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An Assessment of the Challenges of Teaching English Language Culture in Algeria

The Case of Third Year Teachers at Laabani Ahmed and Boumendjel Ahmed Secondary Schools in Taher

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Master Degree in Didactics

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Declaration:

We hereby declare that this dissertation is our own original work, which we have created ourselves. All the literature we used is properly quoted and is listed in the list of references.

We declare that we worked on our final master's dissertation on our own using only cited literary sources, other information and sources in agreement with the disciplinary regulations for the Faculty of Letters and Languages at the University of Mohammed Seddik Ben Yahia in Jijel and with the regulations and laws of research of the Ministry of Higher Education and Scientific Research in Algeria.

We agree with the storage of this work in the library of the Faculty of Letters and Foreign Languages at the University Mohammed Seddik Ben Yahia in Jijel and making it accessible for study purposes.

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Table of Contents

Dedication……...….....……..... ...VII

Acknowledgments…….…….....…….....VIII

Abstract…….....……....…….....…IX

List of Abbreviations and Symbols...….....….....……..... X

List of Tables…….....…….....…….....XII

List of Figures…….....…….....…….....XV

General Introduction

1. Literature review.....1

2. Statement of the Problem 3

3. Aims of the Study 3

4. Research Questions 3

5. Research Assumptions 4

6. Research Tool and Method 4

7. Structure of the study 4

Chapter One: Language and Culture

Introduction …….....…….....……..…….....…6

1.1. Language..…….....……..…….....……...….....…6

1.1.1. Language Defined …….....….…….....…….....6

1.1.2. Elements of Language …….....…….....…….....7

1.1.2.1. Phonology ……...…….....…..…….....7

1.1.2.2. Morphology.....8

1.1.2.3. Syntax.....8

1.1.2.4. Semantics..... 9

1.1.2.5. pragmatics.....9

1.1.3. Characteristics of Language……..….....…….....9

1.1.3.1. Language is dynamic.....10

1.1.3.2. Language is creative and unique.....10

1.1.3.3. Language is social and a means of communication.....11

1.1.3.4.Language is symbolic and systemic.....11

1.1.3.5. Language is vocal.....12

1.1.3.6. Language is arbitrary.....12

1.1.3.7. Language Identifies Culture.....12

1.2. Culture…….....…….....…….....13

1.2.1. Culture defined…….....….....…..…….....13

1.2.1.1 Types of Culture …….....…….....……..15

1.2.1.2 The Cultural Iceberg …….....…….....16

1.2.2. Elements of Culture …….....…….....16

1.2.2.1. Symbols.....17

1.2.2.2. Language.....17

1.2.2.3. Beliefs.....17

1.2.2.4. Values.....18

1.2.2.5. Norms.....18

1.2.2.6. stereotypes.....18

1.2.3. Characteristics of Culture.....19

1.2.3.1. Culture is shared…….....….....……..….....19

1.2.3.2. Culture is learned and enduring.....19

1.2.3.3. All cultures are dynamic 19

1.2.3.4. All cultures are equal 20

1.2.3.5. Culture is systemic and organised.....20

1.3. Language and Culture: Interaction.....20

1.3.1. Language and Culture Relationship…….....20

1.3.2. Influence of Language on Culture…….....…….....23

1.3.3. Influence of Culture on Language…….....….....24

Conclusion.....24

Chapter Two: English Language Culture Teaching in the Algerian Secondary School

Introduction……....….....….....…….....…….....26

2.1. Background of English Language Teaching in the Algerian Secondary School….....26

2.1.1. The Syllabus Used in the Different Textbooks of Algerian Secondary School 27

2.1.2. The Competency-based Approach…….....…….…..28

2.1.3. General Objectives of Teaching English as Foreign Language in the Secondary School.....29

2.1.3.1. Linguistic Objectives.....29

2.1.3.2. Methodological Objectives.....29

2.1.3.3. Socio-cultural Objectives.....30

2.2. Culture Teaching.....30

2.2.1. Culture Teaching Defined.....30

2.2.1.1 The content Dimension …….....31

2.2.1.2. The Context Dimension.....31

2.2.1.3. The Poetic Dimension ……....…….....31

2.2.2. History of Culture Teaching.....31

2.2.2.1. Earlier Culture Pedagogy from 1880 32

2.2.2.2. More Recent Culture Pedagogy from 1960 32

2.2.3. The Significance of Teaching Culture 35

2.2.3.1. The Role of Culture Teaching.....37

2.2.3.2 The Goals for Culture Learning in the Language Classroom.....38
2.3. Culture in English Language Teaching in the Algerian Secondary School ….....39
2.3.1. The Materials Used to Incorporate Culture in English Teaching in the Algerian Secondary School.....39
2.3.1.1. Authentic Materials 39
2.3.1.2. The English Textbook “New prospects”.....40
2.3.1.2.1. About the Textbook 40
2.3.1.2.2. General Description of the Textbook.....40
2.3.1.2.3. Units, Themes, and Topics.....41
Conclusion.....42

Chapter Three: The Empirical Study

Introduction 44
3.1. Data Analysis 44
3.1.1. The Research Tool: The Questionnaire.....44
3.1.2. Description of the Questionnaire.....45
3.1.3. Administration of the Questionnaire 46
3.1.4. Population and Sampling 46
3.2. Data Analysis 47
3.2.1. Data Analysis and Interpretation 47
3.3. Discussion of the Findings…….....69
Conclusion 70
Limitations of the Study 70

General Conclusion and Pedagogical Recommendations.....71

References.....74

Appendix 80

Résumé …….……...86

ملخص…….……...87

Dedication

From my deep heart, I would dedicate this work to

My mother for her limitless support and encouragement,

My father the one, who has always enlightened my way with his wisdom,

My sisters and brothers, my nephews and nieces

To all my friends and relatives

Special gratitude is due to all those extraordinary people who have stood by me in very hard moments,

To my work partner

I am honored to dedicate this work

MESSAOUD

This work is dedicated specially to my parents who have shown me what nobody else would ever have provided me with their encouragement, love, and understanding.

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Abstract

Language teaching has undergone numerous changes due to the various global transformations of recent decades. The debate over what should be included in such teaching has gone unabated. Foreign language educators have long advocated that language and culture should be integrated in the language classrooms. This study sheds light on the difficulties and obstacles that the teachers and the learners face with the foreign cultural items included in the third–year secondary English language Textbook 'New Prospects' and the curriculum in general. It is hypothesized in this research that culture is not well-covered in the textbook, that the teachers are not fully conversant with foreign culture, that they lack effective techniques with regard to English language culture teaching, and that the learners are not really motivated to learn foreign culture. In order to verify these hypotheses, an empirical study was conducted in the secondary schools of Laabani Ahmed and Boumendjel Ahmed in Taher. The empirical study made use of a questionnaire that was administered to the teachers of both secondary schools. The findings show that culture is not well-covered in the third year textbook ''New Prospects''. The answers collected from the questionnaire converge on the fact that the learners are not motivated due to the ineffective techniques that are used by the teachers. The hypotheses have thus been confirmed.

List of Abbreviations and Symbols

- **A:** Agree
- **A F :** Absolute Frequency
- **BAC:** Baccalauréat
- **Big 'C':** Big Culture
- **CBA:** Competency-Based Approach
- **D:** Disagree
- **EFL:** English as a Foreign Language
- **ELT :** English Language Teaching
- **ESL:** English as a Second Language
- **Fig :** Figure
- **FL :** Foreign Language
- **ICTs:** Information Communication Technologies
- **L2 :** Second Language
- **LMD :** License Master Doctorate
- **N:** Neutral

- **N. :** Number
- **O.N.P.S:** Office National des Publications Scolaires
- **R F:** Relative Frequency
- **S :** Statement
- **SA:** Strongly Agree
- **SD:** Strongly Disagree
- **SE3:** Secondary Education, Year 3
- **Small ‘c’ :** Small Culture
- **TEFL :** Teaching English as a Foreign Language
- **USA :** United states of America

List of Tables

Table 01: Programme of the Third Year textbook **"New Prospects"**.....42

Table 02: Teachers' questionnaire components and the number of the statements.....46

Table 03: The teachers' sample.....47

Table 04 : The teachers' gender.....47

Table 05 : The teachers' Academic degree.....48

Table 06 : Teaching experience.....48

Table 07 : Congruence of textbook with the Arab and Islamic culture.....49

Table 08 : The Way of Presentation of the Foreign Culture in the Texbook.....49

Table 09 : The Textbook's Overview of the Foreign Culture.....50

Table 10 : Textbook's Foreign Culture Display and the Affecting of Learners' Ethics.....51

Table 11 : Suitablility of Cultural Themes to the Learner's Age and Cultural Level.....51

Table 12 : Effect of Acculturation on English Language Teaching.....52

Table 13 : Textbook's Combination of the Arabic and Foreign Culture 53

Table 14: Presentation of Foreign Celebrations and Festivals Differeing from Ours in the Textbook.....53

Table 15 : Textbook's Reflection of Foreign Customs and Traditions 54

Table 16 : The Textbook's Display of Cultural Aspects Related to Foreign Culture 54

Table 17 : Representation of the ''Small c'' and ''Big C'' in the Textbook.....55

Table 18 : Major Cultural Elements Rank in the Textbook.....55

Table 19 : Techniques Used to Teach Culture in the Textbook.....56

Table 20 : Language Functions Teaching Vs Cultural Aspects Teaching.....57

Table 21 : Teachers' Acquaintance with Foreign Culture.....57

Table 22 : Teachers' Awareness of the Difficulties of Teaching Differences between the Foreign and Arab Cultures.....58

Table 23: Partciapants' Awareness of the Significant Differences between the Foreign and Arab Cultures.....59

Table 24: Teachers' training in foreign culture teaching.....59

Table 25: Teachers' Knowledge of the Foreign Culture.....60

Table 26: Teachers' Living abroad.....60

Table 27: Teachers' Problems in Teaching Foreign Culture.....61

Table 28 : Necessity of Teaching Culture.....61

Table 29 : Teachers' Use of ICTs in Culture Teaching.....62

Table 30 : Availibility of Materials and Aids to Teach Foreign Culture at School.....62

Table 31 : Learners' Motivation in Culture-content Lessons.....63

Table 32 : Learners' Attitudes to Foreign Culture.....63

Table 33 : Learners' Embarassment in not Understanding the Foreign Culture.....64

Table 34 : Learners' Awareness of Arabic culture.....64

Table 35 : Learners' Willingness to Accept Foreign Culture.....65

Table 36 : Learners' Difficulties in Understanding Foreign Culture.....65

Table 37 : Learners' Asking Questions about Foreign Culture.....66

Table 38 : Learners' Paranoia to foreign culture.....67

Table 39 : Learners' Awareness of the Importance of Foreign Culture.....67

List of Figures

Figure 1: Cultural Ice berg …….....16

Figure 2: Points of Articulation between Culture and Language.....22

General introduction

1. Literature Review

Through reading the literature, several studies were interested in language and culture and how they could be go together in the teaching process. In this regard Wiriyachitra (2002) studied the relationship between English language as a global language and its role in influencing the different domains in Thailand such as culture, technology, tourism and others. Thailand has always been a country with one official language. Due to new technology and adoption of the internet, it became a country with Thai and English language. Hence the English language has introduced recently to Thailand, it's not prepared yet, and its level ofproficiency is low in comparison with many countries in Asia, because the attention is focused on the language importance in isolation from learning culture, which is unuseful to acquire the English language. She conducted a descriptive study based on facts, figures, and statistics from previous studies. The sample of the study consisted of all educational institutions in Thailand, Ministry of Education, universities, and schools. She found that educational process needed the following solutions: First, provide more international programs in both schools and universities. Second, changes in English teaching and learning in school by changing curriculum, and teacher development by offering training programs. Third, implementing of English proficiency test by the Ministry of University Affairs in universities, and use the test score to place students according to their level of proficiency. Fourth, university students who choose to take English as their language subject must take at least four compulsory English Courses. Finally, more use of self-access learning centers have been established in many schools and universities to facilitate learner's independence.

Al-Migdadi (2008) studied the attitude of the teachers and students of English at Al-Albayt University language center towards the teaching of English and its culture when

teaching English as a FL. Al-Migdadi also examined the representation of English culture in the English language textbook. Questionnaires, interviews, and content analysis were used in order to collect both qualitative and quantitative data. 10 teachers of English language filled out the questionnaires, and 06 of them participated in the interview. The students questionnaire was administered to 550 students. 20 of them were interviewed, they varied in gender, place of residence, field of specialization and the proficiency in English. The finding of the study revealed that: First, improving the students' understanding of the language and its culture nedds the incorporation of cultural aspects. Second, teaching English and its culture does not threat the Arabic or the Islamic values. Third, Through the analysis of the English language textbooks at Al-Albayt University; the cultural information were aproximately neglected with an exclusive focus on the English speaking people and countries.

The results of the study guided to the following recommendations**:** first, taking into account the students' objectives of learning English, and directing their teaching activities and materials toward these objectives is necessary. Secondly, further research on the teaching of culture in English as a foreign language context should be conducted.

In her turn, Al-Ja'bari (2010) investigated the presence of foreign culture in Palestinian high school English textbooks. To conduct the study, the researcher used three instruments: teachers' questionnaire, students' questionnaire, and textbook evaluation (11th and 12th grades). She found that the English textbooks of the entire secondary stage did not provide enough foreign cultural elements. Although the Ministry of Education set different objectives to be achieved in the English curriculum regarding the inclusion of foreign culture. The teachers found it difficult to recognise the cultural elements in the textbooks because they were invisible. The present study lies within the same framework and is meant to corroborate or refute the claims alreay made by the above-mentioned studies.

