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**Teachers' Attitudes towards Teaching English Proverbs
as a Strategy to Raise Learners' Cultural Awareness**

**Dissertation submitted in Partial Fulfillment of the Requirements for Master Degree in
Language Sciences**

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2015

Dedication

Meryem

I would like to dedicate this work to:

my beloved father ;

my beloved mother ;

my sisters soumia, samara, and ghada ;

my brother ouso ;

all my friends, whose presence and faith
helped me ;

those many who have lent a hand of
assistance and whispered a word of
encouragement ;

all my nearest and dearest.

Ahlam

I dedicate this work to:

the memory of my grandmother ;

my dear father ;

my beloved mother ;

my sisters: Fatima, Nawal and Jojo ;

my brothers: Aissa and Hamza ;

all my freinds.

Acknowledgements

First and foremost, we would like to thank ALLAH who paves the way for the accomplishment of this work.

We would like to express our deepest gratitude to our supervisor ARZIM Messaouda for her support, encouragement, and invaluable suggestions, without her the completion of this work would have never been possible

We are grateful to all the teachers who have helped us a lot

We wish to thank Mr. BOUTYOUTA Abdelmalek who encouraged us all along.

We want also to express our gratitude to our family whose assistance and encouragements have urged us to complete this work.

Our acknowledgments are to be sent to the examiners who have accepted to examine this work.

Abstract

This study aimed to find out the teachers' attitudes towards teaching English proverbs as a strategy to raise students' cultural awareness. It aimed also to investigate whether proverbs are used as a part of English foreign language teaching at the Departement of English, University of Jijel. The present research work revolved around the basic hypothesis that if English as a Foreign Language teachers hold positive attitudes towards teaching English proverbs they would use them as a strategy to raise students' cultural awareness. To this end, a questionnaire was administered to teachers at the Department of English in an attempt to reveal their attitudes towards teaching English Proverbs as a strategy to raise cultural. After analysing the teachers' answers, the results reveal that the vast majority of teachers hold positive attitudes towards teaching English proverbs. In addition, the respondents reported that teaching proverbs might serve as useful strategy to raise students' cultural awareness.

List of Abbreviations

%: Percentage

EFL: English as Foreign Language

ICC: Intercultural Communicative Competence

ELT: English Language Teaching

Q: Question

N: Number

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General Introduction

1. Background of the Study

It is universally acknowledged that acquiring a foreign language is a sophisticated process mainly because this process encompasses more than the mastery of grammar, lexis, and phonology of the target language. It extends to cover the cultural and pragmatic aspects of the target language.

In recent years, educators and foreign language teachers have recognized the importance of incorporating culture in English language classes. Since culture and language are inseparable any attempt to teach language without referring to the cultural context in which it is spoken will lead to losing the essence of the two. Consequently, it is of crucial importance for English foreign language learners to understand the different cultural conventions in language to gain communicative competence, and therefore, successful communication with native speakers occurs. To reach this target, EFL learners need to employ certain strategies for culture learning. Among the materials used in English language teaching and learning; proverbs have a very important place. They have always been one of the best and most direct ways of learning about the tradition, customs, habits, folklore, and beliefs of English people.

Although, today proverbs may be considered to be out of fashion, learners can still gain valuable cultural knowledge from them, and learn a lot about the history of the target community, which leads to better understanding of the language. It is noteworthy that better understanding of the language will help the learners to accept a foreign culture and also their home culture and, therefore; raising their cultural awareness.

As far as the study of proverbs in EFL classrooms is concerned, a limited number of studies were conducted to investigate the importance of proverbs in language teaching. Hanzan (2007) conducted a study in Sweden to check teachers' attitudes towards teaching proverbs. The results reveal that a considerable number of them have positive attitudes towards teaching proverbs but

they use them as time fillers. Vanyushkina-Holt (2005) examined twenty Russian textbooks to find out whether proverbs are incorporated in the textbook or not. The researcher reaches the conclusion that Russian proverbs have been underestimated in second language teaching. Even though, some course books use proverbs, they do not dwell on them effectively and explicitly. To the researcher's knowledge, no study has been conducted in the Algerian context to investigate the use of proverbs as a strategy to raise students' cultural awareness. Therefore, this study aims to fill this gap and contribute to the body of the existing research.

2. Statement of the Problem

It has been noticed that proverbs are not given a sufficient time in the EFL classroom when compared to other teaching materials, like reading texts, video documentaries...etc, although they represent a useful tool to develop learners' knowledge of vocabulary and introduce them to the foreign culture. The belief that proverbs are an integral part of learning is evident, but the practice of such teaching is absent. The present study is a meticulous investigation of teachers' perceptions and attitudes towards teaching English proverbs on EFL learners' cultural awareness.

3. Aim of the Study

The present study aims at investigating teachers' opinions towards the use of English proverbs to raise students' cultural awareness. It aims also at raising teachers' awareness of the importance of incorporating proverbs in EFL classroom.

4. Research Questions

The present study addresses the following questions:

1. What are EFL teachers' attitudes towards teaching English proverbs?
2. Do EFL teachers have positive views towards teaching proverbs as a strategy to raise students' cultural awareness?

3. To what extent do teachers rely on proverbs as a strategy to raise students' cultural awareness?

5. Hypothesis

The general hypothesis on which the present study is based runs as follow:

If EFL teachers hold positive attitudes towards teaching English proverbs, they would use them as a strategy to raise students' cultural awareness.

6. Research Methodology

To carry out this study, a questionnaire will be administered to English teachers at the Department of English, Mohammad Seddik Ben Yahya University, Jijel. The questionnaire aims at collecting data about teachers' perceptions and attitudes towards teaching proverbs to raise students' cultural awareness.

7. Structure of the Study

The present study is divided into three chapters. The first chapter is concerned with the notion of proverbs; its definition, origin, characteristics, and importance, as well as teachers' attitudes towards teaching proverbs and its significance as a strategy to raise cultural awareness. The second one provides an overview about the concept of culture, with reference to the notion of cultural awareness and intercultural communicative competence. The last chapter is devoted to the research methodology and data analysis.

Chapter One: Proverbs in Foreign Language Learning

Introduction

1.1. Definition of Proverbs

1.2. The Origin of Proverbs

1.3. Characteristics of Proverbs

1.4. The Importance of Proverbs

1.5. Proverbs in EFL Classroom

1.6. Cultural Aspects of Proverbs

1.7. Teachers' Attitudes towards Teaching English Proverbs

1.7.1. Definition of Attitude

1.7.2. Characteristics of Attitudes

1.7.3. Teaching English Proverbs in Foreign Language Classes

Conclusion

Chapter one: Proverbs in Foreign Language Learning

Introduction

This chapter deals with teaching proverbs in foreign language classes. It starts with a definition of proverbs, their origins, characteristics and importance. The chapter also highlights teachers' attitudes towards teaching proverbs as a strategy to raise student's cultural awareness, giving a definition of attitudes, and bringing to light their characteristics.

1.1. Definition of Proverbs

A proverb is a short sentence, phrase or saying that refers to a short story talking about an experience undergone by particular people at a particular time. It is a short statement expressing a common sense of truth, a popular advice and became common usage; it's a statement relating to some aspects of everyday life (Winick, 2003, p.16). This definition is developed in the Online Oxford English Dictionary (2001) which defines a proverb as:

A short pithy saying in common and recognised use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all, a proverb is a propositional, traditional and spoken statement, a conversational saying, and a fixed form with instructional intent and completeness of thought (p.106).

Wolfgang Mieder (2004), one of the well-known pioneers in the study of proverbs, states that it is difficult to give a precise definition of a proverb, he defines the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" (p.3). Proverbs are most important for popular culture in different communities, they relate to the conventional folklore, and traded by people throughout the ages and they often talk

about their traditions and customs. Proverbs are useful in everyday life and they are easy to remember since they include people's everyday experiences and beliefs (Mieder, 2004, p.3).

According to Winick (2003), some researchers face some difficulties concerning the definition of proverbs. Some of them are interested in the function and use of proverbs; others were more concerned with their meaning, which may differ from one situation to another (p.4). These definitions and others indicate that proverbs are a society's way to guide its members on how to act in a given situation and to provide advice for problem solving.

1.2. The Origin of Proverbs

A famous pioneer in the study of proverbs is Mieder (2004), who points out that proverbs are very old that no one is able to find their exact year of origin. For him, the origin of a proverb is nearly obviously the work or creation of an individual person, either intentionally or unintentionally (p.9). Almost all paremiologists who have been studying proverbs, such as Mieder (2004) and Winick (2003) agree that proverbs must have been transmitted orally from the folk and bear traditional authority. It can be said that the exact origin of proverbs is quite difficult to trace. In spite of all difficulties, almost paremiologists have tried to reset an approximate history of the origin of proverbs (Kimilike, 2008, p. 120).

In this respect, Mieder (2004) represents four sources which represent the dissemination of European proverbs. The oldest source is formed by Greek and Roman proverbs that have been found in Plato's works and other Greek scholars, like Sophocles, Homer, Aristophanes, and many others. Many of these proverbs reappeared in the Latin translations of Plautus, Horace and other writers. Gradually, Latin texts and proverbs were translated into other European languages. This is the reason why there are similar proverbs in European languages (Mieder, 2004, p.10 & Norrick, 1985, p.40).

Later, these Latin proverbs entered the various languages through oral channels, consequently spreading old wisdom through the written and spoken word over Europe. By way of English they cover Australia, Canada, the United States, and the rest of the world where English is used as a second language. Another significant source, in which proverbs had been discovered as well as translated into different European languages, is the Bible, whose proverbs go back to ancient time languages (Mieder, 2004, p. 11).

Different biblical proverbs are thus current in identical wordings in many European languages, while speakers may not remember that they use proverbs through the Bible. Several noticeable examples are: “As you sow, so you reap”, “He that will not work, shall not eat”, “Do as you would be done by” (ibid, p.11).

Another source pertaining to common proverbs whose origins are not related to ancient ages is Medieval Latin. In the Middle Ages, the language of Latin was considered as splendid and served as Europe’s lingua franca; thus, in different Germanic languages, new proverbs produced whose beginnings cannot be traced back to ancient times. A lot of Medieval Latin proverbs of their specific translations have distributed to European languages, and they obviously belong to the most well-known proverbs currently (Norrick, 1985, p.42).

A fourth source for popular European proverbs reverses the historical move of proverbs from Europe to the United States. Several new American proverbs have been spread since the twentieth century on the European continent and culture through mass media (Mieder, 2004, p. 13). A small number of American proverbs that are previously spreading across Europe either in the new lingua franca associated with Language or even within new loan translations are “a picture is worth a thousand words,” “It takes two to tango,” and “Garbage in, garbage out”. The United States and its English language are disseminating new proverbs over Europe and the rest of the world from popular culture and the mass media and bits of wisdom that fit the twenty first century (ibid, p.14).

1.3. Characteristics of Proverbs

Proverbs are described by having three characteristics: few words, good sense, and a fine image. Proverbs have gone through a long development since they are handed down from one generation to another. This is not only seen in the different definitions of proverbs but also in their form. Taylor's (1931) study on proverbs gives necessary information about the form and characteristics of proverbs. In addition, Dundes's (1981), Honeck's (1997) and Winick's (2003) definitions were more concerned with the characteristic constructions, linguistic signs and references of proverbs (Lau, Tokofsky & Winick 2004, p.16).

One of the most important characteristic of proverbs is that they have a fixed linguistic form; it means that they are short statements which describe something. Adding to that, proverbs can be considered as small independent texts. (Mieder & Lewandowska 2008, p. 41). Röhrich and Mieder (1977) state that proverbs should be complete sentences (p.2), it means that proverbs are grammatically correct; they consist of a subject, a verb and an object. But, Norrick (1985) criticizes this idea, by giving some examples, such as "Like father, like son", which are not grammatically correct (p. 67).

Furthermore, Norrick (1985) adds that one proverb has one free conversational turn making them distinct from other genres like jokes, riddles and songs which allow different free conversational turns (p. 68). As he reports, a proverb is spoken, not written or sung; they are common, didactic, prosodic, funny and entertaining. While other characteristics, such as generality, tradition, didactic purpose and metaphorical seem to be important and helpful in determining and defining a proverb, other characteristics like humour and prosody are not found in every proverb they seem to be optional (ibid, p.70).

Another essential characteristic is pointed out by Mieder and Lewandowska (2008), this characteristic relates to 'social function', which means that proverbs revolve around the continuation of social, historical, and cultural experiences (p. 41).

