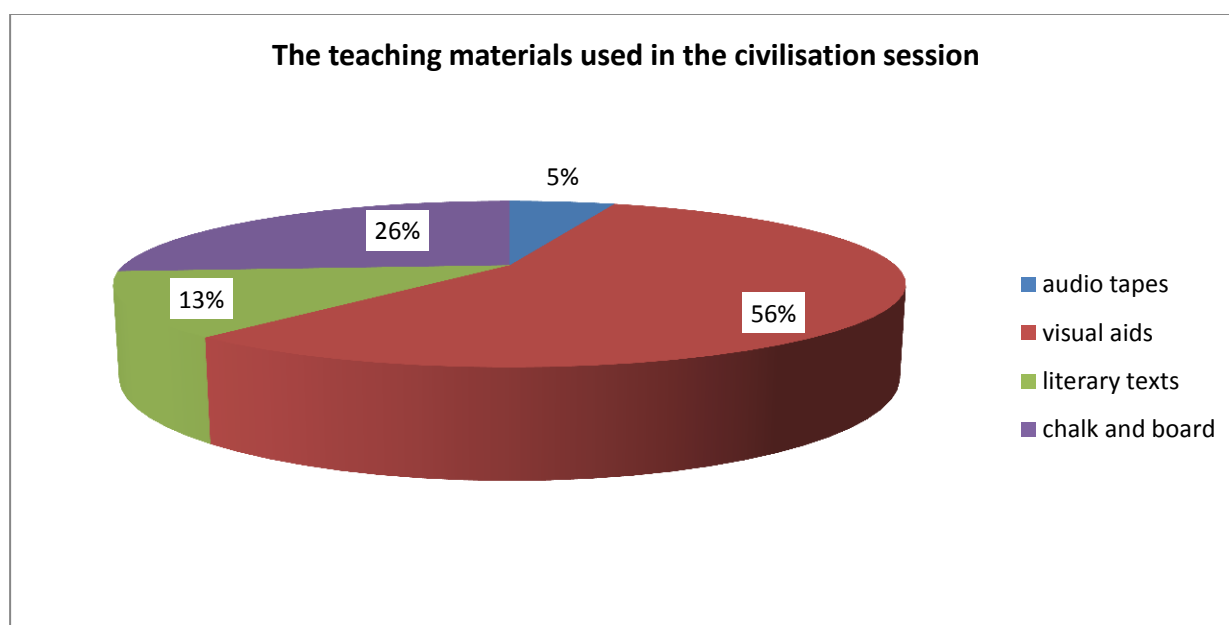
Question 7: Are the materials used in your civilisation session helpful in acquiring cultural information?

	Yes	No	Total
Students' numbers	57	13	70
Percentage	81%	19%	100%

Table 7: Students' Opinions about the Materials Used Inside the Classroom

The seventh question is complementing to the sixth one. Here students are required to say whether they judge the materials used inside the classroom helpful or not in acquiring cultural knowledge. The vast majority that is 81% opted for 'yes' they deem the materials helpful, whereas 19% said 'no' they are not helpful.

Graph 7:

Students opinions about the materials used inside the classroom
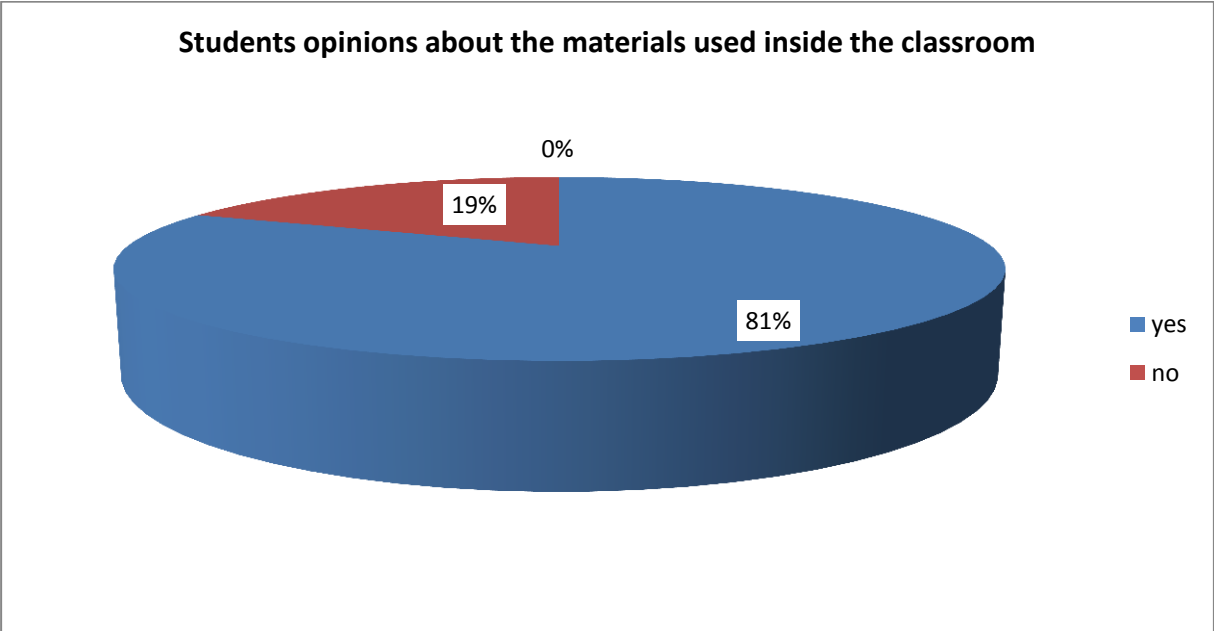
Question 8: Does the way of teaching civilisation help you in learning about foreign cultures ?