2. Statement of the Problem

Although the learners have taught English many years, they donot use the language to communicate between each other effectively. Researchers realized that neglect of culture's importance in the teaching process would affect negatively the learning of English, because teaching vocabulary, grammar and other language skills seems insufficient learning the English language is not based only on grammar and lexicon items; in fact they are not enough to make the learners competent in a language, the learning process should include other aspects. The importance of teaching culture is not taken into consideration.

In this study, we investigate which problems hinder the teachers in teaching English culture, we also intend to explore whether the learners of the different secondary schools are interested in learning language and culture at the same time.

3. Aims of the Study

Based on the problem stated above, the present study aims at revealing the challenges of teaching culture and at investigating the troubles of teaching English language culture in Algerian secondary schools.

4. Research Questions

To reach the above stated aims, the following questions are asked:

- To what extent is culture involved in teaching ?
- What are the difficulties that the Algerian teachers face in teaching cultural issues of English in secondary schools?
- What are the suggested solutions to overcome the problems of teaching the English language culture by the Algerian secondary school teachers?

5. Research Assumptions

In the light of the research questions, the following assumptions are formulated:

- It is assumed that the English culture is not well- covered in the textbook.
- It is assumed that Algerian secondary school teachers face lack effective techniques in teaching culture.
- It is assumed that the Algerian teachers are not really competent in foreign culture.
- It is assumed that the difficulties faced by the learners are mainly related to language deficiencies which hamper their understanding of culture and to their lack of interest in learning said culture.

6. Research Tool

In order to get the necessary data for this investigation, the present paper embarks on a case study, which will use the questionnaire as its investigation tool. This questionnaire will be submitted to a representative sample from a population which includes all the teachers (10) of the English at the secondary schools in Jijel (Laabani Ahmed and Boumendjel Ahmed in Taher). The aim of questionnaire is to explore the presence of the cultural elements in the Algerian textbook **‘‘New Prospect’’** and the challenges that the teachers face when tutoring target culture.

7. Structure of the Study

The present work is divided into three chapters. Chapter One is about language and culture. It reviews the definitions of language and culture, their elements, their characteristics and the relation between them and how they influence each other.

Chapter Two sheds light on English language teaching and culture teaching in general and in Algeria. The significance of culture teaching and the materials used to incorporate culture in English teaching in the Algerian secondary schools.

Chapter Three is the empirical study of the research. It will be devoted to the collection, analysis and interpretation of data. The research tool use, namely the questionnaire administered to secondary school teachers, is described and the answers given in it are collected, analysed both quantitatively and qualitatively, and interpreted. Besides the findings, the chapter also contains the limitations of the study.

Chapter One: Language and Culture

Introduction

This chapter is devoted to explore language and culture. Language ; which is a social institution, both shaping and shaped by society at large. And culture ; which does not exist apart from language as it is a distinctive feature of human beings and a crucial aspect of their lives. It starts by giving a definition to language and culture, and then exposes their elements and characteristics. Finally, it sheds light on the view that language and culture influence each other, revealing thus the relationship between these two important phenomena inherent to human life.

1.1 Language

To begin with, the social phenomenon of language will be defined in this section, and then the elements of language and its characteristics will be exposed.

1.1.1 Language defined

People are able to exchange beliefs, wishes, opinions, greeting, thanks, declarations, feelings, knowledge and promises. Human can laugh to express their happiness, or disrespect, smile to express the pleasure, approval, or bitter feelings, the same as they can shriek to express fear or anger. Clench their fists to express determination, anger or a threat, or raise their eyebrows to express surprise or disapproval, etc. These forms of non-verbal communication complement the verbal use of language. The term ‘language’ can be defined as “a means of communication between members of the public symbol of the sound produced by means of said human” (Keraf, 1980, P. 1). In other words, language is The method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way.

Wardhaugh and Thanasoulas define language in a somewhat different way from the way Keraf defines it. Thanasoulas argued: “Language is a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences” (2002, p. 2). Wardhaugh believe that the speech acts perform are inevitably connected to the environment they are performed in, and therefore his definition of language takes account of the context.

In the same vein, language is ‘a key to the cultural past of a society’ (Salzmann, 1998, p. 41), a guide to ‘social reality’ (cited in Salzmann, 1998, p. 41). Moreover, Trager defines language as follows: "Language is the learned system of arbitrary vocal symbols, by means of which human beings, as members of a society, interact and communicate in terms of their culture" (Trager, 1972).

Bourdieu’s (1991) work on language and symbolic power suggested that language was socially constructed. His novel approach suggested that language was neither statically held nor genetic in nature; rather, it was generatively developed, based on history, and evolved due to social construction. As suggested by Schwandt and Marquardt (2000), a traditional approach to sense making, bounded by psychology and sociology, leaves the practitioner with only partial understanding of the value of sense making as an essential foundation for human learning.

It can be deduced from the previous definitions that language is the means of human communication, either spoken or written, consisting of the use of verbal and non-verbal signs in a structured and conventional way.

1.1.2 Elements of Language

Linguists have identified five basic elements (phonology, morphology, syntax, semantics, and pragmatics) found across languages.

1.1.2.1 Phonology

It is the system of rules about sounds and sound combinations for a language. Snow et. al. define phonology as "(…) the study of speech structure within a language, including both the patterns of basic speech units and the accepted rules of pronunciation, is known as phonology"(2001, p. 22). Phonology describes how sounds are functioned within a given language.

1.1.2.2 Morphology

It is the study of words, how they are formed, and their relationship to other words in the same language. Aronoff (2016), in his description of the function of morphology, stated that "morphology analyzes the structure of words and parts of words, such as stems, root words, prefixes, and suffixes". Morphology also looks into parts of speech, intonation and stress, and the ways context can change a word's pronunciation and meaning. (Brown, 2010, p. 87–503) Morphology differs from morphological typology, which is the classification of languages based on their use of words, and lexicology, which is the study of words and how they make up a language's vocabulary (Sankin, 1979).

1.1.2.3 Syntax

It is the study of how individual words and their basic meaningful units are combined to create sentences. The study of syntax has been perhaps the most active branch of linguistics for the past half century. a major component of the grammar of a language, syntax concerns the ways in which words combine to form sentences and the rules which govern the formation of sentences, making some sentences possible and others not possible within a particular language. (Richards & schmidt, 2002, p. 535). It is the knowledge of syntax that allows recognizing that the following two sentences, while containing different word order and levels of complexity, have the same meaning.

- The girl eats the cake.

- The cake is eaten by the girl.

Syntax also allows us to accept “the girl eats the cake” as a meaningful (grammatical) sentence, while “cake the eats girl” would not be acceptable English.

1.1.2.4 Semantics

According to Griffiths semantics refers to ‘‘the study of word meaning and sentence meaning, abstracted away from contexts of use, is a descriptive subject. It is an attempt to describe and understand the nature of the knowledge about meaning in their language that people have from knowing the language”. (Griffits, 2006, p. 14).

Semantics refers to the ways in which a language conveys meaning. Because semantics moves beyond the literal meaning of words and is culture-dependent, this is among the most difficult aspects of language for individuals who are not native speakers and even those who speak the same language but come from different cultures and convey meaning using words in unique ways.

1.1.2.5 Pragmatics

Pragmatics refers to the ways the members of the speech community achieve their goals using language. (Griffits, 2006, p. 6). Pragmatics includes the study of how the interpretation and use of utterances depends on knowledge of the real world, how speakers use and understand speech acts, and how the structure of sentences is influenced by the relationship between the speaker and the hearer. (Hickey, p. 25). The language used in a formal speech may differ from the language used in an informal speech. For instance, the way one speaks to his teachers is not the same as the way he interacts with friends. Knowing the difference and when to use which register is the essence of pragmatics.

1.1.3 Characteristics of Language

The building of human civilization has been possible only through language. It is through language only that humanity has come out of the Stone Age and has significantly

developed science, art and technology. One can trace scores of characteristics peculiar to language, but the following are the salient ones.

1.1.3.1 Language is dynamic

It means that language is always getting varied and change. We just need to say the same thing by different way. We also can learn etymology of the words if they have parents.

‘‘Once we began to view development from a dynamic and selectionist approach, we found the ideas so powerful that we could never go back to other ways of thinking’’ (Thelen & Smith, 1994, p. 341). Hence, functionalist theories tend to study grammar as a dynamic phenomenon as structures that are always in the process of changing as they are employed by their speakers. All languages change as speakers adopt or invent new ways of speaking and pass them on to other members of their speech community. Language change happens at all levels from the phonological level to the levels of vocabulary, morphology, syntax, and discourse. Even though language change is often initially evaluated negatively by speakers of the language who often consider changes to be "decay" or a sign of slipping norms of language usage, it is natural and inevitable.

1.1.3.2 Language is creative and unique

According to Noam Chomsky (1957) ‘‘Language is a set of finite or infinite sentences each finite in lenght and constructedout of a finite set of elements’’ (p. 13). In other words, language is open-ended and productive, meaning that it allows humans to produce a vast range of utterances from a finite set of elements, and to create new words and sentences. “Language is a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation” Noam Chomsky.

Language is unique in comparison to other forms of communication, such as those used by non-humans. This is possible because language is based on a dual code, in which a finite number of elements which are meaningless in themselves (e.g. sounds, letters or gestures) can be combined to form a theoretically infinite number of larger units of meaning, that is, words and sentences (Hockett and Charles, 1960, p. 392–430). Furthermore, the symbols and grammatical rules of any particular language are largely arbitrary, so that the system can only be acquired through social interaction (Trash, 1999, p. 1-5). Since languages are arbitrary, systematic networks of contrasts, each language acn said to be unique.

1.1.3.3 Language is social and a means of communication

Language exists in society; it is a means of nourishing and developing culture and establishing human relations. “Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntary produced symbol” (Sapir, 1929, p. 8). In other words, language is a set of conventional communicative signals used by humans for communication in a community. Hall (1968) mentioned that language is considered as an institution whereby people can communicate and interact with each other. (p.158)

1.1.3.4 Language is symbolic and systemic

Language consists of various sound symbols and their graphological counterparts that are employed to denote some objects, occurrences or meaning. These symbols are arbitrarily chosen and conventionally accepted and employed. Words in a language are not mere signs or figures, but symbols of meaning. Michael Halliday (2003) argued that language is a system of meaning and a semiotic system the intelligibility of a language depends on a correct interpretation of these symbols. Although language is symbolic, yet its symbols are arranged

in a particular system. All languages have their system of arrangements. Every language is a system of systems.

1.1.3.5 Language is vocal

Azikiwe (2007) viewed language as a of articulated sounds which are organised by human thoughts and used by a group of people in order to communicate between each other.

Language is primarily made up of vocal sounds only produced by a physiological articulatory mechanism in the human body. In the beginning, it appeared as vocal sounds only. Writing came much later, as an intelligent attempt to represent vocal sounds. Writing is only the graphic representation of the sounds of the language. So the linguists say that speech is primary. (Ferdinand de Saussure. Wikipedia).

1.1.3.6 Language is arbitrary

Language is said to be a form of expression arbitrary because there is no necessary or natural relationship between the words of a given language and the concepts that they represent. Thus, languageis a form of expression which is generally conceived as an arbitrary set of codes used for communication (Ezie, 2011, p. 1). In this context ; Trager (1949) in his book 'The field of Linguistics' stated : '' A language is a system of arbitrary vocal symbols by means of which the members of a society interact in terms of their total culture''. So, any language based on arbitrary vocal symbols used for the purpose of communication.

1.1.3.7 Language identifies culture

Languages, understood as the particular set of speech norms of a particular community, are also a part of the larger culture of the community that speaks them. Languages do not differ only in pronunciation, vocabulary, or grammar, but also through having different cultures of speaking. As Sapir notes "Human beings do not live in a objective world alone in the world of social activity as ordinarily understood, but are very much at the mercy of the

particular language which has become the medium of expression for their society...the language habits of our community predispose certain choices of interpretation" (1929, p. 209). This means that; humans use language as a way of signalling identity with one cultural group and difference from others. Even among speakers of one language, several different ways of using the language exist, and each is used to signal affiliation with particular subgroups within a larger culture.

1.2 Culture

In this section, the social phenomenon of culture will be defined, and its elements and characteristics will then be exposed.

1.2.1 Culture defined

Culture is a complex and broad concept to define. So, providing a single definition would be challenging. Studying the meaning of culture has become an important concern in anthropology, which regards culture as "the shared set of implicit and explicit values, ideas, concepts, and rules of behaviours that allow a social group to function and perpetuate itself" (Byram, 1989, p. 24). While Byram defines culture in terms of its aspects, Kramsch (1998) describes culture as "membership in a discourse community that shares a common social space and history, and common imaginings" (p. 10).

However, the term 'culture' was discussed first by Taylor (1871, p. 1) who said "culture is that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capacities and habits acquired by man as a member of a society". Thus, Tylor believes that culture is built up and learned by a group of people and passed on from one generation to another. Through the previous definitions, it is obvious that the term culture differs from one to another, people are not endowed by any culture, they develop the rules of the society through the interaction with each other.