The characteristics of proverbs vary from one study to another; some scholars, such as Norrick (1985) concerns with semantics and the grammatical form of proverbs, while others, such as Mieder and Lewandowska (2008) concern themselves with the use of proverbs. Mieder and Lewandowska (2008) clarify that there are particular “external” and “internal” stylistic characteristics of proverbs, among these characteristics, alliteration, parallelism, rhyme and ellipsis (p.40). Additionally, Burger indicates that these characteristics act for the ‘external’ stylistic properties. He adds that ‘internal’ stylistic characteristics are observed in proverbs that involve paradox, irony and metaphor (2007, p. 391).

Characteristics of proverbs deal with historical, social, and cultural experiences that are principle in understanding and determining proverbs and gain knowledge about various cultures in which they appeared. Additionally, proverbs are short traditional metaphorical statements that express the spirit of cultural truths, wisdom, and morality and summarize the social situations. Concerning the form, proverbs are fixed and independent statements (Baker, 1992, p.65).

1.4. The Importance of Proverbs

Proverbs are an important part of culture; they are simple sayings or statements with a stronger meaning. Proverbs are crystals of knowledge, pearls of wisdom; they compress good thinking, moral, and habits of long time into short sentences. Ancestors sometimes rely on proverbs to explain something which has a great effect on thought. Actually, using proverbs in a best likely way will make you feel more confident than others speaking normal language (Kaplan, 2002, p.159).

Proverbs are helpful in understanding primal religion, according to Van Rheeën, who discusses how oral cultures that are spread in Third World societies are proverb oriented; proverbs are an essential and important mode to communicate. He adds, “to learn as much of the new culture as possible, a new cross-cultural worker must learn the oral forms of his adopted people, in

particular proverbs". Peoples' beliefs, thoughts, and values can be seen from their proverbs (Rheenen, 1998 p.40).

Proverbs help to set up and preserve the culture's view of reality. People construct society and then society constructs people. As the society makes reality, proverbs are important in constructing reality in culture, they form the sum of what people know about the world through wisdom, ethics, values, and beliefs...etc. A proverb is a creative saying, using the native language and reasoning processes. As such, the right use of proverbs raises extra creativity and opens other worlds of discovery; this creative force can support contextualization (Langness, 2001, p.106).

Oral cultures depend on conversational expressions and mnemonic designs for people in order to remember what was said. Proverbs have been especially used in oral cultures since they are often brief and pithy statements with a deep meaning that are easy to remember. The logic and repetition of proverbs is strongly benefited in oral cultures but it is not normally valued in literate cultures. So, the place of proverbs is not peripheral in oral cultures; actually, proverbs function as a powerful symbol set in oral cultures to facilitate the link between the internal and the external reality by supplying conversational or mnemonic utterance to help recall (Walter.J, 1989, p.8).

Many paremiologist like James Nkansah Obrempong, an African paremiologist, have done overall researches by only looking at proverbs. Some of them aim to find out the origin of proverbs, meaning, style...etc. Others aim to test their changes, the practice of borrowing across cultures, and the taste of regional oral literature...etc. According to Obrempong, one can not only look at proverbs, but also can look through them. Images are not just what we see; they are what we see through. One needs to look behind the proverbs in order to perceive the intended meaning of what actually proverbs detect of culture and people (2002, p.43).

Proverbs are common ways for people to express their feelings and ideas. In proverbs, one may find the oldest forms of religious and philosophical wisdom. Cultural notions deal with noetic

formations, which allow people saving perceptual and conceptual information of their culture, as well as to explain cultural experiences and expressions (Foldes, 2003, p. 17).

The term 'culture' refers to the beliefs and customs that people share in a particular group or organization. It can be said that, proverbs may forward knowledge of culture, its traditions, customs and beliefs. Both proverbs and culture clarify the way of thinking and behaving of a certain society (Mieder and Lewandowska, 2008, p.153).

There is a connection between understanding a particular proverb and the culture one lives in. So, proverbs that are from a various cultural background may be misunderstood by people who do not have any information about a certain society. Proverbs have a strong link with culture since proverbs characterize the socially main features or ideas within a particular society. Besides, cultural pictures of a particular society that are expressed in metaphors are more expressed in some proverbs of the society than in another (Foldes, 2003, p. 19).

The importance of proverbs' use is obviously acknowledged in giving people knowledge (to have knowledge is to have the ability to distinguish right and wrong, good and evil, and truth from error), wisdom (proverbs help people to gain and apply wisdom to the resolutions and activities of life), and understanding (understanding is the ability to realize a truth with intuition and discernment, and to make sense of truth from mistakes and to know what is correct, wrong, real, noble, and ethical...). Proverbs also function phatically to set up, keep and bring back social relationships and to increase unity within a society. They let a speaker to keep away from direct confrontation (Foldes, 2003, p.20). Indeed, Mieder well observes that "One could go so far as to say there is a 'story' behind every proverb" (Mieder, 2004, p.20).

1.5. Proverbs in EFL Classrooms

Wolfgang Mieder (2004) points out the importance of using proverbs as a part of language teaching:

Proverbs also play a major role in the teaching of English as a second language, where they are included as part of metaphorical and cultural learning. Obviously it behoves new speakers of English to be acquainted with proverbs and other phraseological units for effective communication. As instructors plan the curriculum and devise textbooks for teaching English as a second language, they should choose those proverbs for inclusion that are parts of the Anglo-American paremiological minimum. It is the proverbs that are in use today that ought to be taught. All of this also holds true for foreign language instruction in general, where proverbs have always been included as fixed cultural expressions. (p.147)

It can be said that teaching proverbs in the language classroom can develop the learners' metaphorical, pragmatic, cultural and intercultural competences, it can also develop the organizational competence (grammar, vocabulary, pronunciation, and the four language skills), and develop their fluency and nature of language production, and finally, their communicative competence.

For teachers, using proverbs to develop their students' intercultural communicative competence, they must be interculturally competent themselves. For this reason, Intercultural Communicative Competence is even more necessary for English teachers who are going to teach language. Besides linguistic skills, those teachers need to have positive attitudes towards speakers of other cultures, be conscious of the effect of culture on behaviour and language of one's own culture or other cultures, be tolerant and respectful towards other cultures, and they need discovery and critical skills for personal and social development which can be realized through teaching proverbs in the classroom for developing ICC. In this way, they can convey these knowledge

and skills to their students and realize teaching culture through language (Peterson & Coltrane, 2003, p.3).

1.6. Cultural Aspects of Proverbs

Proverbs have a metaphorical nature, this nature makes them culturally loaded since metaphors are particular culturally noetic representations of different aspects of the world (Kövecses, 2006, p.126), and metaphors are not just a part of language, they are also inverted an essential part of people's thought, and imagination (Gibbs, 2006, p.1). Metaphors emerge not only from the similarities between entities but also from the particular from the specific communication, cultural, and historical situations that lead people to have individual experiences to them (Kövecses, 2006, p.126).

Both metaphorical and literal proverbs (e.g. Actions speak louder than words) are culturally oriented as they all come out of the people's experiences. Consequently, the study of proverbs can explain how native speakers conceptualize things, experiences, and events in their language. Language has a strong reflection in cultural designs, customs, and way of life, it is completely reflected in proverbs regarding that Kövecses (2006), sets forward that proverbs are the mirror of a person's own identity and existence. They express the history, values, customs, traditions, experiences, thoughts, point of views and beliefs that are shared in a particular society. When proverbs across various cultures are tested, it can be seen that there are differences and similarities (ibid, p.127).

A saying whose wisdom is accepted by the majority goes through many changes in its structure as it takes on proverbial markers which make it more memorable. The period in which a proverb is recognized and accepted needs a long time for the saying to gain traditionality and popularity. It is the traditionality that makes proverbs the property of all individuals of a particular society. During this process, their origin is forgotten and the users are no longer interested in their sources (Ridout & Witting, 1969, p.9).

However, in order to know how proverbs become a part of culture and what leads to the differences and the similarities in the proverbs across culture, it is notable to know the origin or the sources of proverbs. For instance, proverbs that clarify people's everyday experience may arise without an individual. Proverbs have their origin with an individual but they are improved by the society over time (Ridout & Witting, 1969, p.9).

Whether the origin of proverbs is a particular individual or a group of people, so there are said to be many sources of proverbs. Dobrovolskij & Piirainen (2005) give five types of culture-based knowledge that describe figurative language at most, conventional figurative units that include proverbs; they are considered as aids for understanding the sources of English proverbs (p.231).

The first type is 'social interaction' which involves designs of behaviour and social life of an individual. Proverbs that belong to this type express general experiences, ideas, observations and rules governing social behaviour (Dobrovolskij & Piirainen, 2005) like in the proverb "Don't judge a book by its cover". Thus, proverbs are cultural patterns represent people wisdom, popular truths and values (ibid, p231).

The second type is 'material culture' that depends on artefacts of a particular culture like food, clothes, tools and other physical objects and elements of modern society like sports, transport and technology that have an important role in the explanation of proverbs and other phrases (Piirainen, 2007, p.213) as in 'You can't have your cake and eat it too' and 'Strike while the iron is hot' (ibid, p.231).

The third type is 'intertextual phenomena' which requires direct references to specific written texts from different works or advertising material (Dobrovolskij & Piirainen, 2005, p.231). Many proverbs traced back to many ancient literary works in Hebrew, Greek, and Roman literature, such as the works of Aristophanes, Chaucer and Shakespeare, and many others (D'Angelo, 1977). Generally, poetry, folk tales, and even the titles of films, books or songs can be the direct sources of

many proverbs. The fourth type is 'fictive conceptual domain' that is composed of pre-scientific realization of the world included such non-material realizations as faith, fables and ancient beliefs.

The last type is 'cultural symbols' which go through a semantic translation and sit in a sign that represents a different content than its primary content. The content that the sign assumes becomes conventional for native speakers. In proverbs, cultural symbols are seen in one key component that holds the pertinent cultural knowledge'' (Piirainen, 2007, p.213). This is clear in the proverb 'Two blacks don't make a white' in which black as a cultural symbol stands for the incorrect things and white stands for the right things done (ibid, p.214).

Littlemore and Low (2006) agree that metaphysical concepts arise metaphorically from essential human experiences, then differences in human experience lead to different conceptual metaphors and they class these differences in history and behaviour, in social organization and in the physical features of the landscape. Briefly, these differences, also types of culture-based knowledge make proverbs and proverbial expressions culturally rich expressions, consequently, lots of proverbs are similar in the meaning across various languages, but differ in the structures, expressions and metaphors and hence, have different origins (p.96).

The importance of proverbs as cultural tools of a society is also announced by Hirsch, Kett and Trefil (2002) who implicate proverbs in their new list of the items that must be familiar by all Americans to be culturally educated, hence that should be taught to language learners for gaining cultural literacy. According to Hirsch, Kett and Trefil (2002), tools that are included as a part of cultural literacy involve information that is specialized and known only by experts not essential and usually known. The majority of literate native speakers know them. For example, if a newspaper contains a proverb without defining it, then the proverbs can be considered as part of common knowledge and cultural literacy. Another important criterion for an item to be part of cultural literacy is that the item must remain unchanged to a big space and have a permanent effect (Hirsch, Kett, &Trefil, 2002).

1.7. Teachers' Attitudes Towards Teaching English Proverbs

1.7.1. Definition of attitude

Attitude has been an exciting subject to many researchers and psychologists. It is seen as interesting and ambiguous to some researchers. It can function as a shield or a weapon to someone. Having a certain attitude in life helps people to understand things better. Attitudes play a main part in determining an individual's personality, because it affects the way people perceive and perform towards others, towards objects or events that they are faced with. Additionally, attitudes can also have an impact on people's social interaction. That is why it is necessary to know what attitude is (Brewer, 2003, p.3).

The term 'Attitude' is defined within the frame of social psychology as an individual or mental preparation for action. It defines external and visible posture and human beliefs. Attitudes determine what each person will regard, hear, think and do. They are rooted in experience and do not become automatic standard behaviour. According to Vaughan & Hogg (1995), an attitude is; 'a relatively enduring organization of beliefs, feelings and behavioural tendencies towards socially significant objects, groups, events or symbols or, a general feeling or evaluation (positive/ negative) about some person, object or issue' (p.4).

Many researchers agree that an attitude is a theoretical psychological concept; it is a hidden, moral construct that is not observable. So, it has to be guessing on the basis of concrete replays to an attitude stimulant (Ajzen, 2005, p.18). There is widespread agreement that attitude is a summary assessment of a psychological object arrested in such attribute aspects such as good and bad, harmful and beneficial, pleasant and unpleasant...etc (Ajzen and Fishbein 2000, p.23).