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Total
Students' numbers	1	2	23	38	6	70
Percentage	1%	3%	33%	54%	9%	100%

Table 8: Students' Views on the Way of Teaching Civilisation in helping them Acquire Cultural Information

The intent behind this question is to know students' views on the way of teaching civilisation in helping them acquire cultural information. The table below shows that 9% strongly agree with the statement that the way of teaching civilisation helps them in learning about foreign cultures, 54% (and that is the highest percentage) responded positively as well for they agreed, 33% were neutral, 3% responded negatively by ticking 'disagree', and 1% said that they strongly disagree.

Graph 8:

Students' Views on the Way of Teaching Civilisation in helping them Acquire Cultural Information
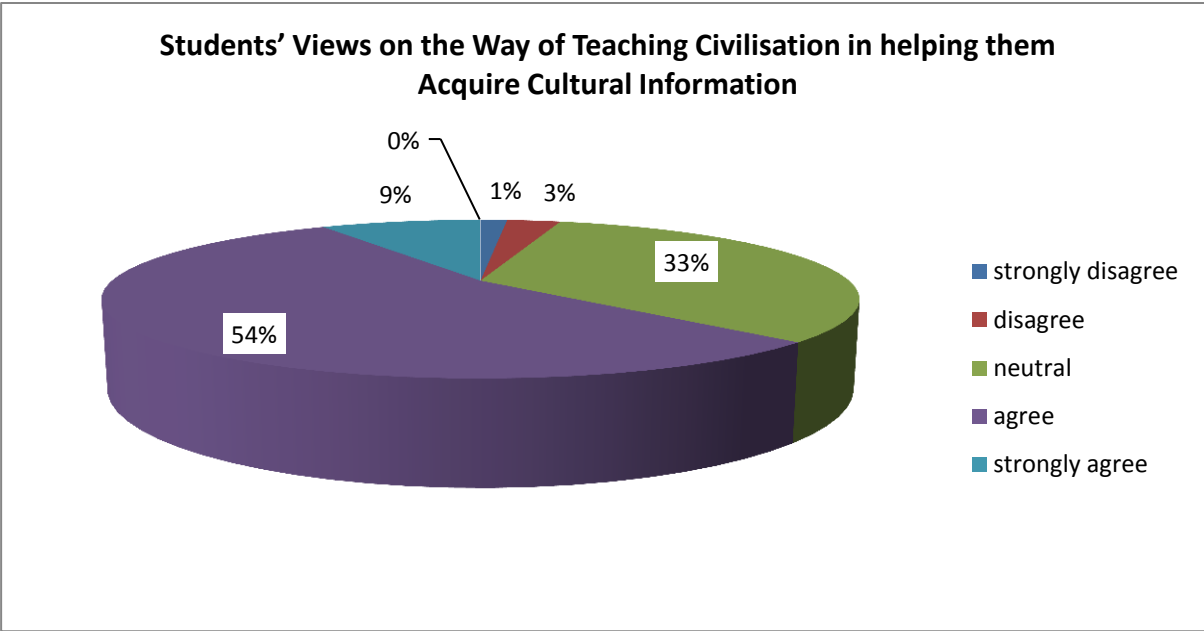
Question 9: How interested are you in learning about foreign cultures?

	Very interested	Somewhat interested	Not interested at all	Total
Number of answers	35	33	2	70
Percentage	50%	47%	3%	100%

Table 9: Students' Interest in Learning about Foreign Cultures

This question deals with students' attitudes towards foreign cultures and is designed to find out the extent to which students are interested in learning about other cultures. The results reveal that the highest portion of students (35 students) 50% are very interested in doing so, 47% are somewhat interested, and only a small portion (2 students) 3% selected not interested at all.