According to Yule (2006), in his book the "Study of Language" the term 'culture' refers to all the ideas and assumptions about the nature of things and people that we learn when we become members of social groups. In this context, he said "culture can be defined as socially acquired knowledge"(p. 267). Moreover, Brown (2000, p. 177) defines culture as "the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time"; while Brooks (1975, p. 20) refers to culture as "everything in human life and the best of everything in human life". Like the other antropologiests, Liddicoat, Papademetre, Scarino and Kohler (2003) define culture as a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artifacts they produce and the institutions they create (p. 45). Another definition is provided by Alfred Louis Kroeber and Clyde Kluckhohn (1952), who defined culture as follows: Patterns, explicit and implicit of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. Culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action (p. 181).

Different from the former definitions, which pay greater attention to concrete elements, other definitions tend to emphasise the abstract elements that underline observable behaviour and the different needs. In this context, Malinowski (Stern, 2009) viewed culture as an interactive design which combines three sets of needs:

- The instrumental needs of the society;
- The symbolic and integrative needs of both the individual and society; and
- The basic needs of the individual.

For others, culture is defined in a more specific level by outlining four meanings of culture: the aesthetic sense includes cinema, literature, music, and media; the sociological one refers to the organization and nature of family, interpersonal relations, customs, material conditions, and so on; the semantic sense encompasses the whole conceptualization system which conditions perceptions and thought processes; and the pragmatic or sociolinguistic sense refers to the background knowledge, social and paralinguistic skills, and language code which are necessary for successful communication. While not necessarily all-inclusive or mutually exclusive, these aspects of culture provide more substance to the general definition above and reflect culture's many dimensions. These four senses of culture outline the substance of our culture teaching as we discuss, model, and teach the SL or FL culture in our classes.(Adaskou, Britten & Fahsi,1990, p. 57). Furthermore, Hatch (1997) explained the idea of culture through the lens of power by stating, “it is through this structuring of communication, relationship, and information that top management is provided the legitimate authority to use organizational power to set goals, make decisions and direct activities” (p. 283).

By synthesizing these definitions, one can ultimately concede that it is practically impossible to give a standard definition to culture, and even the most comprehensive definitions proposed by anthropology cannot properly delimit what culture is and what it is not.

1.2.1.1 Types of culture :

Generally speaking culture is usually divided into two major categories: culture with capital ‘C’; which includes literature and arts. And culture with small ‘c’ and this involves attitudes, values, beliefs, and everyday lifestyles .(Richards & Schmidt, 2002, p. 138)

1.2.1.2 The Cultural Iceberg

Culture can be visualized like an iceberg. This iceberg has the upper portion (visible culture), which includes behaviours and practices such as clothing, dance, music, language, physical features, food, architecture, gestures, greeting, and customs…. and the underwater portion (invisible culture), which includes perceptions, attitudes, values, beliefs, styles, ways of thinking, and gender differences. (Brooks, 1964).

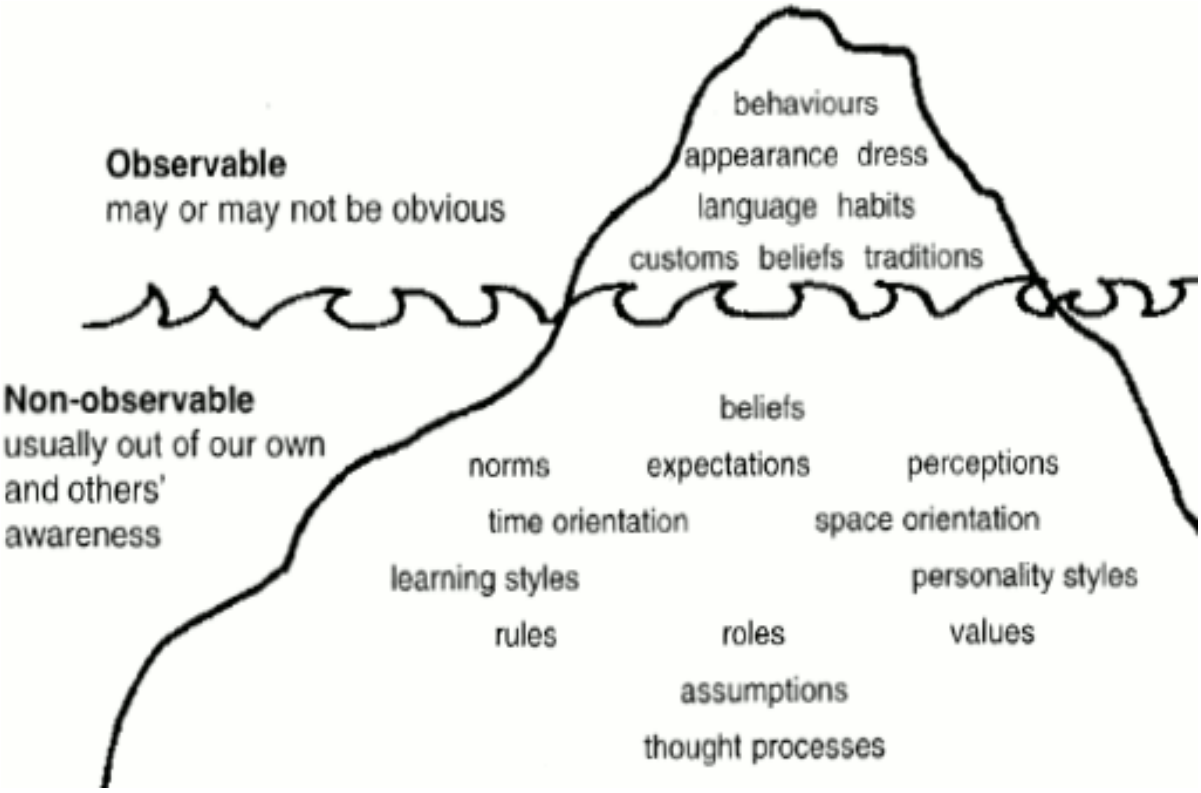

Fig. 01: Cultural Iceberg (Weaver, 1993, p. 87)

1.2.2 Elements of Culture

It is clear from the previous definitions that culture is rich. Thus, it includes various elements that particular groups share. The most important elements of culture will constitute the core of discussion in this subsection.

1.2.2.1 Symbols

Symbols are defined as any sounds, words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture. (Byram, 1989) In other words, symbols are anything that is used to stand for something else. According to Merrouche (2006, p. 30), “Symbols are particularly noticeable in religious ceremonies, weddings, funerals, sessions of law courts”. For example, the cross is a significant symbol to Christians; it is not only two pieces of wood that are attached to each other ; On the contrary, to Christians, it represnts the basis of their entire religion.

1.2.2.2 Language

As seen in earlier sections, language is a system of words and symbols used to communicate with other people. Language is an important component of culture and is the backbone of any culture. In fact, language is crucial to communication and thus, to any society’s culture. “Language has been described as the mirror of culture. Language itself is multidimensional by nature” (Czinkota & Ronkainen 2006, p. 57). This does not include only spoken language and non-verbal language, but gestures, smiles, waves of hand as well. Each language has its own words and phrases that can be interpreted and understood only in context. Such phrases are carriers of culture; they represent special ways a culture has developed throughout human existence. It also reflects the nature and values of society. (Czinkota, M. & Ronkainen, I. 2006, p. 65)

1.2.2.3 Beliefs

Each culture has some specific beliefs. These beliefs are responsible for spiritual fulfillment of needs and wants. “A belief is a conviction in the truth of something that is learnt by living in a culture” (Merrouche, 2006, p. 21). For example, Muslims believe in God, and the Day of Judgment.

1.2.2.4 Values

Values are a set of beliefs made up of rules for making choices. They tell one what is right and what is wrong, and what is good and what is bad; they tell one how to live one's life. They are the principles that distinguish the good from the bad, forbidden things from non-forbidden ones, what to do and what not to do. i,e , values "(…) are related to what is seen to be good, proper, and positive or the opposite" (Damen, 1987, p. 191-192). Moreover, values are the hidden force that sparks reactions and fuels denials or that guides the man's behaviour to be appropriate in his or any other society. Cultures are built upon different values. "The often examined practice of making casual attributions about the behaviour of people from other cultures from our own perspective is part of a much larger picture, in which social interactions in one culture are distorted through the prism of values in another" (Ellis, 1996, p. 216).

1.2.2.5 Norms

Norms, as elements of culture, are the rules and guidelines which specify the behaviours of members of a social community. Moreover, they keep a person within the boundaries of his/ her society and culture. They can be divided into folkways, which are the norms that dictate appropriate behaviour for routine or casual interaction, customs, which are the must or obligatory behaviours of a person (Byram, 1989), and mores, which are norms that dictate morally right or wrong behaviour. More serious mores are considered 'taboos', this term refers to acts or words which religion or custom considers as forbidden.

1.2.2.6 Stereotypes

Stereotypes are generalizations about some group of people that oversimplify their culture. Such generalizations thwart correct perception of the qualities of people who are different from us. When we stereotype, we classify people on the basis of our previous

experiences (Hofstede, 2002). For instance, girls are better than boys in mathematics, Muslims are terrorists...

There are many other elements of culture, but those mentioned above are considered the main ones.

1.2.3 Characteristics of culture

Culture has some basic characteristics that apply to any culture. The different cultures are better understood through the common features they share. According to Haviland (2010) “every culture is socially learned, shared, based on symbols...”. (p. 28)

1.2.3.1 Culture is shared: By definition, culture is something that a group has in common, that is, not normally available to people outside the group. Shared cultures create a dynamic of an in-group, where people segregate themselves from each other. Within teams in organizations, in-group blind spots can lead to “group think,” a term coined by Irving JanisJanis (1973, p. 19–25).

In other words, it is mental programming held in common that enables insiders to interact with each other with a special intimacy denied outsiders**.**

1.2.3.2 Culture is learned and enduring: Culture does not arise by accident, but builds up systematically over time, that is, it is learned by its members over long periods as they interact with their environment. (Damen, 1986, p. 88). For instance, children develop their value system and the rules of society by interacting with their surroundings, especially with their family.

1.2.3.3 All cultures are dynamic : Although the different cultures are stabe, they are not static (Matsumoto & Juang, 2004). With time, culture is changing because of certain factors such as wars, colonilization and immigration. Cultures are dynamic; they are always changing. We must always be aware that the norms, beliefs, practices and language of any

group are not static but dynamic. Therefore, the core beliefs and the language that articulates them will necessarily change over time (Corbett, 2003, p. 20).

1.2.3.4 All cultures are equal : “no culture is objectively better or worse, superior or inferior, to another” (Hofstede, 2002, p. 34). That is to say ; differences between cultures do not mean that one culture is better or worse than another. Cultures are closely associated with the geographical setting in which they exist. Societies that live in the desert develop different lifestyles from those living on mountains, or in coasts. People living in big towns and cities would have different worldviews, beliefs and attitudes from those held by people living in small isolated villages, or in the countryside. Social groups existing in a hot climate would have different types of houses, food, and clothing, from people living in a cold climate.

1.2.3.5 Culture is systematic and organized: Damen(1986) argues that culture is not random. It is an organized system of values, attitudes, beliefs, and meanings that are related to each other and to the environmental context. To understand the culture of other people often seems strange and illogical. Deeper scrutiny can reveal that each culture has its own, often exquisite, logic and coherence.

1.3 Language and Culture: Interaction

1.3.1 Language and Culture Relationship

The relationship between language and culture bothered many linguists and philosophers since ancient time, although the ground of the discussion has been cleared for ages, the climax was reached in the 90’s. So, since in the 1990’s, different scholars were interested in the relationship that exists between language and culture. For instance, Pulverness (2003) asserts that due to the undeniable growth of English as an international language, cultural content as anything other than contextual background was began to be included in language teaching programs. Concurrent with that, Brown (1994) emphasises the fact that “… a language is a part of culture and a culture is a part of a language. The two are intricately interwoven so that

one can not separate the two without losing the significance of either language or culture" (p. 164).

An understanding of that relationship is important for language learners, users, and for all those involved in language education. The fact that language expresses, embodies and symbolises cultural reality clearly shows that language and culture are bound together (Kramsch, 1998). Despite different operational definitions of culture, the majority of scholars agree that there is a close relationship between culture and language. Damen (1987) stated that language serves to facilitate classification within cultures and reflects relationships within cultures. Lange (1998) connected language and culture by saying "language is … one aspect of culture and is the medium for understanding, sharing, and negotiating meaning for all aspects of culture" (p. 24). Furthermore, Fishman (1985) points out that the relation between language and culture might be summarized in the following items:

- Language as apart of culture.
- Language as an index of culture.
- Language as symbolic of culture.

(Cited in Risgar, 2006, p. 13-14)

It is obvious that language plays a paramount role in developing, elaborating and transmitting culture. Gunderson (2000) aptly describes the relation between language and culture by stating that: ''Language and culture are inextricably linked. Unlike the Gordian knot, nothing can separate them because they have little or no meaning apart from each other. And English has become a world language, one that dominates business and science. In many respects it is hegemonic. To participate in the world economy and to benefit from the advances of science, it is believed, one must know Englis" (p. 694).

Liddicoat et al. (2003) also claim that language and culture interact with each other in a way that culture connects to all levels of language use and structures; i.e. there is no level of language which is independent of culture (Fig. 1). Moreover, the fact that language expresses, embodies and symbolizes cultural reality clearly shows that language and culture are bound together (Kramsch, 1998).