An attitude is the individual's tendency to reply with approval or within approval to an object. Attitudes can be positive or negative. Social psychologists distinguish three components of the responses; cognitive component, which is the knowledge about an attitude object, whether exact

or not, affective component, (feelings towards the object), and conative or behavioural component; which is the action taken towards the object (Secord and Backman, 1964, p. 12).

Attitude is the most special concept in social psychology. In spite of a common agreement on the relation of the concept, over decades, theorists have differed in their opinions on the exact definition of an attitude (Dawes & Smith, 1985). Most researchers have filled up from Katz's (1960) definition who suggests that an attitude is "the predisposition of the individual to evaluate a particular object in a favourable or unfavourable manner"(p.168). Although the feeling and belief components of attitudes are internal to a person, a person's attitude can be viewed from his or her resulting behaviour.

Attitudes fulfil a number of functions for the individual ; adaptive attitude which help in identifying aspects of the world; those to choose and avoid, such as 'eating certain foods is unhealthy', knowledge attitude which helps in understanding of social world, like 'people are only interested in themselves', Self expressive attitude (part of the expression of the self and of identity), such as 'I like a particular type of music', and egodefensive attitude that helps in the protection of the self, like 'certain behaviour, that I don't do, is not normal' (Brewer, 2003, p.4).

1.7.2. Characteristics of Attitudes

In short, the main characteristics of attitudes, as cited in Ellis (1994) are the following:

- Attitudes are cognitive: they are capable to be learnt. They are also effective; they have feelings and emotions.
- Attitudes are dimensional: they differ in degree of favourability and unaffordability.
- Attitudes lead a person to act, but the relationship between attitudes and actions is weak.
- Attitudes are learnt: they are not patrimonial or genetically gifted.

- Attitudes resort to carry on, but they can be changed by experiences (p. 199).

1.7.3. Teaching English Proverbs in Foreign Language Classes

Proverbs have been used and must be used in teaching as educational devices because they hold a cultural and an educational wisdom. Since proverbs belong to the general knowledge of essentially all native speakers, they are actually very effective tools to communicate wisdom and knowledge about the environment and the world at large (Mieder, 2004, p.146). Mieder also claims that "textbooks on both the teaching of native and foreign languages usually include at least some lists of proverbs and accompanying exercises" (ibid, p. 147).

But unfortunately, proverbs are given insufficient place in input supplied for learners in the classroom or especially used as time-fillers; they are small part of language teaching. Because there is a more interest for grammar and vocabulary courses, some teachers are less interested to use authentic materials and there is almost no study carried out concerning proverbs' teaching and learning. But, some others are interested in teaching proverbs in their EFL classes (Gozpınar, 2011, p.58).

Many teachers think that knowing and learning English proverbs is very important for English language education and effective communication in general. Teaching proverbs in the classroom helps with language teaching and is considered essential to the comprehensive English language learning experience. Proverbs also help in developing the effective communication skills. The reasons that hold up proverb education involve interests such as; improve oral presentation effectiveness, reading skills, written communication skills, and improve listening and comprehension (Gozpınar, 2013, p.5).

English proverbs are spirited in understanding cultural similarities and dissimilarities. Knowing English proverbs is helpful in understanding English humour and learning. Learning

English proverbs in the classroom helps students to express themselves by using metaphorical language. Besides, English proverbs are essential with the use and understanding of English language outside the classroom. Many teachers concur that English proverbs must have a place in the course books, they should be a part of the English language curriculum (ibid, p.5).

Not only the course books but also the curriculum and the assessment need to emphasize the teaching of proverbs, so that both teachers and students need to pay attention to the proverbs included in the course books. Teachers ought to select appropriate course books for proverb instruction or adapt them to better recognize their necessity for proverbs. In order to bring proverbs to the forward, stakeholders' awareness about different features of proverbs needs to be raised (Can, 2011, p.20).

If the administrators do not grade teaching proverbs in curriculum, at that time it would be the responsibility of teachers to know the content and nature of the course, and they can design materials. This will make an additional effort for them or they will not have much time to prepare new materials. Though learners need to learn proverbs, some curriculum designers give less attention. Teachers must discuss the importance and possibilities including cultural components into ELT (English language teaching) curriculum. The growth of English as an international language causes the implication of culture in EFL curriculum (Gozpinar, 2013, p.6).

Teachers are supporting paremiologists that learning proverbs has a positive effect on English learning in relation to the development of metaphorical understanding, cultural learning, and effective communicative skills. Teachers see that knowing and understanding proverbs will make oral presentations more effective, make better reading and writing skills and listening comprehension (ibid, p.6).

Conclusion

The emphasis in the preceding chapter was on proverbs, its relation with culture, and its importance in EFL classroom. In short, there is a strong relation between proverbs and culture and it cannot be ignored. Proverbs play a key role not only in cultural understanding, but also in English language teaching development, some teachers are not so much interested in teaching proverbs in English language classes, others consider proverbs as more efficient materials for the development of learners, who then, try to have a great opportunity for learning proverbs either and thereby improving their English communicative abilities.

Chapter Two: Proverbs and Cultural Awareness

Introduction

2.1. Definition of Culture

2.2. The Importance of Integrating Culture in EFL Classroom

2.3. Cultural Awareness

2.4. Cultural Awareness and Intercultural Communicative Competenc

2.5. Proverbs and Intercultural Communicative Competence

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Conclusion

Chapter Two: Proverbs and Cultural Awareness

Introduction

The present chapter deals with the concept of culture in foreign language teaching and learning and other related issues including cultural awareness and intercultural communicative competence. It also sheds light on the relationship between culture and proverbs.

2.1. Definition of Culture

Culture is an indistinct concept that has been the centre of interest in modern thought. Apparently, its sophisticated nature has provoked not just cross-disciplinary, but also disciplinary disagreement between different researchers and scholars (Allan, 1998; Brown, 1973; Brown, 1963), providing a clear and concise definition to culture is an issue that has been persecuted researchers in different disciplines. Indeed, the study of culture is the subject matter of certain research disciplines such as: anthropology, ethnography, cultural studies and even sociologists have been attracted by this concept. Hinkel (1999,p.1) underscores the sophisticated nature of culture by stating that “there are as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours and activities”

It is generally accepted that culture is a highly complex phenomenon, which cannot be defined or explained from a given point. Researchers, who recognized this fact, generally divide culture into two types: big “C” culture and small “c” culture. Brooks (1968) suggests, these two domains are of major importance in the classroom, according to him, big “C” culture represents music, literature, and art of country; on the other hand, small “c” culture is implicit and cannot be recognized easily in other words, it is the type of culture which is invisible.

Tylor (1871), an American anthropologist, defines culture as follows : “culture is the complex whole which includes knowledge, beliefs, art, morals, law, customs, and any other

capabilities and habits acquired by man as a member of a society''. Tylor's definition summarizes the different components of culture like habits, morals, art, beliefs, customs, and knowledge and so on, the acquisition of which is obligatory for an individual to be accepted as a member (a part) of a given community (p.1).

Another anthropologist, Geertz (1977), defines culture from his own perspective. For him, culture "denotes an historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about attitudes towards life" (p.89). Geertz's definition implies the idea of whether culture is acquired or inherited. Unlike, Tylor who believes that culture is acquired; Geertz believes that it can be both.

The national centre for cultural competence defines culture as an:

Integrated pattern of human behaviour that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviours of a racial, ethnic, religious or social groups; and the ability to transmit the above to succeeding generations (as cited in Peterson and Coltrane, 2003, p.1).

In the same vein, Duranti (1997) says "culture is something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face to face interaction, and of course, through linguistic communication'' (p. 24). These lines of thought shed light on the fact that culture is not innate in the human being rather; it is learned through interacting with the surrounding environment. It is handed down to posterity through language, it is patently obvious that language albeit a subpart of culture plays a pivotal role.

Taken the above definitions into account, it is concluded that culture is a sophisticated concept and it is extremely difficult to reach a standard definition, since each researcher chooses to

define culture from a particular angle. In general terms, culture is a system of values shared between individuals living in the same community. Culture also reflects the different aspects of human life, thoughts, beliefs, morals, customs and knowledge.

2.2. The importance of Integrating Culture in EFL classroom

In the realm of foreign language teaching, culture has been occupied a central position in recent years. Most people involved in this field have recognized that foreign language learning cannot be successfully achieved without addressing the context within which the language is spoken.

Language and culture should be learned and taught in an integral manner because language is the means through which culture is expressed and transmitted from one generation to the other within the same community. Brown (1994) puts it “a language is a part of culture and culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”(p.165) . By the same token Tang (1999, p.1) also concurs with the view that language and culture are part and parcel of each other. For her, the question of including (or not) culture in foreign language classroom is useless:

Questions of this sort and research of this sort appear to me to presuppose that culture can be separated from language, that culture is something that needs to be introduced into the language classroom and to the learner, and that the learner and the teacher have some sort of choice as to whether cultural integration is to be included in the syllabus or not (cited in Merrouch , 2006,p.114)

It is now increasingly recognized that learning about the different aspects of the target culture group is an essential part in the language learning process. Put differently, the inclusion of cultural elements in language course is more than necessary. Teachers need to make learners of

English aware of the cultural meaning which native speakers of English share as a part of their daily life. In this respect Politzer (1959) points out:

As language teachers we must be interested in the teaching of culture not because we necessarily want to teach the culture of the other country, but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for what he is warned, unless he receives cultural instruction he will operate American concepts or objects with foreign symbols (cited in Brooks, 1960, p.85).

One of the misconception that have pervaded foreign language teaching is the conviction that language is merely a code and once mastered mainly through imparting learners with grammatical rules and a stock of vocabulary items and developing the ability to put them together in well-constructed sentences and pronounce them correctly. For those holding such belief, the overall aims of foreign language teaching is the mastery of linguistic competence and developing the four skills: speaking, listening, writing, and reading.

However, foreign language learning consists of several components including grammatical competence, language proficiency, as well as a change in world views towards native culture or another culture. Byram and Morgan (1994) argue that “knowledge of grammatical system of a language has to be complemented by understanding of culture, specific meanings -communicative or rather cultural competence” (cited in Thanasoulas, 2001, p.2).

To put it differently, the mastery of linguistic structures of a foreign language was no longer considered the only requisite requirement. For communicative competence attainment, language learners need to be mindful, for instance, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should be aware of the fact that what is appropriate and acceptable in their own culture may be treated as being offensive,

inappropriate, or socially unacceptable in the target speech community. Learners have to understand that in order for successful communication to occur, there must be a connection between language use and culturally appropriate behaviours (Peterson & Coltrane, 2003, p. 2).

This strand of thought echoed by Byram and Fleming (1998), "...without the cultural dimension, successful communication is often difficult ; comprehension of even basic words and phrases may be partial or approximate, and speakers and writers may fail to convey their meanings adequately or may even cause offence" (as cited in Atamna, 2008, p.111). In a similar vein, Lado (1957) takes it for granted that if the learners are not aware of the cultural differences between their culture and the target language culture. They will appeal to transfer their native culture conventions into the target culture (ibid.).

The fundamental conclusion that can be drawn from the foregoing discussion is that language and culture are two sides of the same coin. Therefore, foreign language teaching must be supplemented with cultural knowledge that all natives share. In other words, EFL learners need to be engaged in not only linguistic elements but also cultural knowledge that enables them to compare and contrast between their native culture and the target one.

2.3. Cultural Awareness

Foreign language educationalists and scholars' constant endeavour to enhance students' language proficiency and socio-cultural competence has led to the emergence of a novel concept in the realm of foreign language teaching known as "cultural awareness", this newly introduced concept in the teaching field has grabbed researchers' attention and has gained important place in their various works. Cultural awareness, as its name suggests, comprises two elements; 'cultural' and 'awareness'. Tomlinson and Masuhara (2004,p.1) define 'cultural' as a way of life shared by a group of people brought together by frequent and idiosyncratic features ,activities, beliefs ,or

circumstances(e.g, Australian culture, Arab culture, Liverpool culture).In addition to that, cultural awareness refers to the beliefs and behaviour of a community (as cited in Andisheh,2012, p. 11).

Tomlinson and Masuhara (2004), differentiate between cultural knowledge and cultural awareness. Cultural knowledge encompasses information about features or aspects of our own and other people's cultures. This information is said to be:

- External: it is given to us by someone else.
- Static: we do not modify it from experience.
- Articulated: it is reduced to what words can express.
- Stereotypical: it refers to general norms rather than specific instances.
- Reduced: it has been selected from all the information available and it typically omits information about variation and exceptions.