Graph 9:

Students' Interest in Learning about Foreign Cultures

3%   0%
47%
50%
■ Very interested
■ Somewhat interested
■ Not interested at all
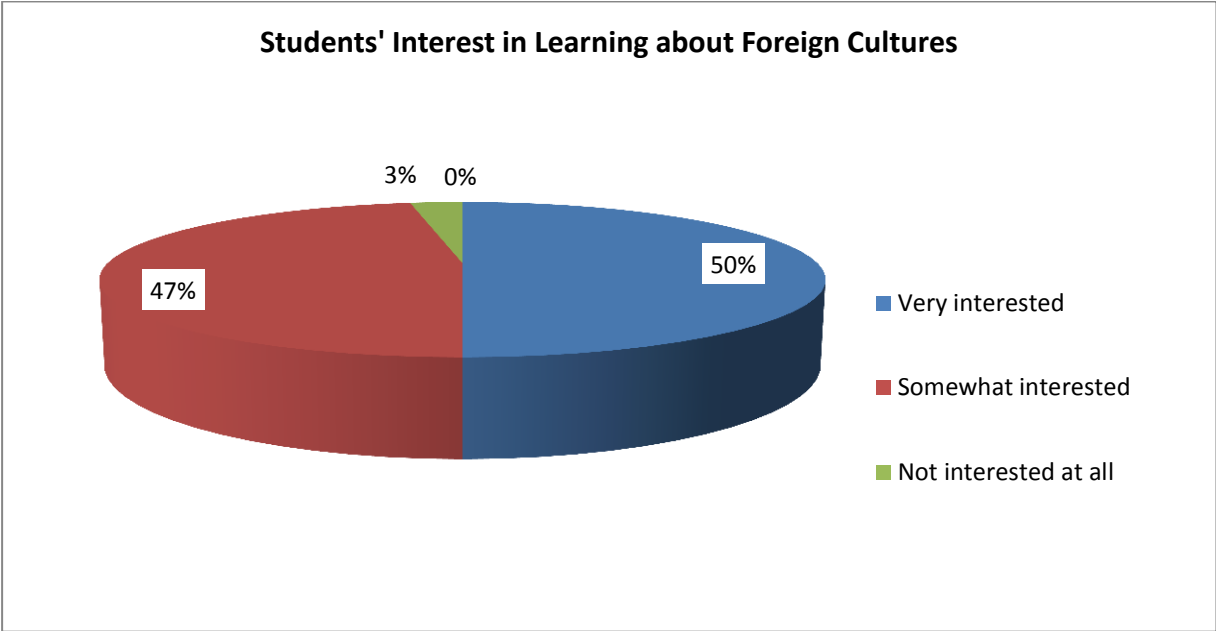
Question 10: Do you enjoy learning about different aspects of foreign cultures via:

- The Internet

- Television

- Documentaries

- Books

- Movies

- None of the above

	The Internet	Television	Documentaries	Books	Movies	None of the above	Total
Students' numbers	20	7	11	11	21	/	70
Percentage	28%	10%	16%	16%	30%	/	100%

Table 10: Learning about other Cultures via Different Resources

The present question has been designed to unveil and get a profound understanding of students' attitudes that they bear towards foreign cultures and to discern students who get some delight from learning about other cultures using a range of means which were listed below the question. 30% said that they watch movies, 28% selected the Internet, 16% for documentaries, 16% for books, and the remaining 10% ticked television.

Graph 10:

Learning about other Cultures via Different Resources
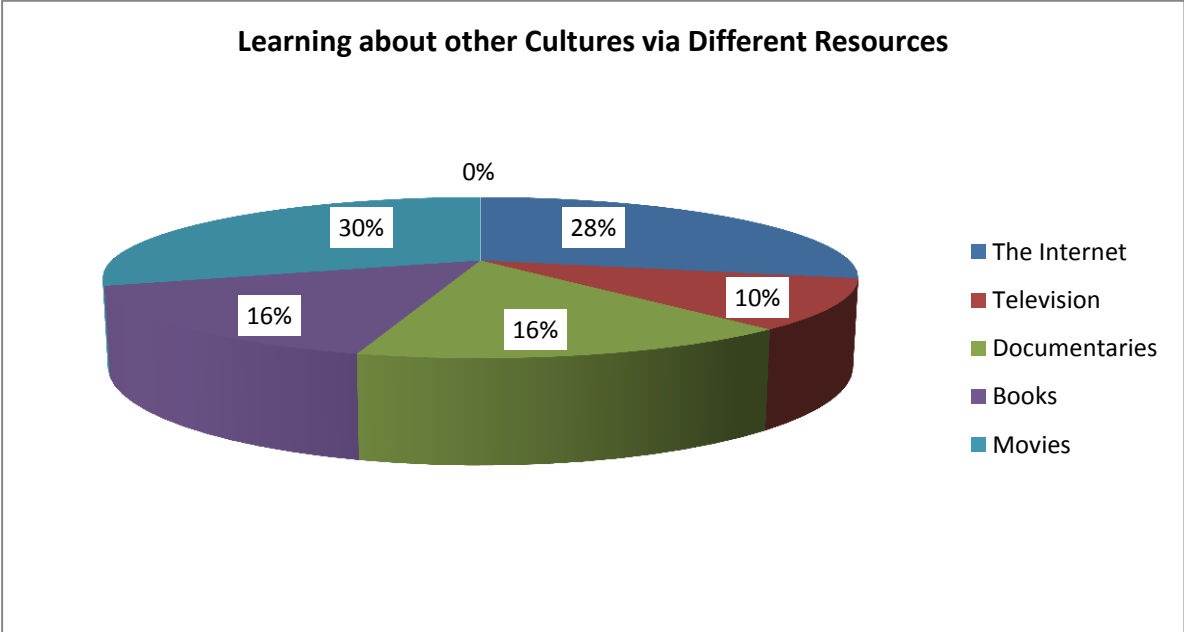
Section Two: Cultural Awareness

Question 11: The civilisation module has helped you increase your cultural awareness?

	Strongly disagree	**Disagree**	**Neutral**	**Agree**	**Strongly agree**	**Total**
Students' numbers	3	2	12	42	11	70
Percentage	4%	3%	17%	60%	16%	100%

Table 11: Students' Attitudes towards the Role of the Civilisation Module in Raising their Cultural Awareness

The purpose of this question is to determine students' attitudes towards the civilisation course in raising their cultural awareness. That is, whether they regard it as beneficial in making them culturally aware or not. Moreover, they were given a brief definition of cultural awareness so that they can answer appropriately.

60% responded positively by ticking 'agree', 16% said that they strongly agree, 17% were neutral, 4% selected strongly disagree, and 3% of the strongly disagree.

Graph 11:

Students' Attitudes towards the Role of the Civilisation Module in Raising their Cultural Awareness
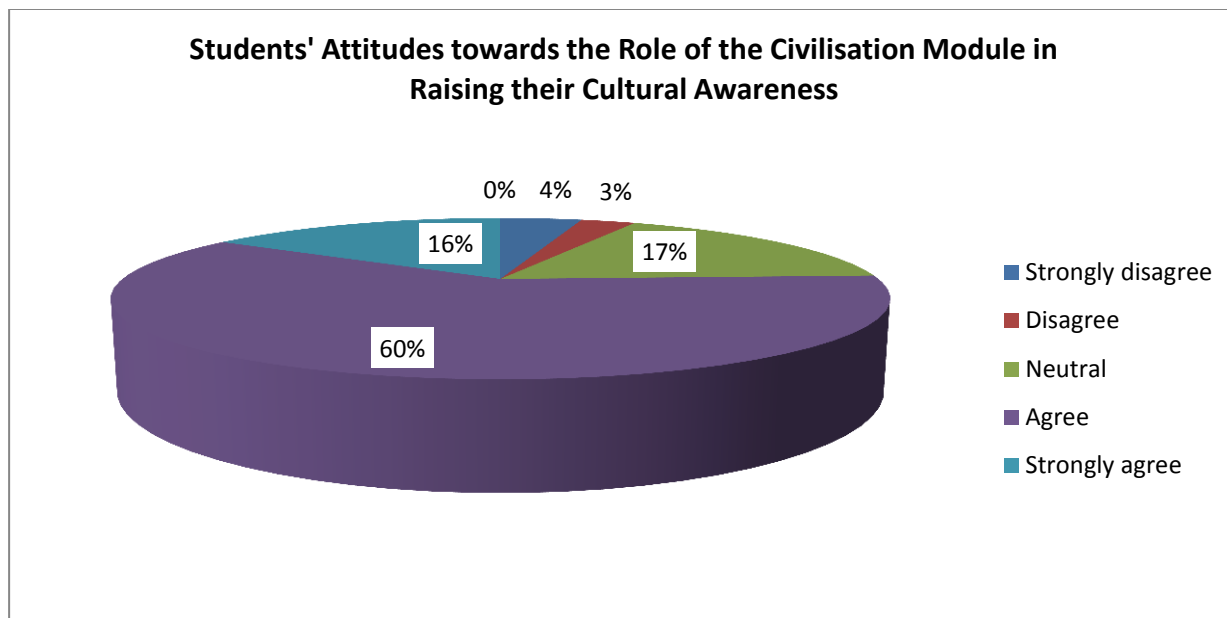
Question 12: How is the civilisation module helpful?