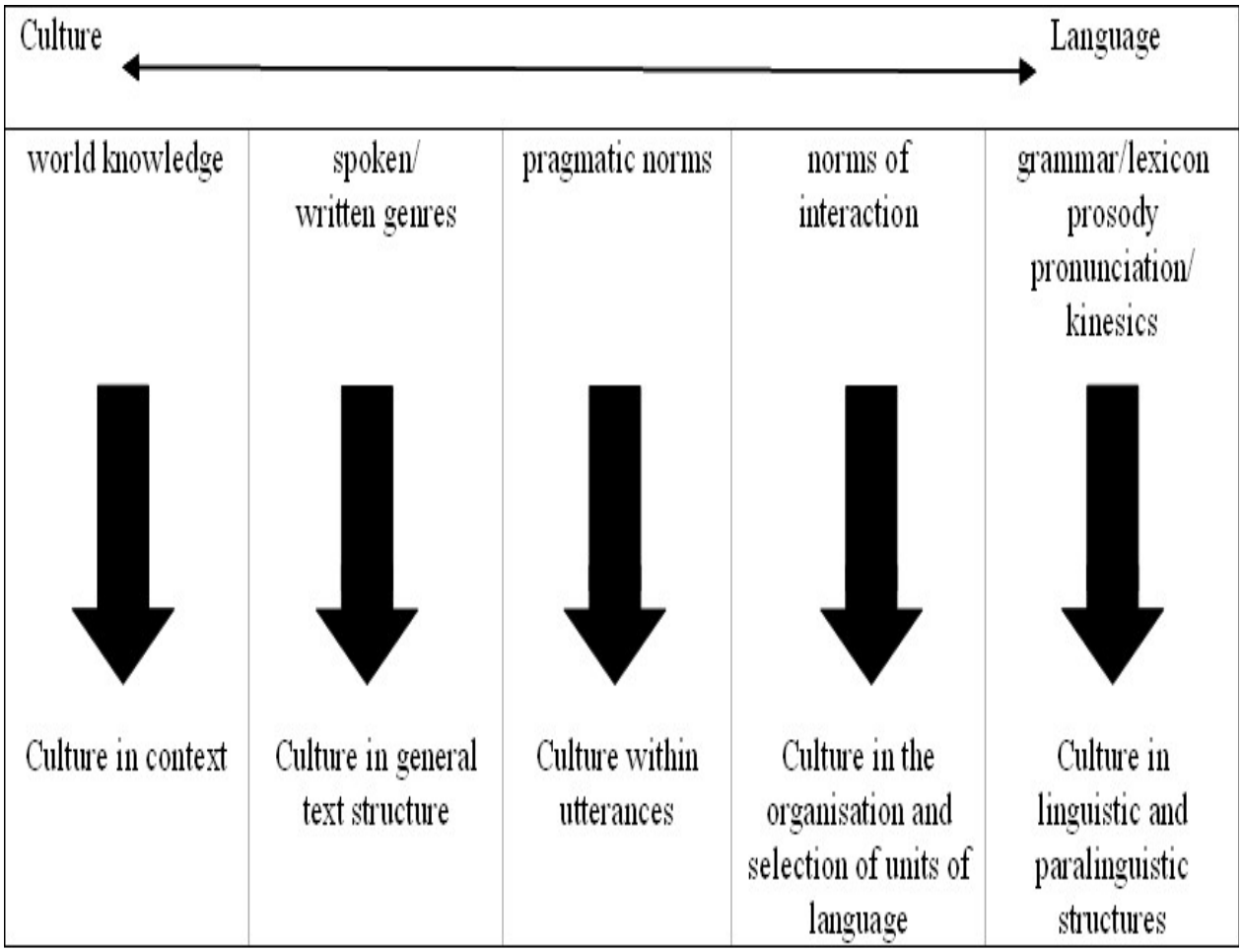

Fig. 02: Points of Articulation between Culture and Language (Liddicoat et al., 2003, p. 9)

Furthermore, Mitchell and Myles (2004) argue that “language and culture are not separate, but are acquired together, with each providing support for the development of the other” (p. 235). It is also shown in cultural denotations and connotations in semantics (Byram, 1989), cultural norms in communication (Kramsch, 1993) and the mediatory role of language

in the social construction of culture (Kramsch, 1996). While it is impossible to separate language and culture, one has to question the validity and implications such separation brings. Wardhaugh (2002, p. 219-220) introduced the concepts of language and culture and explored the viability of their relationship based on the three possible criteria:

- The structure of the language determines the way we use language.
- Cultural values determine language usage.
- The neutral claim that a relationship does not exist.

According to Bada (2000, p. 101), "the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers." In addition, nowadays the L2 culture is presented as an interdisciplinary core in many L2 curricula designs and textbooks (Sysoyev & Donelson, 2002). There is no such a thing as human nature independent of culture; studying an L2, in a sense, is trying to figure out the nature of another people (McDevitt, 2004). If, as McDevitt holds, human nature is seamlessly related to the culture, then studying L2 involves the study of L2 culture. He argued that there is no such a thing as human nature independent of culture; studying an L2, in a sense, is trying to figure out the nature of another people.

1.3.2 Influence of Language on Culture

The search for linguistic universals yielded interesting data on languages, but after decades of work, the researchers payed more attention to culture and thought. (Cited in The Wall Street Journal, 08/03/2010, p. 2)

Language is bound to culture, mainly in three ways. First, language expresses cultural reality. Words are used to describe experience, facts and events that are common to a given society. Words and utterances can also reveal and mirror their users, different feelings,

attitudes and views that are also shared by the other members of the group. Second, language embodies cultural reality; individuals give meaning to their experience by the medium of communication they opt for. The way people use the spoken medium for instance creates meanings that are comprehensible to the speech community, for example through a speaker's tone of voice or accent. Third, language symbolizes cultural reality; as "language is a system of signs that is seen as having itself a cultural value." (Kramsch, 1998, p. 3).

1.3.3 Influence of Culture on Language

"Language serves as amediating link between our cultural worldview, on one hand and thinking patterns" (Ting Toomey & Chung, 2005, p. 154). In this vein, Edward Sapir and Benjamin Lee Whorf around the middle of the twentieth century produced a hypothesis known as the Sapir-Whorf hypothesis. They (1956) claimed that a cultural system is represented in the language of a given speech community. This cultural structure shapes or forms the thoughts of the language's speakers . Language is just one instrument among others through which culture manifests itself. (cited in Atamna 2008, p. 78). Language is not only used to create speech events, but it is also present in the construction of our thoughts "We think in the words and the meanings of our language, which in turn is an expression of our culture" (Rogers & Steinfatt, 1999). Sapir asserts that culture influences both individuals' thinking, and behaviour; culture is " (…) what a society does and thinks."(Sapir, 1921). In this context, Eastman (1980 , p. 75) summarises the hypothesis as follows: "a person's culture determines how that person segments his world".

Conclusion

Language is a major component and supporter of culture as well as a primary tool for transferring message, which is inextricably bound with culture. Learning a second language also involves learning a second culture to varying degrees. They are intricately related and

dependent on each other; without language, culture cannot be completely acquired nor can it be effective transmitted, and without culture, language would be like a tree without roots.

Chapter Two: English Language Culture Teaching in the Algerian Secondary School

Introduction

It has been argued in the first chapter that language and culture are interdependent and interconnected to a large extent, with one completing, reflecting, and embodying the other. Language use implies in a way or another culture use. The interrelatedness of language and culture attracted several areas of study like anthropology and ethnography. Another domain which drew upon this connection is Foreign Language Teaching (FLT). Researchers in the field of FLT recognized the significance of incorporating culture in FLT curricula, and that teaching language without associating it with its cultural features is a worthless activity. Throughout this chapter we will focus on the relation of language and culture from a pedagogical point of view. Accordingly, some points will be tackled, such as the definition of culture teaching and its history, the aims of including culture in language teaching curricula and culture in English language teaching in the Algerian secondary school.

2.1 Background of English Language Teaching in the Algerian Secondary School

The necessity to learn languages is increasingly recognized, as the world is now being transformed into a 'global village', taking into account the fact that the role of English in this global community is becoming increasingly important. English is spoken by about 1,5 billion people and is the language of international communication in business, diplomacy, technology, sports, travel, and entertainment. (Tiersky and Tiersky 2001). Therefore, it is needless to emphasise the fact that English teaching is becoming a vital part of education all over the world. In the case of Algeria, the recognition of the Ministry of Education of the growing importance which English nowadays plays in the world can be noticed. In 2001, The Ministry of Education announced an educational reform and numerous changes have occurred

concerning the situation of English teaching. While English is still considered the second foreign language in the Algerian educational system, ranking second after French, it has received considerable attention within the educational reform. Above all, English is introduced at the level of first year middle school (i.e. at the pupil age of 11). Its teaching stretches over seven years, four of which during the middle school and the remaining three during the secondary school. This as part of a whole process consisting of designing new syllabuses, devising new textbooks and accompanying documents. (2001, p. 42)

As a matter of fact, a new teaching approach has been adopted, namely the Competency-based Approach. English is taught as a compulsory course starting from the first year in the middle school. However, being a second foreign language in the educational system, and due to historical and social reasons, English is, in practice, primarily learned for educational and professional reasons. It is mostly used in the formal classroom environment and there are few opportunities, other than in school, to use it for daily communicative purposes.

2.1.1 The Syllabus Used in the Different Textbooks of Algerian Secondary School

Through the three different textbooks that are used in the secondary school, one can deduce that the English syllabus in the Algerian secondary school is mainly formulated with general objectives in mind that the syllabus attempts to achieve at the end of the third year secondary education, and specific objectives in mind that the syllabus attempts to achieve with regard to different language skills, content and strategies. The language content of the English syllabus in the Algerian secondary school is mainly centred around three competences to develop in learners. The first competence is related to the oral or verbal interaction. It means that the learners should produce or create an oral report by using appropriate grammar, vocabulary and correct pronunciation according to the different situations or contexts. The learners are led to negotiate, discuss, express, give and defend

opinions, and respond to problem solving situations through group works. The second competence concerns the interpretation of oral as well as written discourse. This competence helps learners to understand, justify and answer. The third competence is related to written production. This means that learners should produce a correct written piece in different text types and genres. These three competences relate the language content to the language skills. This means that the Algerian syllabus respects the demands of a communicative syllabus. (The Ministery of Education, 2005, p. 10)

2.1.2 The Competency-based Approach

According to Richards et al (2001, p.143), the Competency-based Approach (CBA) draws its philosophy from the social view of language and derives its language learning theories from the interactional, the functional as well as the communicative perspective. CBA is based on the assumption that language learning is inextricably bound to the social context in which it is to be used. From this theoretical belief, a set of pedagogical principles can be derived:

- language teaching should be determined in relation to the learners' needs and the situations in which they are going to operate.
- learners should be taught only the language and the skills that are relevant to the target situations.
- language forms that are likely to be encountered in the targeted situations should be predicted, analyzed and split up into smaller units to be taught gradually.
- syllabus design should take into account the learners' background knowledge and individual abilities.
- learning is an on-going process which is based on the learner's progress; the pedagogical work should go on till the targeted performance is achieved.

2.1.3 General Objectives of Teaching English as Foreign Language in the Secondary School

The objectives of English teaching as a foreign language in the secodary school are considered to be part of the general goals, which have been drawn up in accordance with the principles set forth in the Educational Reform (2001). Therefore, the syllabus, is intended to consolidate and develop the learners' acquired competences, as well as to ensure a continuation to the first-year objectives, which set communication as an ultimate goal of English teaching. The Algerian pupils have shown a great interest in studying English after they realised its importance in the modern world and English thus gained such an interest over the competing French language, in which the pupils' results have been disappointing. From its part, the Algerian Ministry of Natioanl Education (2005) has set some major objectives of teaching and learning English in Algeria. It affirms "Teaching English in Algeria aims at setting up and developing communicative, linguistic, cultural and methodological competencies that would permit to the learner to face situations of oral or written communication that have to take into consideration his or her future needs and those of the society in which he or she evolves." (p. 4)

In accordance with those expressed aims of English language teaching, three main objectives can be distinguished:

2.1.3.1 Linguistic Objectives

These objectives aim to provide the learner with the basic linguistic material (grammar, vocabulary, pronunciation, and the four skills) that are necessary to pursue further education or employment.

2.1.3.2 Methodological Objectives

These objectives aim to consolidate and develop learning strategies aiming at autonomy, critical thinking, and self assessment, and to enable students to use and exploit various

documents and feel interested in subjects that are not treated in class.

2.1.3.3 Socio-cultural Objectives

These objectives aim to ensure interdisciplinary coherence as an attempt to integrate the overall information acquired by the learner, and to stimulate the learners curiosity and to their broadmindedness to gain access to cultural values brought by English. Moreover, they aim to place learners in an environment which suits their needs and interests in conceiving and planning activities in real-life situations.

These were, in brief, some of the major objectives of English language teaching in the Algerian secondary school.

2.2 Culture Teaching

2.2.1 Culture Teaching Defined

As it has been demonstrated in the first chapter, it has always been hard to get to one general definition for the word culture. This has had its effect on the area of culture teaching. Hence, culture teaching is often differently designated; its labels differ across nations and vary even within the boundaries of the same territory. Researchers in the field of language education use different terms to refer to the field of teaching/learning about a foreign culture. (Risager, 2007). While Karen Risager, for example, talks of 'culture pedagogy'; Micheal Byram uses 'Cultural Studies' to designate "any information, knowledge or attitudes about the foreign culture which is evident during foreign language teaching" (1989, 42).