However, cultural awareness, according to Tomlinson and Masuhara comprises “perceptions of our own and other people's cultures “. These perceptions are summarized as follow (ibid, p. 12):

- Internal; they develop in our minds.
- Dynamic; they are constantly, being.
- Variable; they are modified from experience.
- Multi-dimensional ; they are represented through sensory images ; mental pictures, mental connections, and affective associations, as well as through the inner voice (Masuhara, 2003 ; Tomlinson, 2000)
- Introductory; in that they connect with and inform each other.

Cultural awareness is a concept that refers to knowing and understanding ones Culture. This feeling of awareness has not fully reached until, a process of comparison and contrast between the native culture and the target one is achieved. Tomlinson (2001, p.5) argues:

Cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures and a positive interest in how cultures both connect and differ. Such awareness can broaden the mind, increase to learn and facilitate international communication (cited in Andisheh, 2012, p.12).

What can be deduced from this definition is the idea that cultural awareness is concerned with acquiring good understanding of lifestyles and developing positive attitudes towards the target culture community. Tomalin and Stempleski (1993, p.5), define cultural awareness as "sensitivity to the impact of culturally induced behaviour on language use and communication", concealed in this definition are perceptions and attitudes held towards the target culture.

The term 'sensitivity' implies that learners are not only required to be conscious about the cultures and civilizations, but also to develop the willingness to 'decentre' themselves from their own culture and the ability to deal with ethnic, social, and cultural differences. This, in turn, will enable them to understand others' feelings and attitudes towards them, to develop empathy, acceptance, appreciation of the foreign culture and their own. Byram (1997a: 60) explains more thoroughly what abilities are involved in cultural awareness. According to him, it may be seen as an ability to reflect one's own culture with that of the interlocutors. Comparison forms a basis for understanding and helps learners to perceive and cope with difference.

To conclude with, Cultural awareness is an important concept that has been gained grounds in foreign language teaching. It is considered to be the general aim of foreign language teaching to raise students' understanding of otherness and of self, and the acquisition or development of positive attitudes towards speakers of the target language.

2.4. Cultural Awareness and Intercultural Communicative Competence

The field of foreign language teaching and learning has known a variety of methods and approaches to teaching that have caused disagreement among researchers and practitioners in the

field. The communicative approach, for instance, has influenced the field of foreign language learning for decades because its main concern was to develop learners' ability in using the target language in communication. As its name suggests, its essence is communicative competence. The latter is referred to by Dell Hymes as "that aspects of our competence that enables us to convey and interpret messages and to negotiate meanings interpersonally within specific context (as cited in Brown, 2000, p.246). Hymes is the original source within which the evolution of the term communicative competence has started. The latter was developed as a reaction to Chomsky's notion of linguistic competence which didnot account for the pragmatic dimension of communication. Hymes (1972) points out:

The term 'competence' promises more than it in fact contains. Restricted to the purely grammatical, it leaves other aspects of speakers' tacit knowledge and ability in confusion, thrown together under a largely unexamined concept of 'performance'. (p.55)

In fact, communicative competence has been the centre of interest in the work of many researchers. Canal and swain (1980) develop a model of communicative competence that distinguishes between four competences: grammatical competence, discourse competence, sociolinguistic competence, and strategic competence. Another model of communicative competence is Bachman's model (1990) which divided communicative competence into two components: organizational and pragmatic competence.

Although, communicative competence aimed to develop non- native speakers' ability to be communicatively competent in the target language, many foreign language learners endeavour to communicate in the target language deemed to failure. As a matter of fact, this failure is originally traced back to the lack of exposure to the target culture of the language under consideration. This point of view echoed by Kramsch (1996) who strongly criticizes communicative competence for restricting culture teaching to "facts over meanings and has not enabled learners to understand foreign attitudes, values, and mind-sets" (as cited in Atamna ,2008 ,p.69).

Consequently, many scholars have called for the need to broaden the horizon of communicative competence to a more focused concept which takes the cultural dimension of the target language into consideration. In this respect, the field of foreign language teaching and learning has known the emergence of Intercultural Communicative Competence (ICC).

Intercultural communicative competence was defined by Fantini (2006, p.12) as “a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from in oneself” (as cited in Atamna, 2008, p.71) According to Fantini (2000) Intercultural communicative competence encompasses: awareness, attitudes, skill, knowledge, and language proficiency. Concluded from this perspective, ICC is an inevitable requirement for foreign language learners to operate in an appropriate social background. It encompasses a speaker’s capacity to develop and build relationships to achieve successful and effective communication.

However, many researchers viewed ICC as an extension of communicative competence. In this regard, Byram and Fleming claim that someone who has intercultural communicative 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 not been prepared directly” (as cited in Làzàr et al, 2007, p.9). Put it differently, in the case of foreign language learners they will have the ability to interact with others, and consequently, to mediate between two or more cultures. According to Byram (1997), in addition to linguistic, socio-linguistic and discourse competence, intercultural communicative competence entails some skills, knowledge and attitudes. Based on Byram’s model (1997, pp.31-54) intercultural communicative competence involve the following skills:

- “Savoir être” , which is concerned with attitudes and values and consists in showing curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own.

- “savoirs”, which refer to the knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction.
- “Savoir comprendre”, related to the skills of interpreting and relating, that is to say, the ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own.
- “Savoir apprendre/faire”; connected to the skills of discovery and interaction or the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
- “Savoir s’engager”, in relation to critical cultural awareness and/or political education, Which means having the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own culture and other cultures and countries.

In fact, developing cultural awareness is conditioned by the learners’ desire to participate in maintaining relationships with the people of the target culture. According to Damen (1987) cultural awareness “involves uncovering and understanding one’s own culturally conditioned behaviour and thinking, as well as the patterns of others .thus , the process involves not only perceiving the similarities and differences in other cultures but also recognizing the givens of the native culture“(as cited in Làzàr et al,2007,p.8) seen from this perspective, cultural awareness is basically related to cognitive processes of comparison and analysis of one’s own and of other’s cultures.

More importantly, cultural awareness is said to be the core of intercultural communicative stone towards constructing positive attitudes towards the target language culture and its speakers .This results in developing the learners’ language proficiency; the overriding aim of foreign language teaching and learning.

2.5. Proverbs and Intercultural Communicative Competence

In foreign language profession, the mastery of linguistic competence alone does not make a speaker of a language communicatively competent rather it requires the acquisition of the cultural aspect of the language being studied. In this respect, a solution proposed to overcome learners' communication failure is to develop their intercultural communicative competence. According to Lundgren (2004) the achievement of intercultural communicative competence requires the development of three competences: communicative competence; entails the ability to communicate using the four language skills. Cultural competence necessitates the knowledge of everyday culture, art, literature, music, behaviour, belief, and history. On the other hand, intercultural communicative competence encompasses "a cross curricular general proficiency including adaptability, tolerance, accepting other views, empathy, flexibility, cultural awareness" (Lundgren, 2004, p.2).

Teaching proverbs can contribute to the development of intercultural communicative competence through increasing learners' awareness of both the native and the target culture. Byram, Gribokova and Starkey (2002) emphasize two important notions about intercultural communicative competence. One is that the language learner should be an active analyst and ethnographer. In other words, learners have to acquire the knowledge and skills that enable them to discover and make sense of the different cultural codes of the native culture as well as the target one. As far as the second idea is concerned, the learners' native culture must be present in the classroom.

Incorporating proverbs for the sake of developing learners' intercultural communicative competence plays a pivotal role in increasing learners' awareness of their own culture. By the same token, Irving (1984) states that "part of the universal human experience is the tendency to take our own culture for granted. We live it, we act it, we think it, we do it but usually we are not consciously aware of the influence of our cultural values on our behaviour and attitudes"(p.139). In other words, the way people act and react in different situations is shaped and conditioned by their cultural background. Moreover, developing intercultural communicative competence through proverbs gives

learners the opportunity to understand other cultures as well as their own. In such way they eradicate the different stereotypes and prejudices they hold against the foreign culture (Hendon, 1980). The study of proverbs shows clearly how learners and native speakers perceive and understand experiences, things and events in their language. In this way learners become aware of the fact that learning is not merely a process of memorization; but it involves thinking and understanding (Yano, 1998). In this respect, Circcarelli (1996, p.573) describes language learning as “entering a different world of signs and facts connected with different historical and cultural differences and perspectives on life”.

2.6. The Relationship between Culture and Proverbs

Proverbs have not lost their significance in modern society. People keep study them because they communicate cultural pictures and reflect human behaviour and character. According to Mieder and Lewandowska (2008, p.153) “proverbs, just like metaphors, make cultural knowledge linguistically visible” (cited in Kohistani, 2011, p.17). Proverbs always refer to the culture and customs of the society from which they originate when tracing a number of English proverbs back, it is noticed that it is a reflection of the conditions and environment in which ancient people live. A considerable number of English narrate peasants’ life and experiences for instance ‘who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son’, ‘the higher the tree, the sweeter the plum’. Through these simple wise saying peasant endeavours to transfer his experience to coming generation.

Other proverbs tell about the animal they raised in their farms. For example, “who makes himself a sheep will lead the flock”. While laymen in England were busy in their fields and raising their animals to survive, the elite were enjoying their lives in castles. For instance, “a gentleman without estate is a pudding without suet”, pain is temporary, and victory is forever”. A number of proverbs deal with water and weather changes: “a calm sea does not make a skilful sailor”, “time

and tide wait for no man”. Proverbs play a significant role in conveying the different facets of a culture for that reason they should be studied.

Conclusion

The present chapter discussed the different definitions attributed to the concept culture from a multiplicity of disciplines. It highlighted the significance of teaching culture in the foreign language classroom as well as brought to the fore the notion of cultural awareness and its relationship with intercultural communicative competence. Then, focus was on developing intercultural communicative competence and proverbs.

Chapter Three: Results and Data Analysis

Introduction

3.1. The Teachers' Questionnaire

3.2. Administration of the Questionnaire

3.2.1. The Sample

3.3. Description of the Questionnaire

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Chapter Three: Results and Data Analysis

Introduction

The present chapter is devoted to the analysis of teachers' questionnaire. It undertakes to investigate attitudinal information and report quantitatively the data. The collected data and the obtained results will diagnose the teaching of proverbs in EFL classrooms as a strategy to raise students' cultural awareness. The chapter first describes the sample population and the questionnaire, then, it analyses the data generated by the questionnaire. The chapter concludes with a discussion of the obtained results.

3.1. The Teachers' Questionnaire

Since the present research aims at eliciting teachers' opinions about the importance of teaching proverbs in classroom, and as teachers are the fundamental participants of this study, their views and opinions are very crucial to test the stated hypothesis, and the most appropriate tool to investigate it is through addressing a questionnaire to teachers. The teachers' questionnaire aims at investigating the teachers' attitudes towards teaching English proverbs to raise students' cultural awareness. The teachers' questionnaire aims at investigating whether and how proverbs are used in English foreign language teaching and what attitudes teachers hold towards the use of proverbs in their teaching.

3.2. Administration of the Questionnaire

3.2.1. The Sample

The questionnaire was administered to twenty seven (27) English teachers at the Department of English, University of Jijel. Only twenty- two teachers have answered the questionnaire, five of them did not hand back the questionnaire. The majority of teachers are teaching more than one subject. Most of them are teaching written expression and oral expression.

3.3. Description of the Questionnaire

The questionnaire is designed to carry out the present study comprises twenty four questions, five are closed questions, requiring from teachers to answer either by “yes” or “no”, and eleven multiple-choice questions require from the respondents to tick the right box. The questionnaire contains also open questions asking teachers to give their own answers and justify them, or explain their choices.

3.4. Analysis of the Questionnaire

Question 01: Gender

Table 01 :

Gender

| Gender | N | % |
|---------------|----------|----------|
| Male | 09 | 40.90 |
| Female | 13 | 59.09 |
| Total | 22 | 100 |

The majority of participants in this study are female (59.09 %), whereas males are represented by (40.90 %).

Question 02: Teachers' Degree**Table 02:***Teachers' Degree*

| Degree | N | % |
|---------------|----------|----------|
| BA | 01 | 4.54 |
| MA | 19 | 86.36 |
| PhD | 02 | 9.09 |
| Total | 22 | 100 |

Most teachers that participate in this study hold a Master or Magister degree (86.36 %). 9.90 % of teachers hold a PhD degree, and only 4.54 % of participants declare to have licence degree. This means that they are qualified teachers whose answers are considered to be reliable.