	It enriches your vocabulary	It makes you understand the history of British and American people	It makes you understand the culture of British and American people	It raises your awareness to cultural differences	It does all of the previous statements	Total
Students' numbers	7	15	7	14	27	70
Percentage	10%	21%	10%	20%	39%	100%

Table 12: Ways in which the Civilisation Module is Beneficial

The twelfth question seeks to elicit students' views on the objectives and goals of the civilisation module owing to the widely acknowledged idea that students do better when they have clear objectives behind studying a subject matter.

39% chose all of the statements that were proposed in the choices, 21% said that it makes them understand the history of British and American people, 20% said that it raises their awareness to cultural differences, 10% selected the statement that says it makes them understand the culture of British and American people, and the rest of the sample which represent 10% picked the first choice which states that the civilisation module enriches their vocabulary.

Graph 12:
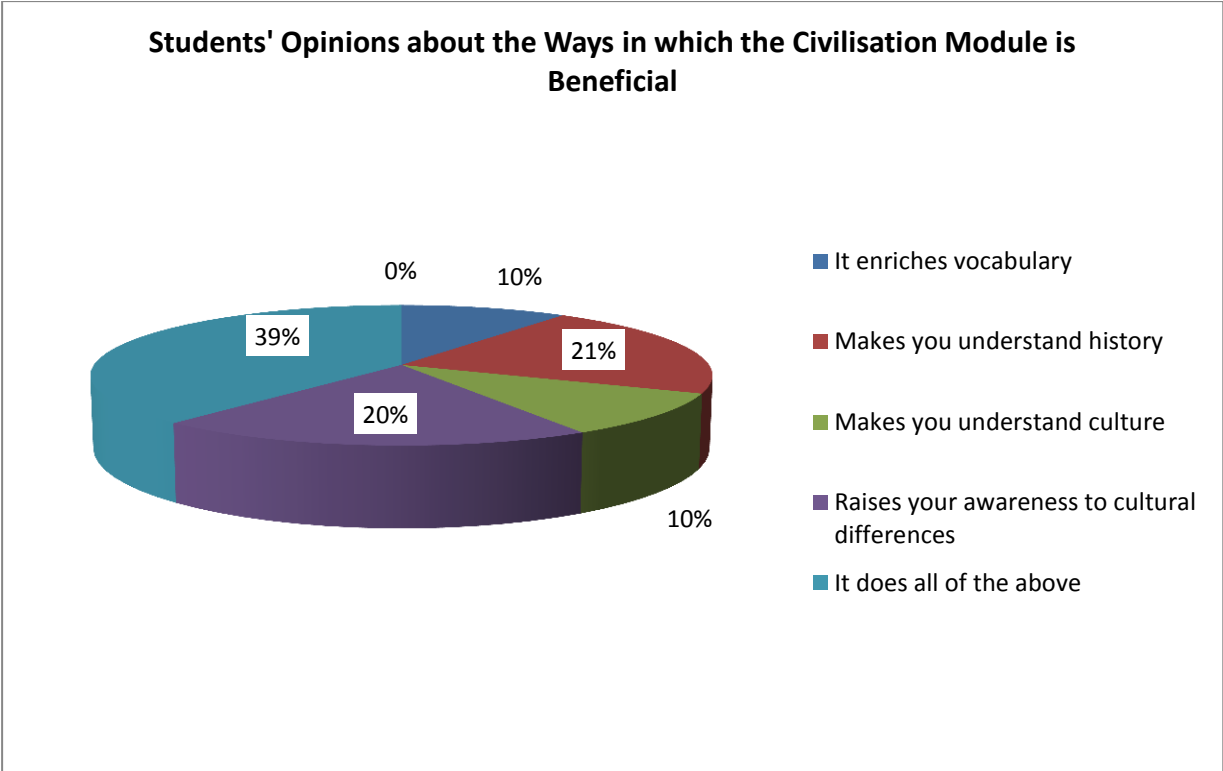
Question 13: To what extent did the civilisation module help you raise your cultural awareness?