The variety of names that are attributed to the field of culture teaching are partly the result of difficulty of conceptualizing the field of culture teaching and partly an indication of the diversity of national traditions concerning what is the appropriate content for a culture teaching course. This view is sustained by Eli Hinkel (1999, p.01), who states that even within the explorations and the teaching of language, the term culture has diverse and disparate definitions that deal with forms of speech acts, rhetorical structure of the text, social

organizations, and knowledge constructs. Culture is sometimes identified with notions of personal space, appropriate gestures and time.

To simplify the issue, Risager (2007) argues that the cultural dimension of language teaching may take different shapes or appearances. But generally speaking, three types of dimensions can be distinguished.

2.2.1.1 The content Dimension: it is concerned with 'the thematic content of teaching'. It has to do with the themes and issues that bring the learner closer to and in contact with the foreign culture and its people. In this context, culture would focus on the different representations "of the target-language countries the students are presented with, interpret and work on". In other words the content dimension would consider historical, geographical, political, economic information, etc.

2.2.1.2 The Context Dimension: it deals with language in context and the appropriate use of language in different social contexts; as this varies across social groups and cultures. Thus, it stresses the socioculural knowledge and competence that learners should have to use language in diverse situations in an efficient and correct way. This would consider rules of turn taking and forms of politeness.

2.2.1.3 The Poetic Dimension: it deals with aesthetic, poetic uses of language in both written and spoken form". This dimension would focus on the aesthetic and literary use of language. (Cited in Risagar 2007, p. 80)

2.2.2 History of Culture Teaching

Many researchers claim that culture was not formally recognized in language education before the 1960s. Lafayette (2003, p. 57), for example, argues that before the1950's and 1960's, which is the period that witnessed the introduction of audio-lingualism, culture in language classrooms did not go beyond the teaching of a literary content, which was

addressed to advanced-level students only. On the other hand, Risager asserts that culture has always been present in the content of language teaching, though it was till the 1960s that culture pedagogy began to develop as an independent discipline:

"Language teaching has admittedly always had a cultural dimension in terms of content, either universal/encyclopaedic or national".(Risager, 2007, p. 04). Risager divides the history of culture teaching into two principal periods: earlier culture pedagogy from 1880 and more recent culture pedagogy starting in 1960.

2.2.2.1. Earlier Culture Pedagogy from 1880

This phase was primarily dominated by the concept of 'realia'; the concept of 'realia' goes back to the seventeenth century and traditionally speaking, 'realia' was associated with the background knowledge that accompanied reading texts in educational settings like schools and universities. Realia was used in teaching about polite conversations in the foreign language which was mainly devoted to upper-class girls and continued through many centuries in Europe. 'Realia' was also used in other non-educational contexts as it offered some practical information on the target country mainly for travelling purposes. In this context, learners would be provided with information on some areas like currency, transport, and the climate of the target country.

2.2.2.2 More Recent Culture Pedagogy from 1960

The 1960s was characterized by the publication of many influential writings on culture mostly in the USA such as Lado's influential book *Linguistics across Cultures* (1957). During the1960's, the USA (like many countries of the world), was largely affected by the increasing globalization of the world resulting in more international contacts (mainly because of migration and tourism), between people coming from different parts of the world, speaking diverse languages and having dissimilar cultures. The success of such intercultural

interactions necessitated mor knowledge about other countries around the world, and recquired more flexibility in dealing with others who are different both culturally and linguistically. Hence, culture teaching developed as it coincided with, and was encouraged by the social, political, ethnic and cultural conflicts in USA at that period and the realization of the social injustice and racism that prevailed in the territory at that time in addition to the promotion of 'cultural relativism' as a value basis for the development of a multicultural society" (Risager, 2007, p. 34-36). With the rise of audio-lingualism in the 1960's, many efforts were done to integrate culture in language curricula; however, these efforts were not too successful.

In the early 1970's, culture notes were introduced in the textbooks but with the word optional, which meant they would be disregarded by teachers. The development of culture teaching in the 1970's came at a time when the notion of 'the expanded text concept' generally known as authentic texts was rising up. These authentic texts are non-literary texts that are extracted from newspapers, magazines or used in everyday life like tickets and menus (Risager, 2007). In Europe, the establishment of the European Common Market led to an increasing awareness of the importance of knowing more about other countries. An interest in culture has grown starting from the 1970's in accordance with the development of the communicative approach. The Council of Europe aimed at the development of communicative skills and mobility within the European Common Market which would be achieved by reforming the methods of language teaching. The communicative approach stresses the significance of meaningful content together with correct form. There was a call for more motivating content which would provide learners with an idea about the social and cultural circumstances in other European countries. Similarly, an interest in an anthropological understanding of culture arose in USA, an interest that was concretized by focusing the teaching of culture on everyday life in the target culture. During this period,

American culture pedagogy had a considerable practical orientation which is most evident in the different methods of teaching cultural aspects like culture capsule, culture cluster, mini-drama, culture assimilator, and micrologue. This period was influenced by the publication of Seelye's book *Teaching Culture* in 1974, in which he expressed his anti-traditional culture teaching attitudes: "Our objectives are not to learn more art, music, history, and geography, but to learn to communicate more accurately and to understand more completely the effect of culture on man" (Seelye, 1974, p. 2). In the 1980's, the effect of functional-notional and communicative competence was overt particularly in the teaching materials. This approach called for giving more importance to sociocultural rules of language use beside the linguistic ones. It was calling for an integration of cultural features in language teaching courses. The language used in the textbooks became more communicative and much more space was devoted for culture. "In general teachers of the eighties had at their disposal the materials necessary to include culture as an integral part of second language learning" (Lafayette, 2003, p. 56). The visual aspect of culture was reinforced because of the development of video technology, which enabled teachers to use more visible and concrete methods to teach about culture; accordingly, learners were able to see some visible aspects of culture such as the non-verbal features of communication, like gestures and clothing. This period saw more and more interest in intercultural communication both in USA and in Europe. In USA, there was more focus on some psychological aspects of culture teaching like the ability to accept the other's differences. Meanwhile, there was a decreasing concern in giving specific knowledge on the target countries; for instance, in Europe more universal topics were taught, which dealt with non-European countries like Australia, India and others (Risager, 2007). The1990's was the time of the real recognition of the inseparability of language and culture and the great importance of culture integration in FLT curricula, not only in Europe and USA, but all over the world. There was

much more focus on new issues, like the most useful ways of assessing and evaluating learners' cultural competence. In this period, culture teaching flourished basically as teachers were largely helped by the technological advances such as the advent of internet, allowing both learners and teachers a permanent access to different cultures (Lafayette, 2003, p. 59).

2.2.3 The Significance of Teaching Culture

Language is culture, hence, acquiring language is essentially acquiring the cultural features of that language. During the process of first language acquisition, children acquire simultaneously the linguistic and the cultural features of their community. Ochs and Schieffelin (1988) proved through their studies and investigations on language socialization that children in any given social group or community acquire the sociocultural rules of language together with acquiring linguistic rules.

It is evident that the acquisition of linguistic knowledge and that of sociocultural knowledge are interdependent. A basic task of the language acquirer is to acquire tacit knowledge of principles relating linguistic forms not only to each other but also to referential and nonreferential meanings and functions.

Given that meanings and functions are to a large extent socioculturally organised, linguistic knowledge is embedded in sociocultural knowledge. On the other hand, understandings of the social organization of everyday life, cultural ideologies, moral values, beliefs, and structures of knowledge and interpretation are to a large extent acquired through the medium of language (Ochs, 1988, p. 14). In the same way, learning a second or foreign language implies implicitly or explicitly learning its culture as well. Many scholars and researchers in the field of FLT asserted the importance of integrating culture in any language teaching curriculum. As a result, several books and journals were published and many

conferences were organized to argue for the great significance of culture teaching in FLT classrooms. Culture inclusion is inevitable in any FLT context; teaching a foreign language means bringing learners in contact with a new world that is culturally different from their own. The integration of culture in FLT is a way of making learners more conscious of the inseparability of language and culture (Sercu, 2005).

Learning a language involves learning the common cultural beliefs and assumptions of the community, as all these features and others are carried through language. Language is more than a system of encoding or referring to objects, events and experiences in the world around us; it is also a means of transmitting people's values, beliefs, attitudes, and worldviews. Byram (1989, p. 111) regards language as "the most important means by which culture is acquired and shared with others". Hence FLT should consider besides developing learners' linguistic competence (the ability to use language correctly), their communicative competence (the ability to use language appropriately). An effective language user should know what to say and how, when, where and why to say it, "knowing a little of the foreign language may only allow you to make a "fluent fool" of yourself" (Hofstede, 2002, p.18).

Cultural aspects would serve as a support for the grammatical features of the target language information about politics, education, and family life, geographical and social "features for example *is (sic)* a necessary support or 'background' to knowledge of grammar and meaning" (Byram & Morgan, 1994, p. 04). Cultural knowledge is decisive even for understanding literary writings. Edward Sapir once wrote "(…) the understanding of a simple poem (…) involves not merely an understanding of the single words (…) but a full comprehension of the whole life of the community as it is mirrored in the words, or as it is suggested by their overtones" (Cited in Jordan & Tuit, 2006, p.63).

Many scholars in the field of FLT supported culture teaching on the ground that culture represents the deep structure of the language, that is to say, meaning. If culture is meaning it would be unfeasible to teach the form, which is language (surface tructure), and ignore the meaning, which is culture (deep structure).Thus, the nature of language prevents any division of language and culture. If language is considered as a system of signs, and signs are characterized by the fact that they are units of form and meaning, it is impossible to learn a language by simply acquiring the forms without the content. And as the content of language is always culture-bound, any reasonable foreign-language teaching cannot but include the study of a culture from which the language stems. (Doyé, 1996, p.105, quoted in Risager, 2006, p. 09).

2.2.3.1 The Role of Culture Teaching

Culture plays an essential role in language teaching with the goal of promoting communicative competence for learners. Language competence and culture are intimately and dynamically connected (Rodriques, 2000), as the ability to communicate in a language requires knowledge of seeing, explaining and acting properly in accordance with the culture associated with the language (Omaggio & Hadley, 1986). Culture hence needs to be a central focus in language teaching, so that students will be able to communicate to the fullest extent (Hendon, 1980). If the main goal of communicative language teaching is to provide learners with meaningful interactions in authentic situations with native or like-native speakers of the target language, it is necessary to teach about the culture so that learners can know how to meet their communicative goals (Canale & Swain, 1980). According to Brown (2001), learners who are exposed to the culture associated with the language can better engage themselves in the authentic and functional use of the language for meaningful purposes. In addition, if culture is integrated with the study of language, learners are to derive lasting benefits from their language learning experience (Omaggio & Hadley, 1986). According to

Stainer (1971), studying culture renders the study of the second language meaningful. Culture learning, thus, can create motivation for language learning. Moreover, learners who gain certain cultural knowledge can develop more positive attitudes towards and come to be more tolerant with other cultures. They not only acquire the knowledge of other cultures, but also increase their understanding of their own culture (Lado, 1964). Therefore, culture needs to be integrated into the teaching of language knowledge and skills so that learners can learn to speak and write in culturally appropriate ways (Crozet & Liddicoat, 1997).

2.2.3.2 The Goals for Culture Learning in the Language Classroom

Valette (1986) maintained that cultural goals can be classified into four categories: first of all, developing a greater awareness of and a broader knowledge about the target culture; second, acquiring a command of the etiquette of the target culture; third, understanding the differences between the target culture and the students' culture; and fourth, understanding the values of the target culture. In the same vein, Peterson and Coltrane (2003) indicated that cultural activities as well as objectives should be carefully and clearly organized and incorporated into lesson plans. These two authors even asserted that culture must be included as a vital component of language learning.

Tomalin and Stemprlski (1993, p. 7-8), modifying Seelye's (1974) seven goals of cultural instruction. According to them, the teaching of culture has the following goals:

1. To help students develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.

2. To help students develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.

3. To help students become more aware of conventional behaviour in common situations in the target culture.

4. To help students increase their awareness of the cultural connotations of words and phrases in the target language.

5. To help students develop the ability to evaluate and refine generalisations about the target culture, in terms supporting evidence.

6. To help students develop the necessary skills to locate and organise information about the target culture.

7. To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

This list of goals concludes the importance of teaching culture since it becomes an integral part of TEFL.

2.3 Culture in English Language Teaching in the Algerian Secondary School

2.3.1 The Materials Used to Incorporate Culture in English Teaching in the Algerian Secondary School.

The use of some techniques and materials as a way of teaching the FL culture aims at placing learners in real-life situations. Also, these techniques and materials help learners to enhance their undestanding of the target culture.

2.3.1.1 Authentic Materials

Authentic materials are materials that are not designed for teaching purposes. The use of such materials is an essential factor to improve learners' comprehension ability. These materials can be taken as sources from the native speech community. For example, they can include films, newspapers, television shows, photographs, magazines, and dialogues, which all reflect cultural behaviours of the native speakers. In addition, authentic materials engage learners in authentic cultural experiences. However, teachers should use these materials selectively and choose the best ones that suit the learners' age, and language level of proficiency (Purba, 2011).

Algerian teachers do not adapt their use of authentic materials to suit the age and language proficiency level of the learners. For example, even beginning language learners can watch and listen to video clips in the target language and focus on such cultural conventions as greetings. In Algeria, teachers focus on teaching language functions rather than culture using non-authentic materials.