Question 03: How many years have you been teaching English?**Table 03:***Years of Teaching English*

| Options | N | % |
|----------------|----------|----------|
| [1-5[| 7 | 31.81 |
| [5-10[| 9 | 40.90 |
| [10-15[| 4 | 18.18 |
| [15 and more [| 2 | 09.09 |
| Total | 22 | 100 |

As it is shown in -Table 03- 31.81 % of the respondents have been teaching English for less than 4 years, 40.90 % of them have been teaching English for 5 to 9 years, while 18.18 % of them have been teaching for 10 to 14 years, and 9.09 % of teachers experience varied between 15 and 16 years. The obtained results imply that teachers' experience is to some extent reliable in the analysis of this questionnaire.

Question 05: What is your understanding of culture?

- a. A set of behaviours, customs, rituals, patterns, ways of living.
- b. A system of thoughts, assumptions, values, and norms.
- c. Literature, history, arts, and geography.
- d. Others

Table 04 :

Teachers' Understanding of Culture

| Options | N | % |
|--------------|----|-------|
| a | 06 | 27.27 |
| b | 01 | 04.54 |
| c | 00 | 00 |
| a, b & c | 07 | 31.81 |
| a & b | 02 | 09.09 |
| a & c | 01 | 04.54 |
| d | 04 | 18.18 |
| Total | 22 | 100 |

This question is answered by twenty one teachers; it is a closed question which asks the teachers about their understanding of the concept of culture. They are required to choose among three answers or provide their own definition. Teachers' understanding of culture differ from one

teacher to another, 27.27% of the respondent opted for answer 'a' while 4.54% of them choose answer 'b'. On the other hand, 31.81% of teachers claimed that culture is a term that consists of all mentioned answers. In addition, 9.52% of the respondent opted for 'b' and 'c', yet only 4.76% of teachers understanding of culture falls in category 'a & c' definition. It is noteworthy to mention that four teachers have supplied their own definitions of the term culture as:

- « The act of developing the intellectual and moral faculties by education ».
- « I guess all what you have mentioned makes part of what we call culture ».
- « A set of characteristics that a community holds and share like language, religion, literature, history...etc».
- « A system of shared beliefs, values, customs, and behaviours that people use to cope with their world and with one another, and that are transmitted from generation to generation through learning ».

Teachers who provided their own definition agree upon the idea that culture is a system of shared beliefs, values and traditions within a given community.

Question 06: What is cultural awareness?

This is an open question which asks for teachers' definition of cultural awareness. This question has divided teachers' definitions of cultural awareness into five groups:

Group 'a': 27.27% of the respondents perceive cultural awareness as "recognizing the similarities and differences between one's own culture and other cultures". This perspective of cultural awareness is in line with Byram and Risager's (1999) definition: "cultural awareness 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' to otherness of any kind" (p.4).

Here are a number of teachers' attempts to defining the term 'culture':

- « Being sensitive to other people's ways of life, values and norms as we understand our own ».
- « Cultural awareness is our understanding of the differences between us and other people from other countries ».

Group 'b': (13.63%) perceive cultural awareness more specifically as "having knowledge and awareness of the target culture"; this definition implies that respondents under this category understand cultural awareness as being tied to the culture of the language under consideration.

Group 'c': this group's (22.72%) definition of cultural awareness revolves around the idea that it "involves awareness that exist among different cultures". Some examples of teachers' definitions are illustrated below.

- « Learners must be made aware of other people's culture ».
- « Cultural awareness would be an open-minded stereotype, free perceptions of humans of other cultures ».

The last group's (31.81%) definitions are slightly different, but they convey the same meaning.

The answers provided by the teachers are summarized as follow:

- « It is the act of being aware of the cultural values, beliefs, and perceptions ».
- « To be aware of the social norms governing any society ».
- « It is one's recognition and understanding of his past, present, and future with all its diversities ».

Question 07: Do you think that culture should be an integral part of foreign language teaching?

Table 05:

The Importance of Teaching Culture in EFL

| Options | N | % |
|--------------|----|-----|
| Yes | 22 | 100 |
| No | 00 | 00 |
| Total | 22 | 100 |

This is a closed question that aims at revealing teachers' opinions about the importance of incorporating culture in EFL classroom, 100 % of the respondents agree upon the fact that culture and language are inseparable, in other words, the teaching of language entails teaching its culture.

Question 08: How would you define a proverb?

This question asks teachers about what a proverb might mean, it serves as an introduction to the subject of the research work. The question was answered by twenty one teachers whose answers were slightly different from each other, since each definition considers the word 'proverb' from a particular angle. The definitions provided by teachers show clearly that teachers are aware of what a proverb is. The following are teachers' definitions of the word 'proverb' represented in percentages:

- « Wisdom in few words » (19.04 %).
- « A short sentence that says something about life and human experience » (19.04 %).
- « A proverb is a short sentence that states general truth or give advice » (23.80 %).
- « A proverb is a brief saying that is the product of a particular culture » (23.80 %).
- « A proverb is a short popular saying » (14.28 %).

Question 09: What are your attitudes towards teaching English proverbs in EFL classrooms?

This is an open question that aims at shedding light on teachers' attitudes towards teaching English proverbs. In EFL classroom, 95.43 % of the respondents hold positive attitudes towards teaching proverbs while 4.54 % of the respondents disregard proverbs. The results obtained from teachers' answers to this question, answer the research question which stated : « what are EFL teachers' attitudes towards teaching English proverbs? ». Teachers' answers to this question are displayed in percentages:

- « They are good to some extent» (31.81%).
- « It is highly necessary since proverbs, in a way or another expose learners to a target language culture » (31.81%).
- « Teaching proverbs in EFL is very important » (22.72%).
- « They help enhancing fluency » (9.09%).
- « I do not urge my students to use them » (4.54%).

Question 10: Do you think that English proverbs have a role in representing the target culture better?

Table 06:*The Proverbs Representation of Target Culture*

| Options | N | % |
|--------------|----|-------|
| Yes | 21 | 95.45 |
| No | 01 | 04.54 |
| Total | 22 | 100 |

The question seeks to discover the extent to which proverbs help in better understanding of the target culture. 95.45 % of the respondents have answered with 'yes' whereas 4.54 % of them opt for 'no'.

Question 11: How do you find the task of teaching English proverbs?

Table 07:

The Task of Teaching English Proverbs

| Options | N | % |
|-------------------------|----------|----------|
| Highly difficult | 00 | 00 |
| Difficult | 08 | 36.36 |
| Easy | 12 | 54.54 |
| Very easy | 02 | 09.09 |
| Total | 22 | 100 |

This is a closed question which asks teachers about the task of teaching English proverbs. Teachers are given four options, highly difficult, difficult, easy, and very easy, and they are required to choose one. 36.36 % find the task of teaching proverbs 'difficult' while the great percentage of them 54.45 % sees the task of teaching English proverbs as an 'easy' task. However, 9.09 % of teachers find the task of teaching proverbs 'very easy'.

Question 12: How do you evaluate your knowledge of English proverbs?

Table 08:

Teachers' Knowledge about English Proverbs

| Options | N | % |
|--------------|----|-------|
| High | 02 | 09.09 |
| Average | 18 | 81.81 |
| Low | 02 | 09.09 |
| Total | 22 | 100 |

The question at hand asks teachers to evaluate their knowledge about English proverbs; they are required to choose one answer from the options provided. The vast majority (81.81%) of teachers opted for 'average' as a description to their knowledge about English proverbs whereas 9.09 % of the respondents confess to have a 'high level', and 9.09 % of teachers describe their knowledge about English proverbs as being 'low'.

Question 13: Do you allocate special time for teaching English proverbs?

Table 09:

Time Allocated to the Teaching of Proverbs

| Options | N | % |
|--------------|----|-------|
| Yes | 12 | 54.54 |
| No | 10 | 45.45 |
| Total | 22 | 100 |

It is a closed question that asks implicitly about the place of proverbs in the classroom, it seeks to determine whether proverbs are dealt with in the classroom or they are ignored. Twelve out of twenty two (54.54 %) argue that they allocate special time for the teaching of English proverbs, on the other hand, 45.45% of the participants do not allocate special time for teaching proverbs, concluded from this percentages, proverbs are present in the classroom. As a follow up to this question, teachers are asked to justify their answers in either case; their justifications are summarized below:

- « Because we may need to enliven the teaching learning process ».
- « We think that proverbs can't be separated from any language ».
- « Not only do they represent the target culture but they also make very effective communication activities in the classroom ».
- « Because teaching English proverbs allows students to increase their knowledge about English culture ».

According to teachers' justifications they hold positive attitudes towards teaching proverbs. Those who answer with 'no' in the previous question also supply their own justification; teachers under this category agree upon the same justifications:

- « Because of time constraints ».
- « Written expression module requires an objective language and formal language ».
- « Focus more on teaching English sentence structure and style of unity ».
- « Simply because it's difficult area and I have no idea about the best method for teaching them ».

Question 14: Do you usually include proverbs in your teaching materials?

Table 10:

Proverbs Inclusion in Teaching Materials

| Options | N | % |
|--------------|----|-------|
| Yes | 14 | 63.63 |
| No | 08 | 36.36 |
| Total | 22 | 100 |

This is a closed question, the overriding aim of it is to discover whether teachers include proverbs in their teaching materials or not. It has been stated in question (13) that ten teachers answer the question with ‘no’, but four of them answer the present question with ‘yes’, this implies that even though teachers do not teach proverbs directly, they are included in their teaching materials.

Question 15: What kind of materials do you use when teaching proverbs?

- a. Dictionaries.
- b. Proverb lists.
- c. Video documentaries.
- d. Songs and films.
- e. Reading texts.
- f. Literature (plays, novels, etc...)
- g. Others

Table 11:*Materials used to Present Proverbs*

| Options | N | % |
|----------------|----------|----------|
| a | 02 | 09.09 |
| b | 08 | 36.36 |
| c | 03 | 13.63 |
| d | 03 | 13.63 |
| e | 05 | 22.27 |
| f | 01 | 04.54 |
| g | 04 | 18.18 |
| Total | 22 | 100 |

This question asks about the different teaching materials that teachers use to present proverbs in the classroom. Teachers were given a list of materials to choose from which the materials they actually use in the classroom. Proverbs lists are the most frequent teaching material (36.36 %), followed by reading texts (22.27 %), video documentaries, songs and films are given equal importance (13.63 %), whereas dictionaries and literature are rarely used. Four teachers say that they use guesses, oral explanations as materials, they note that context determine which materials to use.

Question 16: For what purposes do you teach English proverbs?

The question seeks to determine the different purposes for which teachers incorporate proverbs in their teaching. The results obtained from teachers answers answered the research question; « Do EFL teachers have positive views towards teaching proverbs as a strategy to raise students' cultural awareness ».

Teachers' answers are displayed in percentages:

- « Improving speaking, writing, listening skills» (13.13 %).
- « To develop intercultural communication » (09.09 %).
- « To make learners discover the foreign culture » (50%).
- « To enrich my students' knowledge of vocabulary » (09. 09%).
- « To prepare students for a real communication in English » (13.63%).
- « To gain a native like command of the language » (4.54%).

Question 17: What are your learners' attitudes towards English proverbs?

- a. They do not understand English proverbs.
- b. They find them interesting but difficult to use.
- c. They do not know anything about English proverbs.
- d. They are not interested in learning English proverbs.
- e. Others.

Table 12:

Learners' Attitudes towards English Proverbs

| Options | Subjects | % |
|--------------|----------|-------|
| a | 00 | 00 |
| b | 17 | 80.95 |
| c | 00 | 00 |
| d | 01 | 04.76 |
| a, b & c | 01 | 04.76 |
| e | 02 | 09.09 |
| Total | 22 | 100 |

This question asks teachers to determine their learners' attitudes towards the use of English proverbs. The vast majority (80.95 %) of teachers argue that their students find proverbs interesting but difficult to use while (4.76 %) of the participants claim that their students are not interested in learning English proverbs. Two teachers have provided their own answers to this question, one of them states that "they are mostly motivated and want to learn them".

Question 18: How often do you encourage your students to use English proverbs?