	To a great extent	To a certain extent	To a very small extent	Total
Students' numbers	52	13	5	70
Percentage	74%	19%	7%	100%

Table 13: The Extent to which the Civilisation Module helped raise Students' cultural awareness

It is only natural that students' awareness about cultural differences can be raised when they are exposed to foreign civilisations and vice versa. In the last question, the respondents are required to indicate the extent to which the civilisation module has helped them in raising their cultural awareness. Thus, if they have noticed any progress throughout the school year they can respond positively if not they can select 'to a very small extent'. A sweeping majority that is 74% selected 'to a great extent', 19% chose to a certain extent, and only 7% responded 'to a very small extent'.

Graph 13:

The Extent to which the Civilisation Module helped raise Students' Cultural Awareness

- To a great extent
- To a certain extent
- To a very small extent
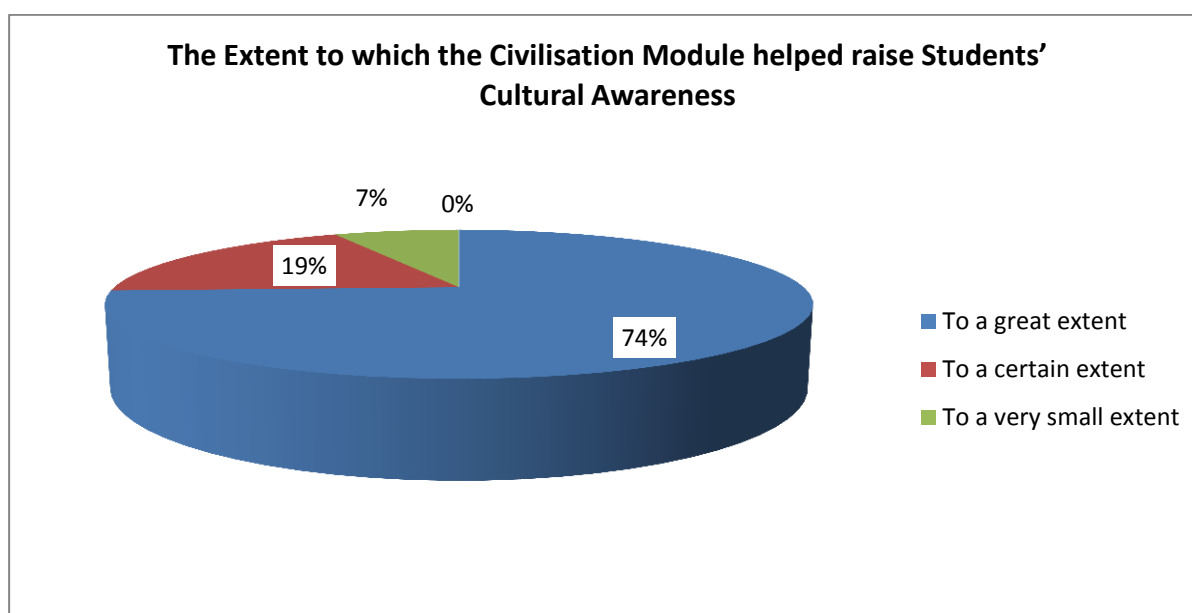
3.2.2 Discussion

Moving beyond the presentation of the results to tackle the evaluation of the respondents' answers whereby interpretations of the major findings and conclusions can be determined. The pivotal aim of this research is to detect if students' attitudes towards the role of the civilisation course are negative which prevents them from developing cultural awareness in the process of learning civilisation. However, it is plainly shown in the results above that students who hold positive attitudes towards the civilisation course outnumber those who bear negative attitudes.

Referring back to the first question, most respondents (36%) said that they registered in the field of English at university to master the four (4) skills. Be that as it may, one can conclude that this is the expectation that they have had when they first enrolled in an English domain three years ago. It is worth to note that out of seventy (70) students a great number opted for 'yes' when they were asked if they do enjoy civilisation or not. Therefore, their expectations as seniors did not prevent them from bearing positive attitudes towards the civilisation course as third year students. In addition, a major portion of the sample responded positively in both questions seven and eight (Q7) (Q8) stating that the materials used inside the classroom as well as the way of teaching civilisation help them in acquiring cultural information. Another important point which is note-worthy is the interest that the participants showed in learning about foreign cultures, for many of them said that they are interested in doing so (50% said that they are very interested, and 47% said that they are somewhat interested). Accordingly, these students selected different resources that they use outside the classroom to learn more about foreign cultures (American & British cultures).

Another essential conclusion that can be derived from question eleven (Q11) is that a sweeping majority of students said that they agree with the statement that the civilisation course helps in increasing cultural awareness. Question twelve (Q12) is a follow up to the previous

question and is a good example of how well students are acquainted with the objectives behind studying the civilisation module; all of them seem to have clear objectives in mind and many of them for they selected all options.