2.3.1.2 The English Textbook "New Prospects"

2.3.1.2.1 About the Textbook

"New Prospects" is a textbook designed for Algerian learners of the third year of secondary education. The learners are supposed to pass the *BAC* examination at the end of this year. It complies with the new English syllabus for SE3 as laid out by the National Curriculum Committee of the Ministry of National Education in March 2006. It is designed in 2007 by many authors : ARAB, S.A., RICHE, B., and BENSEMMANE, M. and published by the National Office of School Publications (O.N.P.S.). It is an ordinary English Language textbook which efficiency can still be verified, it offers an important range of language input, but it does not make the language teacher rave about the competency-based approach.

2.3.1.1.2 General Description of the Textbook

Richards and Schmidt (2002) define Competency Based Approach as : "An approach to teaching that focuses on teaching the skills and behaviours needed to perform competences . Competences refer to the students ability to apply different kinds of basic skills in situations that are commonly encountered in every day life." (P. 94). The textbook responds to the needs of the CBA Concerning the teaching of the language components and functions.. However, the materials provided and their organization are different. The grammatical structures and notions are taught in the textbook with the inductive approach which is appropriate to the CBA. The lexical items and expressions are rich and contextualized in the textbook. The pronunciation patterns are dealt with, mainly the basic elements as sounds, stress and weak

forms. Unfortunately, the textbook does not provide a suitable approach complying with the CBA when it comes to intercultural teaching.

Therefore, the textbook responds to the CBA demands regarding the language aspects and does not comply with the intercultural requirements and principles. However, what is worth mentioning is the fact that the textbook is compliant with the CBA in terms of teaching content. This means that it provides materials for the teaching of the content the learners need. Though the contrastive approach is not formulated, learners have the ability to compare and analyze the cultural patterns of the foreign culture in relation to their own culture. This ability is built through the previous years they learned the English language and culture.

The language focus/aspects come generally after a reading or listening text. Thus the language content (grammar, vocabulary, pronunciation) is taught in context as the items and sentences used for practice are taken from the reading and listening selections. Consequently, the textbook respects the teaching of structures, notions and functions of English the learners need. Thus, it responds to the needs of the CBA and implement the content of their respective syllabuses concerning the language focus and the intercultural dimension of English.

What has finally to be observed is that while the syllabus specifies the items with primacy given to skills and strategies, in the textbook the order of inventories of items is reversed since it starts with the language learning. This may seem a deviation from the syllabus, but it is not so actually. The language items set order on what is to be learned.

2.3.1.1.3 Units, Themes, and Topics

This textbook contains six units dealing with the six main themes recommended in the syllabus with recurrent language functions, grammatical structures and language components as well as skills and strategies. The table (01) bellow illustrates the units, the themes and the topics which are included in **"New Prospects"** textbook.

Table 01 : Third Year Programme **"New Prospects"** textbook.

Teaching Units	Theme	Topics	Pages
Unit One	Exploring the Past	Ancient Civilisations	**15- 44**
Unit Two	I'll Gotten Gains Never Prosper	Ethics and Business: Fighting Fraud and Corruption	**46-73**
Unit Three	Schools: Different and Alike	Education in the world: Comparing Educational Systems	**75-105**
Unit Four	Safety First	Advertasing: Consumers and Safety	**107- 134**
Unit Five	It's a giant leap for Mankind	Astronomy and Solar System	**136- 164**
Unit Six	Keep Cool	Feelings, Emotions, Humour, and Related Topics	**166- 195**

Conclusion

It has been shown in this chapter that teaching a language without teaching its cultural features is a useless activity; any language user needs some social and cultural knowledge about the target language in order to be able to interpret its linguistic forms and to use it in real-life contexts. Culture integration is not only obligatory because of its effect on the language proficiency of learners, but also does raise their awareness, spark their interest, and

develop in them a set of positive attitudes towards peoples that are different linguistically and culturally. The third chapter will investigate whether culture is actually integrated in English langauge teaching in the Algerian secondary school and the extent to which the actual integration or non-integration affects the learning of the English language and the difficulties that the teachers face when tutoring foreign culture.

Chapter Three: The Empirical Study

Introduction

The previous chapters, the study's theoritical part, reviewed issues of language, culture, and their relation, as well as thoses of English language culture teaching in Algeria. The present chapter, the empirical study, proceeds with data collection, analysis and discussion. The chapter wis an attempt to evaluate the extent to which the cultural component is taught in the English language in the Algerian secondary school and the difficulties that hinder such teaching through the English textbook "New Prospects". This chapter is divided into two main parts, the chapter starts by prsensting the research tool used (description and administration of the questionnaire and poupulation and sampling). The second part of the chapter is devoted to the analysis and interpretation of data and the discussion of the findings.

3.1 Data Collection

3.1.1 The Research Tool: The Questionnaire

Fowler (2002) stated that "Questionnaires are a quick and straightforward quantitative method of obtaining facts and demographic information". This means that the questionnaire is one of the most important tools used for collecting data. It has been developed in sociology. It is, further, interested in gathering information on the whole group, not on individuals' behaviours."Questionnaires assist researchers in gathering information that participants are able to report about their bliefs, and motivations" (Mackey & Grass, 2007). In this context, Tuckman (1994) stated that the aim of the questionaire is based on the collection of data about the subject's opinions, attitudes, interests, backgrounds and others. Questionnaires reflect a great reliability; this helps the researchers to rely on this tool (Tuckman, 1994). A quantitative method is used in collecting and analyzing data for this study, the researchers

designed one questionnaire, that is administered to the teachers', to achieve the aims of the study.

3.1.2 Description of the Questionnaire

The teacher's questionnaire was divided into two main parts: the first part contained information about the teacher's demographic data, gender, educational degree, and years of experience. The second part consisted of four sections: textbook and teaching, the teacher, learners, and suggestions. In the first three sections of the second part, the participants were invited to answer by sticking one answer from among the five options as presented in Likert's scale : agree, strongly agree, neutral, disagree, and strongly disagree. The last section of the second part asked the partcipants to give their suggestions.

The first section of the first part of the questionniare, entitled **'Teaching and the Textbook',** contained 13 questions about the components of the textbook, the cultural elements, the foreign culture and the Arabic culture, how customs, traditions, celebrations and festivals are presented in the textbook, whether both 'big C' and 'small c' are included in the textbook and the major techniques to teach culture which are included in the textbook. The second section entitled **'The Teacher'** contained 11 questions, in which the teachers were asked about their experience in teaching English language culture, whether language functions teaching is more important than cultural aspects teaching, whether the teachers knew the foreign culture and if they had problems in teaching culture, as weel as question about their use of ICTs and the necessity of teaching culture. The teachers are also asked about their training in teaching culture. The third section, entitled **'The Learners',** contained 09 questions about the learners attitudes to foreign and Arab culture in the classroom and their awareness about both these two. The fourth section, entitled **'Suggestions'**, contained 04 questions, in which the teachers were free to give some suggestions with regard to the ways of overcoming the difficulties that they faced when tutoring culture, the training of teachers to

tutor culture, the design of textbooks and the way they covered culture, and the learners and how they should cope as foreign culture recipients. Table (02) illustrates the components of the teacher's questionnaire and the number of statements.

Questionnaire Components	**N. of the Ss**
Demographic data (gender, educational degree, experience)	03
First section (teaching and the textbook)	13
Second section (the teacher)	11
Third section (learners)	09
Fourth section (suggestions)	04
Total	**40**

Table 02 : Teacher's Questionnaire Components and the Number of Statements

3.1.3 Administration of the Questionnaire

The questionnaire was administered to all teachers of both secondary schools Laabani Ahmed and Boumandjel Ahmed in Taher, Jijel, since all of them taught the third year classes, constituting a population that totalled twelve (12) teachers.

It was adminisered in the classrooms in or without the presence of the learners. After being given some time, these teachers handed back the completed form of the questionnaire, which was collected within 07 days.

3.1.4 Population and Sampling

The population of the study consisted of secondary school teachers of the English language, and its sampling happened during the end of April of the academic year 2017/ 2018. The sample of the study was confined to two secondary schools due to the lack of time. The participants were both males and females, and it is interseting to remind the reader that all the teachers of the English lanaguage at these two secondary schools were questioned since all of

them taught the third year classes and thus used the textbook **"New Prospects"** as their teaching material. The table below shows the details of the sample of the study.

Table 03: The Teacher's Sample.

G	N.	Total (Males and Females)
Male	02	
Female	08	10

3.2 Data Analysis

This section deals with the procedures of data analysis. It presents the statistical method used to interpret the outcomes of the questionnaires. The obtained results in this section will be presented in the form of tables which make visible both the numbers of the answers and their related percentages.

3.2.1 Data Analysis and Interpretation

- **The Participant Information**

Tables (04) , (05) and (06) present the frequency of the teachers' gender, the qualification held by the partcipants and their teaching experience in the secondary school. The abbreviation A F stands for "Absolute Frequency" while the abbreviation RF stands for "Relative Frequency".

Q 01: Gender

Table 04 : The Teachers' Gender

Gender:	**A F**	**R F**
Male	02	20%
Female	08	80%
Total	**10**	**100%**

As can be seen in table (04), only 20% of the respondents of this questionnaire were males, whereas 80% were females, which makes of female teachers significantly dominant in the sampled population.

Q 02 : Academic Degree

Table 05 : The Teacher's Academic Degree

Educational degree	**A F**	**R F**
License	05	50%
Master	05	50%
Magister	00	00%
Total	**10**	**100%**

From table 05, it is observed that the number of teachers who hold a licence degree and those who hold a master degree is the same, accounting thus for the same pesrcentage (50%). None of the partcipants holds a Magister degree, which can be explained by the fact that Magister holders are often recruited in universities, not in secondary schools. Holding a licnce or a master Degree means that the holder of the dergree studied English at university for 4-5 years. It is notworthy to remind the reader that the Licence held by the partciapnts in the study is the classical Licence, in which the students were required to complete 4 years of higher education before the advent of today's LMD System.

Q 03: Teaching Experience

Table 06 : Teaching Experience

Years of experience	**A F**	**R F**
3 years and less	00	00%
4-7 years	03	30%
8 years and more	07	70%
Total	**10**	**100%**

As table 06 indicates, all teachers have more than 04 years experience in teaching English in the secondary school. Most teachers (70%) have some experience in teaching English at secondary schools (more than 08 years), while 30% of teachers have experienced teaching English gor a period ranging from between 04 to 07 years. This means that these teachers have had soe experience in teaching the programmed designed for third year classes and are familiar with the textbook **"New Prospects"**, which would provide reliable answers to the questions they were requested to ansswer.

- **First Section :**

S 01 : The English language textbook is congruent with the Arab and Islamic culture.

Table 07 : Congruence of the Textbook with the Arab and Islamic Culture

Options	**A F**	**R F**
S A	00	00%
A	02	20%
N	06	60%
D	02	20%
S D	00	00%
Total	**10**	**100%**

A look at table (4) shows that the 60% of the participants said they were neutral, 20% said they agreed, and another 20% said they disagreed.

S 02 : The English language textbook presents the foreign culture in an interesting way.

Table 08 : The Way of Presentation of the Foreign Culture in the Texbook.

Options	**A F**	**R F**
S A	01	10%
A	01	10%
N	00	00%
D	02	20%
S D	06	60%
Total	**10**	**100%**

According to the answers in table 08, 80% of teachers (D & S D) said that the English culture is not covered in an interesting way, whereas 20% of them think that the elements of culture presented in the textbook are interesting.

S 03 : The English language textbook gives a comprehensive overview of the foreign culture.

Table 09 : The Textbook's Overview of the Foreign Culture.

Options	**A F**	**R F**
S A	00	00%
A	10	10%
N	02	20%
D	05	50%
S D	02	20%
Total	**10**	**100%**

70% of teachers said that the textbook did not give a comprehensive overview about the foreign culture (D & SD), whereas only 10% of them saw the opposite. The remaining 20% of the partcipants choose to be neutral. These answers coorelate positively with those given in table 08.

S 04 : The English language textbook displays the foreign culture without affecting the learners' ethics.

Table 10 : Textbook's Foreign Culture Display and the Affecting of Learners' Ethics

Options	A F	R F
S A	00	00%
A	02	20%
N	10	10%
D	02	20%
S D	00	00%
N A	05	50%
Total	**10**	**100%**

20% of teachers did agree that the English language taxtbook displayed the foreign culture without affecting the learners' ethics. The same percentage (20%) disagreed, and the reamining 10% chose to be neutral. However, half of the partciapnts (50%) did not tick this box. It is not certain whether the refusal of thid considerable layer of the partcipants to answer the question was due to the fact that they could not objectively judge whether the textbook affected the ethics of the learners in reality or to their reluctance to voice their opinion about such iusses.

S 05 : Cultural themes in the the English language textbook are selected in a way suitable to the learners' age and cultural level.

Table 11: Suitablility of Cultural Themes to the Learner's Age and Cultural Level

Options	A F	R F
S A	00	00%
A	01	10%
N	01	10%
D	06	60%
S D	02	20%
Total	**10**	**100%**

According to the answers, the highest percentage of teachers (60%) expressed their disagreement, with 20% of them strongly disagreeing. Others (10%) chose to remain neutral. Only 10% of the partciapnts agreed with the above statement. The percentage resulting from statement 5 reflects clearly that a significant number of the partciapnats were not really satisfied with the way the textbook presented cultural themes to the learners.