Table 13:

Teachers Encouragement to Learn English Proverbs

| Options | N | % |
|------------------|----------|----------|
| Always | 03 | 13.63 |
| Sometimes | 12 | 54.54 |
| Rarely | 06 | 27.27 |
| Never | 01 | 04.76 % |
| Total | 22 | 100 % |

This question asks teachers to determine how often they encourage their students to learn English proverbs. The respondents' answers reveal that the majority of teachers (54.54 %) sometimes encourage their students to learn English proverbs while 27.27% of the respondents rarely encourage their students to learn proverbs. On the other hand 13.63% of the participants stated that they always encourage the learning of proverbs whereas 4.76% is the percentage of teachers who claimed that they never encourage their students to learn English proverbs.

Question 19: Do students use English proverbs in speaking/writing?

Table 14:

Students Use of proverbs in Speaking and Writing

| Options | N | % |
|--------------|----|-------|
| Yes | 13 | 59.09 |
| No | 09 | 40.90 |
| Total | 22 | 100 |

This question requires from the teachers to answer with ‘yes’ or ‘no’. The respondents are asked whether their students use proverbs in speaking or writing. Teachers answers represented in percentage in table 14, more than half of them (59.09 %) have answered with ‘yes’, that is to say, there are students who use proverbs in speaking and writing while 40.09 % of them said ‘no’.

Those who opted for ‘yes’ answer are asked to elaborate more by asking them whether their students use proverbs appropriately. The following are the teachers’ answers displayed in percentages: « Sometimes » (46.16 %), « Yes, they use them appropriately » (23.07 %), « It depends on the students » (7.69%), « Rarely » (15.38%).

Question 20: When encountering a proverb in listening or reading, do you encourage your students to:

- a. Understand the meaning of the words.
- b. Understand the cultural aspects conveyed through the proverb.
- c. Find an equivalent proverb in the native culture.

Table 15:*Teachers' Reaction towards Proverbs Encountered*

| Options | N | % |
|---------------------|----------|----------|
| a | 01 | 04.54 |
| b | 06 | 27.27 |
| c | 04 | 18.18 |
| a & b | 02 | 09.09 |
| a & c | 01 | 04.54 |
| b & c | 06 | 27.27 |
| a, b & c | 02 | 09.09 |
| Total | 22 | 100 |

The question implicitly asks for teachers' attitudes towards proverbs encountered in reading or listening. Teachers' answers to this question revealed that (27.27 %) of teachers focus more on drawing students' attention to the cultural aspects conveyed through the proverbs while (18.18 %) of them encourage their students to find an equivalent proverb in the native culture. However, (27.27%) of the respondents encourage both understanding the cultural aspects and find an equivalent in the native culture (b & c). Teachers' answers reflect that they are aware of the importance of proverbs to raise cultural awareness.

Question 21: How do you evaluate your learners' knowledge about English proverbs?

Table 16:

Learners' Knowledge about English Proverbs

| Options | N | % |
|--------------|-----------|------------|
| High | 00 | 00 |
| Average | 04 | 18.18 |
| Low | 18 | 81.81 |
| Total | 22 | 100 |

This question asks teachers to evaluate their students' knowledge about English proverbs. The vast majority (81.81%) of teachers described their students' knowledge about English proverbs as being 'low' while (18.18%) of them describe it as 'average'.

Question 22: To what extent do you rely on English proverbs to raise students' cultural awareness?

This question asks the teachers about the extent to which they rely on proverbs to raise students' cultural awareness. It seems to have divided the respondents into different categories because the obtained results manifest that there is no unanimous agreement between them. Here, light should be cast on the fact that two teachers did not answer this question. Accordingly (45%) of the respondents pointed out that they relied on proverbs to a large extent. Others (35%) did not rely on proverbs too much. Another group of teachers (10%) claimed that they rarely relied on proverbs to raise students' cultural awareness. The results obtained from teachers' answers to the question at hand answered the third research question which stated that « To what extent do teachers rely on proverbs as a strategy to raise students' cultural awareness ».

Question 23: How can students' cultural awareness be improved through learning and teaching English proverbs?

This is an open question that asks the teachers for different ways or more specifically the most effective way to benefit from proverbs to raise cultural awareness. It was answered by twenty teachers; the answers were approximately the same, the teachers share thoughts about how proverbs can be used. The answers are summarized below:

- « Understanding some patterns of the target culture ».
- « How the others think or perceive things ».
- « Understanding the target language when they are put in a real communication ».
- « Through comparing proverbs characteristics of their own culture with those of the target culture ».
- « Through explaining the context in which it was used and sprang ».
- «Understanding the target language when they are put in a real communication ».

So, teachers agree that proverbs are important to raise students' cultural awareness.

Question 24: What would you suggest to improve learners' repertoire about English proverbs?

As far as this item is , concerned, improving learners' knowledge about English proverbs is considered by many teachers to be the learners' responsibility since the majority of teachers advise them to be autonomous in their learning by reading more and more a variety of literary works, consulting dictionaries as well as reading proverbs separately by classifying them into categories (e.g., animal proverbs, human body proverbs,...) since they are easy to remember. In addition to that teachers suggest the integration of proverbs in EFL classrooms by including them in Writing and Oral expression courses. In addition to what has been mentioned some of the teachers' suggestions are cited below:

- « Teaching them relying on authentic materials such as videos ».
- « Communicating with native speakers ».
- « They should be taught communicatively ».

3.5. Discussion

The analysis of the questionnaire reveals many facts on teachers' attitudes towards teaching English proverbs as a strategy to raise students' cultural awareness. As it was previously stated, the overriding aim of the present research work is to check whether Algerian EFL teachers hold positive attitudes towards teaching English proverbs to raise cultural awareness. The aforementioned results lead to the conclusion that the vast majority of teachers do hold positive attitudes towards teaching English proverbs.

The Algerian teachers of English as a foreign language strongly advocate the unavoidable link between culture and language in this respect 100% of the respondents (Q7) state plainly that the teaching of the English language entails the teaching of its culture. When investigating teachers' attitudes towards teaching English proverbs the data collected from the analysis of teachers' answers to (Q9) state clearly that they hold favourable attitudes towards the use of them in the classroom which answer the first research question. In line with this, 50% of the respondents confess the significance of teaching proverbs especially for the sake of introducing learners to the target culture (Q16). The results obtained from teachers' answers to this question answer the second research question. Another important conclusion drawn from the present study is that proverbs occupy an important place in the classroom. This is easily deduced from the results obtained from teachers' answers to (Q13) in which 54.54% of them allocate special time for the teaching of English proverbs and 63.63% of the respondents include proverbs in their teaching materials (Q14). It is worth mentioning here the fact that even teachers who do not teach proverbs regularly in their classes reported the significance of this teaching material and the reason behind the absence

of proverbs from their teaching materials is due to either time constraints or the subject matter they teach. This, undeniably, bears witness to holding positive attitudes towards teaching proverbs.

Another fundamental conclusion drawn from the analysis of the research instrument is that Algerian teachers of English as a foreign language rely on proverbs as a strategy to raise students' cultural awareness. In this respect, 45% of the respondents pointed out that they rely on proverbs to a large extent. In line with this, 27.27% of the participants focus on teaching learners the cultural aspects conveyed through proverbs as well as comparing them to their counterparts in the native culture by doing so teachers are implicitly raising students' awareness of the cultural differences and similarities that exist between the two cultures. When thoroughly analysing teachers' answers to (Q16) the results show plainly that 50% of the respondents teach proverbs to make learners discover the target culture and 11.17% of them use proverbs to develop learners' intercultural communication. The results obtained from these questions answer the third research question.

Taken into consideration the above discussion, the research hypothesis that states "If EFL teachers hold positive attitudes towards teaching English proverbs they would use them as a strategy to raise students' cultural awareness" is confirmed.

3.6. Limitations of the Study

For the sake of ensuring reliability and validity of the study, data collection and analysis were carried out with extreme care. However, some limitations should be kept in mind when interpreting the findings. The number of the respondents is reasonably small since the questionnaire was administered at the very end of the year and most teachers were busy so that they could not participate in the study. This brings to the fore the question whether conducting the study with a larger sample would have generated different results and a different set of answers. Therefore, time constraints hinder the researcher from widening the sample to cover teachers from other universities. As it was mentioned the research instrument was a questionnaire so the answers provided reflect the teachers' views and perceptions about the subject, however, validity of the

results of the study depends on the respondents' honesty and the ability to respond accurately to each question.

Conclusion

The present chapter has dealt with the practical part of this study. The chapter investigates teachers' opinions towards teaching proverbs to raise learners' cultural awareness. On the light of the data provided in the theoretical part of the present study, a questionnaire was administered to EFL teachers at the Department of English, University of Jijel. The chapter starts with a description of the research instrument (teachers' questionnaire), and the participants of the study. Data analysis and discussion of the results have confirmed the research hypothesis.

Chapter Three: Results and Data Analysis

Introduction

The present chapter is devoted to the analysis of teachers' questionnaire. It undertakes to investigate attitudinal information and report quantitatively the data. The collected data and the obtained results will diagnose the teaching of proverbs in EFL classrooms as a strategy to raise students' cultural awareness. The chapter first describes the sample population and the questionnaire, then, it analyses the data generated by the questionnaire. The chapter concludes with a discussion of the obtained results.

3.1. The Teachers' Questionnaire

Since the present research aims at eliciting teachers' opinions about the importance of teaching proverbs in classroom, and as teachers are the fundamental participants of this study, their views and opinions are very crucial to test the stated hypothesis, and the most appropriate tool to investigate it is through addressing a questionnaire to teachers. The teachers' questionnaire aims at investigating the teachers' attitudes towards teaching English proverbs to raise students' cultural awareness. The teachers' questionnaire aims at investigating whether and how proverbs are used in English foreign language teaching and what attitudes teachers hold towards the use of proverbs in their teaching.

3.2. Administration of the Questionnaire

3.2.1. The Sample

The questionnaire was administered to twenty seven (27) English teachers at the Department of English, University of Jijel. Only twenty- two teachers have answered the questionnaire, five of them did not hand back the questionnaire. The majority of teachers are teaching more than one subject. Most of them are teaching written expression and oral expression.

3.3. Description of the Questionnaire

The questionnaire is designed to carry out the present study comprises twenty four questions, five are closed questions, requiring from teachers to answer either by “yes” or “no”, and eleven multiple-choice questions require from the respondents to tick the right box. The questionnaire contains also open questions asking teachers to give their own answers and justify them, or explain their choices.

3.4. Analysis of the Questionnaire

Question 01: Gender

Table 01 :

Gender

| Gender | N | % |
|---------------|----------|----------|
| Male | 09 | 40.90 |
| Female | 13 | 59.09 |
| Total | 22 | 100 |

The majority of participants in this study are female (59.09 %), whereas males are represented by (40.90 %).

Question 02: Teachers' Degree**Table 02:***Teachers' Degree*

| Degree | N | % |
|---------------|----------|----------|
| BA | 01 | 4.54 |
| MA | 19 | 86.36 |
| PhD | 02 | 9.09 |
| Total | 22 | 100 |

Most teachers that participate in this study hold a Master or Magister degree (86.36 %). 9.90 % of teachers hold a PhD degree, and only 4.54 % of participants declare to have licence degree. This means that they are qualified teachers whose answers are considered to be reliable.

Question 03: How many years have you been teaching English?**Table 03:***Years of Teaching English*

| Options | N | % |
|----------------|----------|----------|
| [1-5[| 7 | 31.81 |
| [5-10[| 9 | 40.90 |
| [10-15[| 4 | 18.18 |
| [15 and more [| 2 | 09.09 |
| Total | 22 | 100 |

As it is shown in -Table 03- 31.81 % of the respondents have been teaching English for less than 4 years, 40.90 % of them have been teaching English for 5 to 9 years, while 18.18 % of them have been teaching for 10 to 14 years, and 9.09 % of teachers experience varied between 15 and 16 years. The obtained results imply that teachers' experience is to some extent reliable in the analysis of this questionnaire.

Question 05: What is your understanding of culture?

- a. A set of behaviours, customs, rituals, patterns, ways of living.
- b. A system of thoughts, assumptions, values, and norms.
- c. Literature, history, arts, and geography.
- d. Others

Table 04 :

Teachers' Understanding of Culture

| Options | N | % |
|--------------|----|-------|
| a | 06 | 27.27 |
| b | 01 | 04.54 |
| c | 00 | 00 |
| a, b & c | 07 | 31.81 |
| a & b | 02 | 09.09 |
| a & c | 01 | 04.54 |
| d | 04 | 18.18 |
| Total | 22 | 100 |

This question is answered by twenty one teachers; it is a closed question which asks the teachers about their understanding of the concept of culture. They are required to choose among three answers or provide their own definition. Teachers' understanding of culture differ from one

teacher to another, 27.27% of the respondent opted for answer 'a' while 4.54% of them choose answer 'b'. On the other hand, 31.81% of teachers claimed that culture is a term that consists of all mentioned answers. In addition, 9.52% of the respondent opted for 'b' and 'c', yet only 4.76% of teachers understanding of culture falls in category 'a & c' definition. It is noteworthy to mention that four teachers have supplied their own definitions of the term culture as:

- « The act of developing the intellectual and moral faculties by education ».
- « I guess all what you have mentioned makes part of what we call culture ».
- « A set of characteristics that a community holds and share like language, religion, literature, history...etc».
- « A system of shared beliefs, values, customs, and behaviours that people use to cope with their world and with one another, and that are transmitted from generation to generation through learning ».