As it was hypothesised so far, this study rejects the hypothesis that students of English as a foreign language fail in acquiring cultural awareness when studying the civilisation course due to their negative attitudes towards it. It safe to say that EFL students hold positive attitudes towards the civilisation course and many of them consider the civilisation module as a bridge to cultural awareness.

Conclusion

In the light of the data elicited from the questionnaire, the hypothesis on which the present study if grounded was rejected. That is, students with positive attitudes towards the civilisation course outnumber those with negative attitudes. It is also found that their favourable attitudes and interest in civilisation and foreign cultures and the vast majority of students claimed that the civilisation module raised their cultural awareness. This requires some suggestions and recommendations for future research which will be presented in the ensuing paragraphs.

Recommendations for Future Research

Based on the findings of this research and the limitations that were encountered, recommendations for future research with the intent to avoid pitfalls are summarised in what follows:

►Carrying out a research with the aim of identifying the link between cultural awareness and the students' attitudes is recommended. On this account, using a questionnaire to collect data on their attitudes as well as a test in order to unveil the students' knowledge of the civilisation content can suit this research goal. Hence, the researcher can tell whether the development of cultural awareness is dependent on the students' attitudes or not.

►It is recommended to select a subset of the population on a random basis with the purpose of teaching them explicitly some cultural aspects of American and British civilisations. Before starting the lessons, the researcher can design a pre-test in which the students are asked about some aspects of culture relevant to the targeted lesson. Then, the researcher can give them the same test and check whether the scores really revealed a significance of the lesson in raising their cultural awareness. The purpose of carrying this study is to see whether teaching students about cultural aspects does increase their cultural awareness.

►It is also advisable to conduct an observation of the civilisation sessions and the students' behaviours with the intent to see whether the students are well-engaged in the civilisation lessons and whether these lessons help raise their cultural awareness. To this end, the researcher can use checklists to check whether certain behaviours are present or absent. The checklists can also comprise items to unveil many facts about the significance of the civilisation module in raising the students' cultural awareness. This can lead the inquirer to conclude whether students get some delight from the civilisation lessons and the extent to which the civilisation module plays a role in raising their cultural awareness.

General Conclusion

At the present time, it is generally recognised within the field of foreign language instruction that language and culture go hand in hand with each other. The acquisition of linguistic structures only is deemed insufficient; because learning a foreign language is all about broadening the students' perspectives about its culture in order to become inter-culturally competent. For that sake one of the main objectives of foreign language education is to raise students' cultural awareness. In this regard, the civilisation module is considered to be a rich vehicle of information; it encompasses key historical truths, valuable ideas, and the cultural aspects of the civilisations that it presents. That is, one of its main goals is to open the lenses of the students wide enough on the globe that they live in and hence raise their cultural awareness. Nevertheless, evidence has shown that despite being exposed to British and American civilisations Algerian students at the University of Mohammed Seddik Ben Yahia, Jijel obtained bad grades in the civilisation module in the first semester of the school year 2018/2019, which suggests that they failed in acquiring cultural awareness. In accordance with that, the assumption of this study is that Algerian university students of English as a foreign language hold negative attitudes towards the civilisation course.

The present study seeks to investigate the attitudes of third year students of the University of Mohammed Seddik Ben Yahia, Jijel towards the role of the civilisation course in increasing their cultural awareness. This research paper comprises two chapters, the first one is theoritical and includes two sections one devoted to civilisation, the purpose of this section is to elucidate the notion of 'civilisation', provide insights on the civilisation module in the EFL department in Algeria, and present some of the existing approaches that can be followed to teach the civilisation module efficiently. The second section is mainly concerned with cultural awareness in the context of language teaching. It provides various definitions of the term 'culture',

discusses the importance of combining culture and language in foreign language education and explores cultural awareness and the techniques that can be used in order to raise it.

The second chapter is the practical part in which one tool was used to collect data. The methodology that was used in this study is explained; the results obtained from the questionnaire (that was administred to a sample of third year students of English at Mohammed Seddik Ben Yahia university to investigate their attitudes towards the civilisation course) are analysed. Then, the chapter provides a discussion of the main findings followed-up by a conclusion.

The findings revealed that the vast majority of students hold positive attitudes towards the civilisation course. Accordingly, the students know the objectives of this course and consider it a booster of cultural awareness. Therefore, the hypothesis that EFL students fail in acquiring cultural awareness when learning civilisation due to their negative attitudes towards it is rejected.

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Questionnaire

Dear 3rd year EFL students,

I truly appreciate your participation in this survey, as it would help me collect data that is crucial to investigate your attitudes towards the civilisation course and its role in raising your cultural awareness. In order for the study to be reliable, please answer each question by ticking **ONLY ONE** '√' box that best reflects your opinions and/or attitudes.