S 06 : Acculturation affects positively the process of teaching English.

Table 12: Effect of Acculturation on English Language Teaching

Options	**A F**	**R F**
S A	04	40%
A	05	50%
N	00	00%
D	10	10%
S D	00	00%
Total	**10**	**100%**

The answers in table 12 show that the majority of respondents (90%) agreed that acculturation affected positively the process of teaching English. However, only 10% of them disagreed with the statement.

S 07 : The English language textbook combines the Arabic culture and the foreign culture.

Table 13 : Textbook's Combination of the Arabic and Foreign Culture

Options	A F	R F
S A	00	00%
A	02	20%
N	00	00%
D	04	40%
S D	04	40%
Total	**10**	**100%**

As table 13 above shows, the overwhelming majority of the teachers (80%) disagreed over the fact that both Arabic and foreign cultures are integrated in the “New Prospects”. Only 20% agreed.

S 08 : The English language textbook does not present the foreign celebrations and festivals that differ from those of our society.

Table 14 : Presentation of Foreign Celebrations and Festivals Differeing from Ours in the Textbook

Options	A F	R F
S A	00	00%
A	06	60%
N	01	10%
D	02	20%
S D	01	10%
Total	**10**	**100%**

60% of the teachers agreed that the textbook did not present the celebrations that differed from ours. 30% of them disagreed, 10% of whom strongly disagreed. The tiny fraction of 10% of the partciapnats opted for neutral.

S 09 : The English language textbook reflects foreign customs and traditions that are unfit with the values of our society and religion.

Table 15: Textbook's Reflection of Foreign Customs and Traditions

Options	A F	R F
S A	00	00%
A	03	30%
N	00	00%
D	03	30%
S D	00	00%
N A	04	40%
Total	**10**	**100%**

As table 15 shows, 30% of teachers agreed that the English language textbook reflected foreign customs and traditions that are unfit with the values of our society and religion. The same percentage of partcipants (30%) disagreed to this. However, a lot of teachers left this statement (40%).

S 10 : The English language textbook displays the cultural aspects related to the foreign celebrations and Festivals, habits & daily routine, such as food, drink and clothing.

Table 16 : The Textbook's Display of Cultural Aspects Related to Foreign Culture

Options	A F	R F
S A	00	00%
A	02	20%
N	02	20%
D	04	40%
S D	02	20%
Total	**10**	**100%**

As this table indicates, 40% of the respondents disagreed that the textbook displayed some foreign cultural aspects, with 20% strongly disagring. 20% of the partciapants did not takes sides, ramining neutral. A similar percentage (20%) agreed with the statement.

S 11 : Both "Small c" and "Big C" are represented in the textbook.

Table 17: Representation of the ''Small c'' and ''Big C'' in the Textbook

Options	**A F**	**R F**
S A	01	10%
A	01	10%
N	00	00%
D	02	20%
S D	05	50%
Total	**10**	**100%**

The majority of teachers (70%) disagreed with the statement that both 'small and big cultures' are included in the textbook. 20% of them agreed and only 10% remained neutral. The answers in Table 17 correlate positivelt with those gievn in table 16.

S12: Rank in a descending order the major cultural elements that are included in the textbook.

Table 18 : Major Cultural Elements Rank in the Textbook

Options	**1st**		**2nd**		**3rd**		**4th**		**5th**	
	AF	**RF**	**AF**	**RF**	**AF**	**RF**	**AF**	**RF**	**AF**	**RF**
Beliefs	**05**	**50**	01	10	02	20	01	10	01	10
Values	01	10	**05**	**50**	01	10	02	20	01	10
Symbols	01	10	02	20	**04**	**40**	01	10	02	20
Norms	01	10	03	30	03	30	**04**	**40**	02	20
Stereotypes	02	00	03	30	03	30	02	20	**03**	**30**
Total	**10**	**100**	**10**	**100**	**10**	**100**	**10**	**100**	**10**	**100**

The answers obtained from the table above (18) revealed that the order of the major cultural elements included in **"New Prospects"** were ordered by the partcipants as follows: first, beliefs (50%); then, values (50%); symbols (40%); norms (40%) and last stereotypes (30%) . Although the teachers use the same textbook **"New Prospects"**, their answers were different, the order of such elements differed from one teacher to another. This means that they could hardly differentiate between the meaning of the elements.

S13 : Tick the two major techniques used to teach culture in the textbook.

Table 19 : Techniques Used to Teach Culture in the Textbook.

Options	**A F**	**R F**
Drills	08	80%
Games	02	20%
Jokes	00	00%
Quizzes	03	30%
Role playing	07	70%

As shown in the above table, the participants agreed that the two major techniques used by this textbook are drills (80%) and role playing (70%). According to the teachers' opinions, these techniques are the most useful of all those existing in the textbook. Some teachers said they prefer to use sometimes other techniques, like games and quizzes, which may make the environment of learning the foreign culture much more motivating.

- **Second Section**

S 01 : I teach language functions (grammar, phonetics, etc.) because they are more important than cultural aspects.

Table 20 : Language Functions Teaching Vs Cultural Aspects Teaching

Options	A F	R F
S A	05	50%
A	04	40%
N	00	00%
D	01	10%
S D	00	00%
Total	**10**	**100%**

The overwhelming majority of the teachers (90%) considered that teaching language functions is more important than teaching cultural aspects. For this reason, they used to neglect including culture in their lessons, focusing instead on language functions such as grammar, phonetics. However 10% only disagree with the statement. The Partcipants' focus on language functions might be justified by the fact that the learners at this partcicular stage of learning need more to be taught the basics of language whithout wich other iusses, including culture, cannot be learned effictively.

S 02 : I am well acquainted with foreign culture, which enables me to teach it.

Table 21 : Teachers' Acquaintance with Foreign Culture

Options	A F	R F
S A	01	10%
A	03	30%
N	00	00%
D	04	40%
S D	02	20%
Total	**10**	**100%**

As table 21 indicates, 60% of the partciapnts disagreed with the statement that teachers were acquainted with foreign culture. However, 40% of them agreed with the statement. It is

not clearly known which such a divide marks the answsers of the partcipants as normally all the teachers received the same education and have access to the same means allowing them to be acquainted withe the foreign culture

S 03 : I understand that the differences between foreign culture and Arabic culture are difficult to teach.

Table 22: Teachers' Awareness of the Difficulties of Teaching Differences between the Foreign and Arab Cultures

Options	**A F**	**R F**
S A	00	70%
A	05	50%
N	04	40%
D	01	10%
S D	00	00%
Total	**10**	**100%**

From table 22, it is observed that 50% of the partcipants agreed with the statement ''I understand that the differences between foreign culture and Arabic culture are difficult to teach.'', 40% of them preferred to remain neutral, while only 10% of them disagreed with the statement. Whether the differreing views among the partcipants as to the difficulty of teaching the differences between the Arabic and foreign culture are due to the varying ability of the partciapants in bridging the gap between the two or to some other fators is not really known and requires further investigation in this regard.

S 04 : I am aware that the differences between foreign culture and Arab culture are significant.

Table 23 : Partciapants' Awareness of the Significant Differences between the Foreign and Arab Cultures.

Options	A F	R F
S A	01	10%
A	05	50%
N	03	30%
D	01	10%
S D	00	00%
Total	**10**	**100%**

Most particpants (60%) said that they are aware of the significant differences between the foreign and Arab cultures. Half of the previous precentage (30%) chose to remain neutral. Only a tiny minority of 10% of the partciapnts disagreed.

S 05 : I received a training course in the teaching of foreign culture.

Table 24: Teachers' Training in Foreign Culture Teaching

Options	A F	R F
S A	00	00%
A	00	00%
N	01	10%
D	05	50%
S D	04	40%
Total	**10**	**100%**

It is crystal-clear from the percentages of table 24 that 90% of the teachers, i.e. almost the whole sample of the participants, did not recieve any training in teaching culture. However, 10% of them chose to reamain neutral as regards the statement.

S 06 : I have enough knowledge of the foreign culture.

Table 25 : Teachers' Knowledge of the Foreign Culture

Options	A F	R F
S A	01	10%
A	02	20%
N	01	10%
D	03	30%
S D	03	30%
Total	**10**	**100%**

As shown in table 25, the majority of the participants admited that they do not have enough knowledge of the foreign culture (60%). Half of the previous percentage (30%) claimed the opposite, while the reamaining 10% opted for neutrality.

S 07: I lived abroad and have friends.

Table 26: Teachers' Living abroad

Options	A F	R F
S A	00	00%
A	00	00%
N	00	00%
D	10	100%
S D	00	00%
Total	**10**	**100%**

This table shows that all teachers (100%) disagreed with the statement. which means that they have never been abroad. They do not have friends aborad, either.

S 08 : I have problems in teaching the foreign culture.

Table 27: Teachers' Problems in Teaching Foreign Culture.

Options	A F	R F
S A	03	30%
A	04	40%
N	01	10%
D	03	30%
S D	00	00%
Total	**10**	**100%**

Similar to the previous answers (table 21, 24 and 25), the overwhelming majority of teachers 70% confessed that they experience problems in teaching the foreign culture. As far as the partcipants who disagreed with this statement are concerned, they represented 20% of the sample. 10% was the percentage of the teachers who preferred to be neutral.

S 09 : Teaching foreign culture is unnecessary.

Table 28 : Necessity of Teaching Culture

Options	A F	R F
S A	00	00%
A	00	00%
N	00	00%
D	04	40%
S D	06	60%
Total	**10**	**100%**

According to the answers, all teachers (100%) were of the opinion that the insertion of foreign culture in English language teaching is necessary.

S 10 : I use ICTs in including culture in teaching.

Table 29 : Teachers' Use of ICTs in Culture Teaching

Options	A F	R F
S A	00	00%
A	02	20%
N	08	80%
D	00	00%
S D	00	00%
Total	**10**	**100%**

The answers as enunciated in the above table indicate that the majority of teachers (80%) preferred to be neutral with regrd to the statement ''I use ICTs in including culture in teaching.'', whereas only 20% of them said that they included them. The fact that most teachers preferred to be neutral probablymeans that they do not use ICTs in class, either beacuse of the lack of material, means, and equipment, or to other constraints of practicability. .

S 11 : I do not have access to teaching aids and materials that help me to teach foreign culture at school.

Table 30 : Availibility of Materials and Aids to Teach Foreign Culture at School

Options	A F	R F
S A	90	90%
A	00	00%
N	01	10%
D	00	00%
S D	00	00%
Total	**10**	**100%**

The table above shows clearly that the vast majority of teachers (90%) agreed that they did not have any access to teaching aids and materials that would help them teach foreign

culture in school. Only 10% were neutral. This percentage confirms th asesumptions in our commnetary on the percentage of S10. In other words, the participants preferred to be neutral in S10 because the schools did not provide them with teaching aids and materials that would help them teaching foreign culture.

- **Third Section**

S 01 : The learners are motivated during the lessons that contain cultural content.

Table 31 : Learners' Motivation in Culture-content Lessons

Options	**A F**	**R F**
S A	00	00%
A	02	20%
N	01	10%
D	04	40%
S D	03	30%
Total	**10**	**100%**

According to 70% of the participants, learners are not motivated to sudy foreign culture. Only 20% of the partciapnts siad that the learners are motivated, while 10% of the participants decided to remain neutral.

S 02 : Learners hold a negative attitude to foreign culture.

Table 32: Learners' Attitudes to Foreign Culture

Options	**A F**	**R F**
S A	00	00%
A	07	70%
N	02	20%
D	01	10%
S D	00	00%
Total	**10**	**100%**

As the table demonstrates, 70% of the partciapants agreed with the statement that learners hold a negative attitude to foreign culture, 20% remained neutral, and only 10% disagree with the statement.

S 03 : Learners feel embarrassed not to understand the foreign culture.

Table 33 : Learners Embarassment in not Understanding the Foreign Culture

Options	**A F**	**R F**
S A	04	40%
A	03	30%
N	00	00%
D	02	20%
S D	01	10%
Total	**10**	**100%**

In response to statement (03) in section (03), (40%) of the partciapnts strongly agreed and (30%) of them agreed with the statement. However, (20%) disagreed, and (10%) strongly agree.

S 04 : Learners are really aware of Arabic culture.

Table 34 : Learners' Awareness of Arabic culture.

Options	**A F**	**R F**
S A	00	00%
A	04	40%
N	04	40%
D	02	20%
S D	00	00%
N A	00	30%
Total	**10**	**100%**

Through the previous table, 40% of the partcipants agreed with the statement that the learners are aware of Arabic culture. 40% of them opted for neutrality and only 20% them disagreed with the statement.

S 05 : Learners do not accept foreign culture easily.

Table 35: Learners' Willingness to Accept Foreign Culture

Options	**A F**	**R F**
S A	00	00%
A	06	60%
N	00	00%
D	03	30%
S D	00	00%
N A	01	10%
Total	**10**	**100%**

Table 35 reveals that teachers face troubles when teaching target culture. Most of the partcipants agreed that the learners do not accept the foreign culture easily (60%). However, 30% of them disagreed. 10% neither agreed, nor disagreed, as they did not answer.

S 06 : Learners find it difficult to understand foreign culture.