Teachers who provided their own definition agree upon the idea that culture is a system of shared beliefs, values and traditions within a given community.

Question 06: What is cultural awareness?

This is an open question which asks for teachers' definition of cultural awareness. This question has divided teachers' definitions of cultural awareness into five groups:

Group 'a': 27.27% of the respondents perceive cultural awareness as "recognizing the similarities and differences between one's own culture and other cultures". This perspective of cultural awareness is in line with Byram and Risager's (1999) definition: "cultural awareness 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' to otherness of any kind" (p.4).

Here are a number of teachers' attempts to defining the term 'culture':

- « Being sensitive to other people's ways of life, values and norms as we understand our own ».
- « Cultural awareness is our understanding of the differences between us and other people from other countries ».

Group 'b': (13.63%) perceive cultural awareness more specifically as "having knowledge and awareness of the target culture"; this definition implies that respondents under this category understand cultural awareness as being tied to the culture of the language under consideration.

Group 'c': this group's (22.72%) definition of cultural awareness revolves around the idea that it "involves awareness that exist among different cultures". Some examples of teachers' definitions are illustrated below.

- « Learners must be made aware of other people's culture ».
- « Cultural awareness would be an open-minded stereotype, free perceptions of humans of other cultures ».

The last group's (31.81%) definitions are slightly different, but they convey the same meaning.

The answers provided by the teachers are summarized as follow:

- « It is the act of being aware of the cultural values, beliefs, and perceptions ».
- « To be aware of the social norms governing any society ».
- « It is one's recognition and understanding of his past, present, and future with all its diversities ».

Question 07: Do you think that culture should be an integral part of foreign language teaching?

Table 05:

The Importance of Teaching Culture in EFL

| Options | N | % |
|--------------|----|-----|
| Yes | 22 | 100 |
| No | 00 | 00 |
| Total | 22 | 100 |

This is a closed question that aims at revealing teachers' opinions about the importance of incorporating culture in EFL classroom, 100 % of the respondents agree upon the fact that culture and language are inseparable, in other words, the teaching of language entails teaching its culture.

Question 08: How would you define a proverb?

This question asks teachers about what a proverb might mean, it serves as an introduction to the subject of the research work. The question was answered by twenty one teachers whose answers were slightly different from each other, since each definition considers the word 'proverb' from a particular angle. The definitions provided by teachers show clearly that teachers are aware of what a proverb is. The following are teachers' definitions of the word 'proverb' represented in percentages:

- « Wisdom in few words » (19.04 %).
- « A short sentence that says something about life and human experience » (19.04 %).
- « A proverb is a short sentence that states general truth or give advice » (23.80 %).
- « A proverb is a brief saying that is the product of a particular culture » (23.80 %).
- « A proverb is a short popular saying » (14.28 %).

Question 09: What are your attitudes towards teaching English proverbs in EFL classrooms?

This is an open question that aims at shedding light on teachers' attitudes towards teaching English proverbs. In EFL classroom, 95.43 % of the respondents hold positive attitudes towards teaching proverbs while 4.54 % of the respondents disregard proverbs. The results obtained from teachers' answers to this question, answer the research question which stated : « what are EFL teachers' attitudes towards teaching English proverbs? ». Teachers' answers to this question are displayed in percentages:

- « They are good to some extent» (31.81%).
- « It is highly necessary since proverbs, in a way or another expose learners to a target language culture » (31.81%).
- « Teaching proverbs in EFL is very important » (22.72%).
- « They help enhancing fluency » (9.09%).
- « I do not urge my students to use them » (4.54%).

Question 10: Do you think that English proverbs have a role in representing the target culture better?

Table 06:*The Proverbs Representation of Target Culture*

| Options | N | % |
|--------------|----|-------|
| Yes | 21 | 95.45 |
| No | 01 | 04.54 |
| Total | 22 | 100 |

The question seeks to discover the extent to which proverbs help in better understanding of the target culture. 95.45 % of the respondents have answered with 'yes' whereas 4.54 % of them opt for 'no'.

Question 11: How do you find the task of teaching English proverbs?

Table 07:

The Task of Teaching English Proverbs

| Options | N | % |
|-------------------------|----------|----------|
| Highly difficult | 00 | 00 |
| Difficult | 08 | 36.36 |
| Easy | 12 | 54.54 |
| Very easy | 02 | 09.09 |
| Total | 22 | 100 |

This is a closed question which asks teachers about the task of teaching English proverbs. Teachers are given four options, highly difficult, difficult, easy, and very easy, and they are required to choose one. 36.36 % find the task of teaching proverbs 'difficult' while the great percentage of them 54.45 % sees the task of teaching English proverbs as an 'easy' task. However, 9.09 % of teachers find the task of teaching proverbs 'very easy'.

Question 12: How do you evaluate your knowledge of English proverbs?

Table 08:

Teachers' Knowledge about English Proverbs

| Options | N | % |
|--------------|----|-------|
| High | 02 | 09.09 |
| Average | 18 | 81.81 |
| Low | 02 | 09.09 |
| Total | 22 | 100 |

The question at hand asks teachers to evaluate their knowledge about English proverbs; they are required to choose one answer from the options provided. The vast majority (81.81%) of teachers opted for 'average' as a description to their knowledge about English proverbs whereas 9.09 % of the respondents confess to have a 'high level', and 9.09 % of teachers describe their knowledge about English proverbs as being 'low'.

Question 13: Do you allocate special time for teaching English proverbs?

Table 09:

Time Allocated to the Teaching of Proverbs

| Options | N | % |
|--------------|----|-------|
| Yes | 12 | 54.54 |
| No | 10 | 45.45 |
| Total | 22 | 100 |

It is a closed question that asks implicitly about the place of proverbs in the classroom, it seeks to determine whether proverbs are dealt with in the classroom or they are ignored. Twelve out of twenty two (54.54 %) argue that they allocate special time for the teaching of English proverbs, on the other hand, 45.45% of the participants do not allocate special time for teaching proverbs, concluded from this percentages, proverbs are present in the classroom. As a follow up to this question, teachers are asked to justify their answers in either case; their justifications are summarized below:

- « Because we may need to enliven the teaching learning process ».
- « We think that proverbs can't be separated from any language ».
- « Not only do they represent the target culture but they also make very effective communication activities in the classroom ».
- « Because teaching English proverbs allows students to increase their knowledge about English culture ».

According to teachers' justifications they hold positive attitudes towards teaching proverbs. Those who answer with 'no' in the previous question also supply their own justification; teachers under this category agree upon the same justifications:

- « Because of time constraints ».
- « Written expression module requires an objective language and formal language ».
- « Focus more on teaching English sentence structure and style of unity ».
- « Simply because it's difficult area and I have no idea about the best method for teaching them ».

Question 14: Do you usually include proverbs in your teaching materials?

Table 10:

Proverbs Inclusion in Teaching Materials

| Options | N | % |
|--------------|----|-------|
| Yes | 14 | 63.63 |
| No | 08 | 36.36 |
| Total | 22 | 100 |

This is a closed question, the overriding aim of it is to discover whether teachers include proverbs in their teaching materials or not. It has been stated in question (13) that ten teachers answer the question with 'no', but four of them answer the present question with 'yes', this implies that even though teachers do not teach proverbs directly, they are included in their teaching materials.

Question 15: What kind of materials do you use when teaching proverbs?

- a. Dictionaries.
- b. Proverb lists.
- c. Video documentaries.
- d. Songs and films.
- e. Reading texts.
- f. Literature (plays, novels, etc...)
- g. Others

Table 11:*Materials used to Present Proverbs*

| Options | N | % |
|----------------|----------|----------|
| a | 02 | 09.09 |
| b | 08 | 36.36 |
| c | 03 | 13.63 |
| d | 03 | 13.63 |
| e | 05 | 22.27 |
| f | 01 | 04.54 |
| g | 04 | 18.18 |
| Total | 22 | 100 |

This question asks about the different teaching materials that teachers use to present proverbs in the classroom. Teachers were given a list of materials to choose from which the materials they actually use in the classroom. Proverbs lists are the most frequent teaching material (36.36 %), followed by reading texts (22.27 %), video documentaries, songs and films are given equal importance (13.63 %), whereas dictionaries and literature are rarely used. Four teachers say that they use guesses, oral explanations as materials, they note that context determine which materials to use.

Question 16: For what purposes do you teach English proverbs?

The question seeks to determine the different purposes for which teachers incorporate proverbs in their teaching. The results obtained from teachers answers answered the research question; « Do EFL teachers have positive views towards teaching proverbs as a strategy to raise students' cultural awareness ».

Teachers' answers are displayed in percentages:

- « Improving speaking, writing, listening skills» (13.13 %).
- « To develop intercultural communication » (09.09 %).
- « To make learners discover the foreign culture » (50%).
- « To enrich my students' knowledge of vocabulary » (09. 09%).
- « To prepare students for a real communication in English » (13.63%).
- « To gain a native like command of the language » (4.54%).

Question 17: What are your learners' attitudes towards English proverbs?

- a. They do not understand English proverbs.
- b. They find them interesting but difficult to use.
- c. They do not know anything about English proverbs.
- d. They are not interested in learning English proverbs.
- e. Others.

Table 12:

Learners' Attitudes towards English Proverbs

| Options | Subjects | % |
|--------------|----------|-------|
| a | 00 | 00 |
| b | 17 | 80.95 |
| c | 00 | 00 |
| d | 01 | 04.76 |
| a, b & c | 01 | 04.76 |
| e | 02 | 09.09 |
| Total | 22 | 100 |

This question asks teachers to determine their learners' attitudes towards the use of English proverbs. The vast majority (80.95 %) of teachers argue that their students find proverbs interesting but difficult to use while (4.76 %) of the participants claim that their students are not interested in learning English proverbs. Two teachers have provided their own answers to this question, one of them states that "they are mostly motivated and want to learn them".

Question 18: How often do you encourage your students to use English proverbs?

Table 13:

Teachers Encouragement to Learn English Proverbs

| Options | N | % |
|------------------|----------|----------|
| Always | 03 | 13.63 |
| Sometimes | 12 | 54.54 |
| Rarely | 06 | 27.27 |
| Never | 01 | 04.76 % |
| Total | 22 | 100 % |

This question asks teachers to determine how often they encourage their students to learn English proverbs. The respondents' answers reveal that the majority of teachers (54.54 %) sometimes encourage their students to learn English proverbs while 27.27% of the respondents rarely encourage their students to learn proverbs. On the other hand 13.63% of the participants stated that they always encourage the learning of proverbs whereas 4.76% is the percentage of teachers who claimed that they never encourage their students to learn English proverbs.

Question 19: Do students use English proverbs in speaking/writing?

Table 14:

Students Use of proverbs in Speaking and Writing

| Options | N | % |
|--------------|----|-------|
| Yes | 13 | 59.09 |
| No | 09 | 40.90 |
| Total | 22 | 100 |

This question requires from the teachers to answer with ‘yes’ or ‘no’. The respondents are asked whether their students use proverbs in speaking or writing. Teachers answers represented in percentage in table 14, more than half of them (59.09 %) have answered with ‘yes’, that is to say, there are students who use proverbs in speaking and writing while 40.09 % of them said ‘no’.

Those who opted for ‘yes’ answer are asked to elaborate more by asking them whether their students use proverbs appropriately. The following are the teachers’ answers displayed in percentages: « Sometimes » (46.16 %), « Yes, they use them appropriately » (23.07 %), « It depends on the students » (7.69%), « Rarely » (15.38%).

Question 20: When encountering a proverb in listening or reading, do you encourage your students to:

- a. Understand the meaning of the words.
- b. Understand the cultural aspects conveyed through the proverb.
- c. Find an equivalent proverb in the native culture.