Data would be treated anonymously.

Section One: The Civilisation Course

1. What are your reasons for choosing to study English at university?
    a.   To master the 4 skills   ☐
    b.   To learn history   ☐
    c.   To learn culture   ☐
    d.   Because of cultural differences   ☐
    e.   Other   ☐

2. What do you think about the amount of time that is spent to study the civilisation module?
    a. Sufficient   ☐
    b. Insufficient ☐

3. Do you enjoy the civilisation module?
    a. Yes   ☐
    b. A little   ☐
    c. Not at all ☐

4. If your previous option is (a) do you have a preference for:
    a. British civilisation ☐
    b. American civilisation ☐
    c. Both ☐

5. If your option in question 3 is (c) why do you dislike the civilisation module ?
    a. Because of its contents ☐
    b. Because of time constraints☐
    c. Because of a lack of the teaching materials ☐
    d. Because of the methods of teaching ☐
    e. Other ☐

6. What are the materials used in your civilisation session?
    a. Audio tapes ☐
    b. Visual aids ☐
    c. Literary texts ☐
    d. Chalk and board ☐

7. Are the materials used in your civilisation session helpful in acquiring cultural information ?
    a. Yes ☐
    b. No ☐

8. Does the way of teaching civilisation help you in learning foreign cultures(American and British cultures)?
    a. Strongly disagree ☐
    b. Disagree ☐
    c. Neutral ☐
    d. Agree ☐
    e. Strongly agree ☐

9. How interested are you in learning about foreign cultures (American & British cultures)?
    a. Very interested ☐
    b. Somewhat interested ☐
    c. Not interested at all ☐

10. Do you enjoy learning about different aspects of foreign cultures (American & British cultures) via:
    a. The Internet ☐
    b. Television☐
    c. Documentaries☐
    d. Books☐
    e. Movies☐
    f. None of the above ☐

Section Two: Cultural Awareness

11. Someone's cultural awareness means understanding the differences between themselves and people from other cultures, namely differences in attitudes, values, and cultural heritage.

The civilisation module has helped you increase your cultural awareness

    a. Strongly disagree ☐
    b. Disagree ☐
    c. Neutral ☐
    d. Agree ☐
    e. Strongly agree ☐

12. The civilisation module is helpful because:
    a. It enriches your vocabulary ☐
    b. It makes you understand the history of British and American people ☐
    c. It makes you understand the culture of British and American people ☐
    d. It raises your awareness to cultural differences ☐
    e. It does all of the above ☐

13. To what extent did the civilisation module help you raise your cultural awareness?
    a. To a great extent ☐
    b. To a certain extent ☐
    c. To a very small extent ☐

Thank you for taking the time to compete

This survey, your answers are truly valued.

Résumé

L'objectif de cette étude est de connaitre les attitudes des étudiants de troisième année anglais envers le module de civilisation et le rôle que ce dernier joue dans le développement d'une conscience culturelle. Cette recherche est fondée sur l'hypothèse qui stipule que l'échec des étudiants Algériens en anglais dans l'acquisition d'une conscience culturelle est majoritairement dû à leurs attitudes négatives envers le module de civilisation. Afin d'atteindre l'objectif de cette étude, un questionnaire a été délivré à soixante-dix (70) étudiants au département d'Anglais à l'université de Mohammed Seddik Ben Yahia, Jijel. Les résultats obtenus ont démontré que contrairement à ce qui a été supposé, la vaste majorité des étudiants ont des attitudes positives vis-à-vis du module de civilisation et que ce dernier les aide à développer une conscience culturelle.

ملخص

تهدف هذه الدراسة إلى البحث في اتجاهات طلاب السنة الثالثة للغة الانجليزية باعتبارها لغة أجنبية بغية تقصى دور مقياس الحضارة في رفع مستوى وعيهم الثقافي. تستند هذه الدراسة إلى فرضية أن فشل طلاب اللغة الانجليزية في تنمية وعيهم الثقافي خلال دراستهم لمقياس الحضارة في الجامعة الجزائرية يرجع أساسا إلى ذهنياتهم السلبية تجاهها. لتحقيق الهدف من هذه الدراسة ، تم تسليم استبيان لسبعين (70) طالبًا مسجلين في قسم اللغة الإنجليزية بجامعة محمد الصديق بن يحي، جيجل. كشفت نتائج هذا البحث أنه على عكس الافتراض السابق ، فإن الغالبية العظمى من الطلاب يحملون مواقف إيجابية تجاه مقياس الحضارة وهذا ما يساعدهم لاحقًا في رفع وعيهم الثقافي.