Table 15:*Teachers' Reaction towards Proverbs Encountered*

| Options | N | % |
|---------------------|----------|----------|
| a | 01 | 04.54 |
| b | 06 | 27.27 |
| c | 04 | 18.18 |
| a & b | 02 | 09.09 |
| a & c | 01 | 04.54 |
| b & c | 06 | 27.27 |
| a, b & c | 02 | 09.09 |
| Total | 22 | 100 |

The question implicitly asks for teachers' attitudes towards proverbs encountered in reading or listening. Teachers' answers to this question revealed that (27.27 %) of teachers focus more on drawing students' attention to the cultural aspects conveyed through the proverbs while (18.18 %) of them encourage their students to find an equivalent proverb in the native culture. However, (27.27%) of the respondents encourage both understanding the cultural aspects and find an equivalent in the native culture (b & c). Teachers' answers reflect that they are aware of the importance of proverbs to raise cultural awareness.

Question 21: How do you evaluate your learners' knowledge about English proverbs?

Table 16:

Learners' Knowledge about English Proverbs

| Options | N | % |
|--------------|-----------|------------|
| High | 00 | 00 |
| Average | 04 | 18.18 |
| Low | 18 | 81.81 |
| Total | 22 | 100 |

This question asks teachers to evaluate their students' knowledge about English proverbs. The vast majority (81.81%) of teachers described their students' knowledge about English proverbs as being 'low' while (18.18%) of them describe it as 'average'.

Question 22: To what extent do you rely on English proverbs to raise students' cultural awareness?

This question asks the teachers about the extent to which they rely on proverbs to raise students' cultural awareness. It seems to have divided the respondents into different categories because the obtained results manifest that there is no unanimous agreement between them. Here, light should be cast on the fact that two teachers did not answer this question. Accordingly (45%) of the respondents pointed out that they relied on proverbs to a large extent. Others (35%) did not rely on proverbs too much. Another group of teachers (10%) claimed that they rarely relied on proverbs to raise students' cultural awareness. The results obtained from teachers' answers to the question at hand answered the third research question which stated that « To what extent do teachers rely on proverbs as a strategy to raise students' cultural awareness ».

Question 23: How can students' cultural awareness be improved through learning and teaching English proverbs?

This is an open question that asks the teachers for different ways or more specifically the most effective way to benefit from proverbs to raise cultural awareness. It was answered by twenty teachers; the answers were approximately the same, the teachers share thoughts about how proverbs can be used. The answers are summarized below:

- « Understanding some patterns of the target culture ».
- « How the others think or perceive things ».
- « Understanding the target language when they are put in a real communication ».
- « Through comparing proverbs characteristics of their own culture with those of the target culture ».
- « Through explaining the context in which it was used and sprang ».
- «Understanding the target language when they are put in a real communication ».

So, teachers agree that proverbs are important to raise students' cultural awareness.

Question 24: What would you suggest to improve learners' repertoire about English proverbs?

As far as this item is , concerned, improving learners' knowledge about English proverbs is considered by many teachers to be the learners' responsibility since the majority of teachers advise them to be autonomous in their learning by reading more and more a variety of literary works, consulting dictionaries as well as reading proverbs separately by classifying them into categories (e.g., animal proverbs, human body proverbs,...) since they are easy to remember. In addition to that teachers suggest the integration of proverbs in EFL classrooms by including them in Writing and Oral expression courses. In addition to what has been mentioned some of the teachers' suggestions are cited below:

- « Teaching them relying on authentic materials such as videos ».
- « Communicating with native speakers ».
- « They should be taught communicatively ».

3.5. Discussion

The analysis of the questionnaire reveals many facts on teachers' attitudes towards teaching English proverbs as a strategy to raise students' cultural awareness. As it was previously stated, the overriding aim of the present research work is to check whether Algerian EFL teachers hold positive attitudes towards teaching English proverbs to raise cultural awareness. The aforementioned results lead to the conclusion that the vast majority of teachers do hold positive attitudes towards teaching English proverbs.

The Algerian teachers of English as a foreign language strongly advocate the unavoidable link between culture and language in this respect 100% of the respondents (Q7) state plainly that the teaching of the English language entails the teaching of its culture. When investigating teachers' attitudes towards teaching English proverbs the data collected from the analysis of teachers' answers to (Q9) state clearly that they hold favourable attitudes towards the use of them in the classroom which answer the first research question. In line with this, 50% of the respondents confess the significance of teaching proverbs especially for the sake of introducing learners to the target culture (Q16). The results obtained from teachers' answers to this question answer the second research question. Another important conclusion drawn from the present study is that proverbs occupy an important place in the classroom. This is easily deduced from the results obtained from teachers' answers to (Q13) in which 54.54% of them allocate special time for the teaching of English proverbs and 63.63% of the respondents include proverbs in their teaching materials (Q14). It is worth mentioning here the fact that even teachers who do not teach proverbs regularly in their classes reported the significance of this teaching material and the reason behind the absence

of proverbs from their teaching materials is due to either time constraints or the subject matter they teach. This, undeniably, bears witness to holding positive attitudes towards teaching proverbs.

Another fundamental conclusion drawn from the analysis of the research instrument is that Algerian teachers of English as a foreign language rely on proverbs as a strategy to raise students' cultural awareness. In this respect, 45% of the respondents pointed out that they rely on proverbs to a large extent. In line with this, 27.27% of the participants focus on teaching learners the cultural aspects conveyed through proverbs as well as comparing them to their counterparts in the native culture by doing so teachers are implicitly raising students' awareness of the cultural differences and similarities that exist between the two cultures. When thoroughly analysing teachers' answers to (Q16) the results show plainly that 50% of the respondents teach proverbs to make learners discover the target culture and 11.17% of them use proverbs to develop learners' intercultural communication. The results obtained from these questions answer the third research question.

Taken into consideration the above discussion, the research hypothesis that states "If EFL teachers hold positive attitudes towards teaching English proverbs they would use them as a strategy to raise students' cultural awareness" is confirmed.

3.6. Limitations of the Study

For the sake of ensuring reliability and validity of the study, data collection and analysis were carried out with extreme care. However, some limitations should be kept in mind when interpreting the findings. The number of the respondents is reasonably small since the questionnaire was administered at the very end of the year and most teachers were busy so that they could not participate in the study. This brings to the fore the question whether conducting the study with a larger sample would have generated different results and a different set of answers. Therefore, time constraints hinder the researcher from widening the sample to cover teachers from other universities. As it was mentioned the research instrument was a questionnaire so the answers provided reflect the teachers' views and perceptions about the subject, however, validity of the

results of the study depends on the respondents' honesty and the ability to respond accurately to each question.

Conclusion

The present chapter has dealt with the practical part of this study. The chapter investigates teachers' opinions towards teaching proverbs to raise learners' cultural awareness. On the light of the data provided in the theoretical part of the present study, a questionnaire was administered to EFL teachers at the Department of English, University of Jijel. The chapter starts with a description of the research instrument (teachers' questionnaire), and the participants of the study. Data analysis and discussion of the results have confirmed the research hypothesis.

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Appendix

Appendix :

Teachers' Questionnaire

Dear teachers,

This questionnaire is a part of a research work for a dissertation leading to a master degree in language sciences. It aims at examining teachers' attitudes towards teaching proverbs as a strategy to raise students' cultural awareness.

We would appreciate your collaboration if you could fill in this questionnaire.

Thank you in advance for your cooperation.

Bougaada Ahlam

Khelafi Meryem

Mohammad Seddik Ben Yahia University, Jijel

Faculty of letters and languages

Departement of English

Guidelines : For each item , please tick the right box or write in the space provided

Personal information

1. Gender :

Male

Female

2. Degree :

BA Licence

MA (Magister/Master)

Ph.D

3. How many years have you been teaching English ?

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

4. Which language course(s) do you currently teach or have you ever taught ?

- Oral expression
- Written expression
- Grammar
- Culture
- Pragmatics
- Civilization

5. What is your understanding of 'culture' ?

- a. A set of behaviors, customs, rituals, patterns, ways of living.
- b. A system of thoughts, assumptions, values, and norms.
- c. Literature, history, arts, and geography.
- d. Others. please specify.....

.....

6. What is 'cultural awareness' ?

.....
.....

7. Do you think that culture should be an integral part of foreign language teaching ?

Yes

No

8. How would you define a proverb ?

.....
.....

9. What are your attitudes towards teaching English proverbs in EFL classrooms ?

.....
.....

10. Do you think that teaching English proverbs has a role in representing the target culture better ?

No

11. How do you find the task of teaching English proverbs ?

Highly difficult Difficult Easy Very easy

12. How do you evaluate your knowledge about English proverbs ?

High Average Low

13. Do you allocate special time for teaching English proverbs ?

Yes Why.....
.....

No Why.....
.....

14. Do you usually include proverbs in your teaching materials ?

Yes No

15. What kind of materials do you use when teaching English proverbs ?

a. Dictionaries

b. Proverb lists

c. Video documentaries

d. Songs and films

e. Reading texts

f. Literature (plays, novels, etc...)

g. Others. please Specify.....
.....

16. For what purposes do you teach English proverbs ?

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.....
.....

17. What are your learners' attitudes when they face English proverbs included in your teaching materials ?

- a. They do not understand English proverbs .
- b. They find them interesting but difficult to use.
- c. They do not know anything about English proverbs.
- d. They are not interested in learning English proverbs.
- e. Others : please, specify.....

.....
.....

18. How often do you encourage your students to use English proverbs ?

- Always Sometimes Rarely Never

19. Do students use English proverbs in writing/speaking ?

- Yes No

If yes ,do they use them appropriately ?

.....
.....

20. When encountering a proverb in listening or reading, do you encourage your students to:

- a. Understand the meaning of the words.
- b. Understand the cultural aspects conveyed through the proverbs.
- c. Find an equivalent proverb in the native culture .

21. How do you evaluate your learners' knowledge about English proverbs ?

- High Average Low

22. To what extent do you rely on English proverbs to raise students' cultural awareness ?

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.....

23. How can students' cultural awareness be improved through learning and teaching English proverbs ?

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.....

24. What would you suggest to improve learners' repertoire about English proverbs ?

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Thank you

Résumé :

Cette étude vise à savoir la position et l'impression des professeurs de l'enseignement des proverbes Anglais comme une stratégie visant à élever le niveau de la conscience culturelle des étudiants. Il vise également à déterminer si les proverbes partie de l'enseignement de l'Anglais comme une langue étrangère dans le Département d'Anglais de la Faculté des lettres et des langues étrangères, Université de Jijel. L'hypothèse fondamentals adoptée dans cette étude pour savoir si les professeurs d'Anglais ont des avis et des attitudes positifs sur l'enseignement des proverbes Anglais, il seront enseignées comme une stratégie visant à élever le niveau de sensibilisation à la culture pour les étudiants. Pour enquêter sur la validité de cette hypothèse nous avons conçu un formulaire sous forme de questionnaire destiné aux professeurs dans le département d'Anglais afin de connaître leurs attitudes et leurs impressions sur l'enseignement des proverbes Anglais. Les résultats obtenus après l'analyse des réponses des professeurs ont montré que la majorité des professeurs ont des impressions positives sur l'enseignement des proverbes anglais. De plus les professeurs ont affirmé que cette enseignement peut faire l'objet d'une bonne stratégie pour élever le niveau de conscience culturelle chez les étudiants.

ملخص الدراسة :

تهدف هذه الدراسة إلى معرفة انطباع و مواقف الأساتذة من تدريس الأمثال الإنجليزية كإستراتيجية لرفع مستوى الوعي الثقافي للطلاب. كما تهدف إلى التحقيق فيما إذا كانت الأمثال جزء من تدريس اللغة الإنجليزية كلغة أجنبية في قسم اللغة الإنجليزية، كلية الآداب واللغات الأجنبية، جامعة جيجل. الفرضية الأساسية التي اعتمدت في هذه الدراسة هي إذا كان لدى أساتذة اللغة الإنجليزية انطباعات إيجابية حول تدريس الأمثال الإنجليزية فسوف يتم تدريسها كإستراتيجية لرفع مستوى الوعي الثقافي للطلاب. للتحقق من صحة هذه الفرضية تم الاعتماد على استبيان موجه للأساتذة في قسم اللغة الإنجليزية لمعرفة مواقفهم و انطباعاتهم حول تدريس الأمثال الإنجليزية. النتائج المتحصل عليها بعد تحليل إجابات الأساتذة قد أوضحت أن لدى أغلب الأساتذة انطباعات إيجابية حول تدريس الأمثال الإنجليزية. كما أنهم يعتبرونها إستراتيجية مفيدة لرفع مستوى الوعي الثقافي لدى لطلاب.