Table 36: Learners' Difficulties in Understanding Foreign Culture

Options	**A F**	**R F**
S A	06	60%
A	02	20%
N	00	00%
D	01	10%
S D	01	10%
Total	**10**	**100%**

From a glance at table 36 above, one can notice that the majority (80%) of teachers agreed with the statement, with 20% of them stronly agreeing. Only a total of 20% of the pratcipants disagreed with he statement. This indicates clearly that the partciapnts are well aware of the constraints that their learners face in learning the foreign culture and this may possibly influence thier decisions as whether to focus on presenting the cultural content to their learners or not, and how to do so.

S 07: Learners ask questions about foreign culture.

Table 37: Learners' Asking Questions about Foreign Culture

Options	**A F**	**R F**
S A	00	00%
A	10	100%
N	00	00%
D	00	00%
S D	00	00%
Total	**10**	**100%**

According to the results shown in table 37, all the partciapnts (100%) reported that the learners ask questions about the foreign culture. This corroborates the answers in table 33 and 35 ; i,e, learners ask questions because they feel embaressed not to understand the foreign culture. For this reason, they do not accept it easily.

S 08: Learners hate foreign culture because they think it affects their own culture.

Table 38: Learners' Paranoia to Foreign Culture.

Options	A F	R F
S A	00	00%
A	06	60%
N	01	10%
D	02	20%
S D	00	00%
N A	02	10%
Total	**10**	**100%**

The answers shown in the table above indicate that half of the sample (50%) agreed with the statement that learners hate foreign culture because they think it affects their own culture. However 20% of them disagreed, and the remaining 30% skiped the box.

S 09: Learners are aware that knowing a foreign culture helps in learning a foreign language.

Table 39: Learners' Awareness of the Importance of Foreign Culture

Options	A F	R F
S A	00	00%
A	02	20%
N	01	10%
D	04	40%
S D	03	30%
Total	**10**	**100%**

As can be seen in the table above, 70% of the teachers disagreed with the statement, with 30% of them strongly disagreeing. 20% of the partcipants, however, agreed with the statement, and 10% preferred to be neutral.

- **Fourth Section**

The fourth section contains the partcipants' suggestions as how to overcome the difficulties when tutoring culture. Here are their suggestions:

1. Regarding the difficulties the teachers face when tutoring culture

- The teachers should devote more time to deal with cultural contents.
- The cultural component should be given the same equal importance as the linguistic one.
- The teachers should insert the ICTs and different authentic materials like, videos and pictures to increase the learners' motivation.

2. Regarding the training of teachers to tutor culture

- The teachers need to be trained on teaching the foreign cultural aspects in order to be themselves able to raise the learners' awareness of the importance of culture in learning the English language and to successfully integrate it in the classroom.

3. Regarding the design of textbooks and the way they cover culture

- Culture teaching should be an integral part of the language teaching program.
- Culture should be explicitly introduced in the textbook, and directly taught to learners right from the early levels of language learning.
- The textbook should present knowledge of the foreign culture such as celebrations, festivals, habits, food, clothing...

4. Regarding learners and how they should cope as foreign culture recipients

- Students should pay attention to the cultural elements that are included in the textbook, even when these are not always clearly visible.
- The school should arrange trips to visit foreign countries, and allow the learners to meet native foreign subjects.

3.2.2 Discussion of Findings

This section attempts to discuss the findings that the researchers reached through data analysis, in addition to some solutions to overcome the problems of teaching the English language culture to Algerian secondary schools. The present work detected some problems faced in teaching and learning the English language culture at the secondary school in Algeria. The findings of the study that the questionnaire's answers yielded assert the fact that both teachers and students face some obstacles in teaching/learning the foreign culture.

The most important findings that data analysis revealed are related to the learners. It was found that the learners are not much motivated to learn foreign culture, and they do not really feel the desire to learn it. Learners hold negative attitudes to the foreign culture, as they feel knowing it has nothing to do with learning English, for that reason they focus only on language functions. They also think that the foreign culture menaces their own culture, and apart from being of little help in improving their language skills, it clashes with the ethical principles they were taught and the values according to which they were raised. Besides, they seem to be influenced by their mother culture (Arabic) within which they were brought up, and find it hard to have it replaced with a foreign culture they enounter in the textbook they are tagught at the secondary school. Interestingly, this finding is significant as it contradicts the one which Al-Migdadi (2008) reached.

Attention will now be shifted to the textbook itself. The answers of the partcipants show that the textbook has shortcomings, including insufficient and inappropriate material about culture, and the way it is presented. Although the curricula are being developed every decade, it neglects cultural issues. The current curricula give great focus to language and grammar issues more than other elements. Besides the fact that cultural issues have been given less importance in the curricula, the teachers also complained from the fact that they have not been given enough training to teach the foreign culture in teaching English. Lacking said training,

the teachers were not given the opportunity to develop special skills in using different teaching methods and techniques suited for foreign culture teaching. The shortcomings in the textbook, as noted by the teachers, apart from helping the learners to understand foreign culture easily, add to the complexity of the content.

Conclusion

From what has been discussed, we can notice that third year secondary school teachers focus more on teaching language functions, such as grammar and phonetics, and little importance has been given to culture teaching with the aim of enhancing the laerners' learning of foreign language. Moreover, the questionnaire also revealed that, when dealing with foreign culture, a lot of teachers do not use authentic materials. In addition to that, the techniques used are not sufficient to make the learners motivated enough. Furthermore, it is worth mentioning that the textbook "New Prospect" needs to include more items about culture to be more effective and to balance between the linguistic aspects and the cultural aspects of the language.

Limitations of the study

In carrying out this piece of research, some problems that have been faced. The first problem was time. If much time were afforded, the findings would be better because this would allow the resrachers to survey a larger number of teachers. The sample, as laready indicated, consisted of only twelve (12) teachers. Another problem concerning the teacher's questionnaire is the fact that though the number of the questionnaires distributed was twelve (12), only ten (10) teachers have returned the questionnaire duly filled in. Moreover, some teachers did not tick some boxes; furthermore, the last section which is about the suggestions was not taken seriously by many teachers. The researchers atempted to support the study with classroom observation, but this was not possible as the secondary schools, being at the end of the year, were approximately empty when the work on observation was due to begin.

Geneal conclusion and Pedagogical Recommendations

The findings of the present study go in agreement with some previous studies that have been reviewed before, especially those problems that have to do with the teachers' understanding of the concept of culture and how to teach it, and the teachers' attitudes to teaching culture.

Through the questions of the study, the findings reveal that culture in ''New Prospects'' is not well-covered. The researcher found that the problems that Algerian teachers faced in teaching cultural issues of English in the secondary schools were those related to the absence of the cultural elements in the textbook. In addition to that, the partcipants claimed that the textbook did not present culture in an interesting way. To these are added the problems related to the teachers' knowledge of the foreign culture, curriculum, teaching methods, and the ability of the learners to learn foreign culture.

It is worth mentioning that the obtained findgins were almost similar with those of Al-Ja'bari (2010) study. Furthermore, the researchers in this study found that teachers agreed that the cultural elements in the textbooks were not clearly visible, and that they found it difficult to recognize them in the textbooks. Accordingly, the researchers stress the importance of providing teachers with training courses and helping them in efficielntly teaching cultural elements.

The third question of the study set the suggested solutions to overcome these problems by the teachers. Since the syllabus designers neglected the cultural aspects, the teachers should modify the content of the textbook to render it suitable to foreign culture teaching. Other suggestions were directed to encourage learners to learn the foreign language and its culture through the arrangement of trips which may enable them to meet people with different cultures. This can motivate learners to contact these people in order to develop both linguistic aspects and the cultural ones.

Some of the findings were also similar to those of Wiriyachitra (2002) and Al-Migdadi (2008), who believed that teachers need to be trained in teaching foreign culture by offering training programs, and that the curriculum needs to modify the content of foreign culture in textbooks.

Consequently, these findings confirmed the hypothesis, stating that foreign culture is not well presented in the third year textbook ‘‘New Prospects’’. The teachers faced a lack of effective techniques in teaching culture and that the difficulties of the learners are mainly related to the limitations in their motivation and they are not interested in learning about another culture.

Since this study tackled culture in English language teaching and the difficulties that hinder such process, investigating mainly the teachers’ view through a questionnaire, this does not mean that all the problems were fully discussed. Hence, further research can be undertaken to tackle and overcome this problem. It is hoped that this study will encourage more research in the field of culture teaching. Learners as well as teachers should be provided with more techniques and methods to develop their abilities in learning and teaching.

Regarding the fact that culture teaching is such wide and and interesting field of research, further investigations may be emarked on to make studies in this respect more reliable in investigating the challenges that the teachers face when tutoring foreign culture. Another possible way of adding to the reliability of investigations is the inclusion of a larger number of the subjects participating in the study. Similarly, to make the findings of the study representative of the Algerian secondary schools, investigations that involve teachers belonging to different secondary schools, and why not to different wilayas, should be recommended. This, of course, is time consuming and may suit doctoral investigations. Furthermore, investigations at other levels in both the secondary and middles schools and

with different textbooks are also reommended to see whether they lead to the same findings or not.

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APPENDIX : Teacher's Questionnaire

Dear Teachers,

The present questionnaire is a research tool used for academic purposes, particularly didactic ones. It attempts to evaluate the extent to which the cultural component is taught in the English language in the Algerian secondary school and the difficulties that hinder such teaching through the English textbook **"New Prospects"**.

It should be made clear that your answers will remain anonymous and that there are neither 'right' nor 'wrong' answers. So, please, for the sake of reliability, give your answers as sincerely as can be. Thank you in advance.

- ✓ Please tick the appropriate answer:

The participant information:

01. Gender: Male ☐ Female ☐

02. Educational degree: License ☐ Master ☐ Magister ☐

03. Years of experience in teaching English language in the secondary school

3 years and less ☐ 4-7 years ☐ 8 years and more ☐

First Section: Teaching and the Textbook

N°	**Statement**	**Strongly agree**	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**
01	The English language textbook is congruent with the Arab and Islamic culture.					
02	The English language textbook presents the foreign culture in an					

	interesting way.					
03	The English language textbook gives a comprehensive overview of the foreign culture.					
04	The English language textbook displays the foreign culture without affecting the learners' ethics.					
05	Cultural themes in the the English language textbook are selected in a way suitable to the learners' age and cultural level.					
06	Acculturation affects positively the process of teaching English.					
07	The English language textbook combines the Arabic culture and the foreign culture.					
08	The English language textbook does not present the foreign celebrations and festivals that differ from our society.					
09	The English language textbook reflects foreign customs and traditions that are unfit with the values of our society and religion.					
10	The English language textbook					

	displays the cultural aspects related to the foreign celebrations and Festivals, habits & daily routine, such as food, drink and clothing.					
11	Both "Small c" and "Big C" culture are represented in the textbook.					

12. Rank in a descending order the major cultural elements that are included in the textbook.

Beliefs			
Values		Norms	
Symbols		Stereotypes	

13. Tick the two major techniques used to teach culture in the textbook.

Drills			
Games		Quizzes	
Jokes		Role playing	

Second Section: The teacher

N°	Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
01	I teach language functions (grammar, phonetics, etc.) because they are more important than cultural aspects.					
02	I am well acquainted with foreign culture, which enables me to teach it.					
03	I understand that the differences between foreign culture and Arabic culture are difficult to teach.					
04	I am aware that the differences between foreign culture and Arab culture are significant.					
05	I received a training course in the teaching foreign culture.					
06	I have enough knowledge of the foreign culture.					
07	I lived abroad and have friends.					
08	I have problems in teaching foreign culture.					
09	Teaching foreign culture is					

	unnecessary.					
10	I use ICTs in including culture in teaching.					
11	I have access to teaching aids and materials that help me to teach foreign culture in school.					

Third Section: Learners

N°	**Statement**	**Strongly agree**	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**
01	The learners are motivated during the lessons that contain cultural contents.					
02	Learners hold a positive attitude to foreign culture.					
03	Learners feel embarrassed not to understand the foreign culture.					
04	Learners are really aware of Arabic culture.					
05	Learners do not accept foreign culture easily.					
06	Learners find it difficult to understand foreign culture.					
07	Learners ask questions about foreign culture.					

08	Learners hate foreign culture because they think it affects their own culture.					
09	Learners are aware that knowing a foreign culture helps in learning a foreign language.					

Fourth Section : Suggestions

Please kindly give suggestions to overcome the difficulties of foreign culture teaching.

5. Regarding the difficulties teachers face when tutoring culture.

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6. Regarding the training of teachers to tutor culture.

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7. Regarding the design of textbooks and the way they cover culture.

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8. Regarding learners and how they should cope as foreign culture recipients.

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Résumé

L'enseignement des langues a subi de nombreux changements en raison des diverses transformations mondiales des dernières décennies. Le débat sur ce qui devrait être inclus dans un tel enseignement s'est poursuivi sans relâche. Les enseignants des langues étrangères préconisent depuis longtemps que la culture soit intégrée dans les classes de langues. Cette étude met en lumière les difficultés et les obstacles auxquels les enseignants et les apprenants sont confrontés quant aux éléments culturels étrangers inclus dans le manuel de troisième année de l'enseignement secondaire en anglais "New prospects" et le programme d'études en général. Il est supposé dans cette recherche que la culture n'est pas bien couverte dans le manuel, que les enseignants ne connaissent pas très bien la culture étrangère, qu'ils manquent de techniques efficaces en matière d'enseignement de la culture anglaise et que les apprenants ne sont pas réellement motivés à apprendre la culture étrangère. Afin de vérifier ces assomptions, une étude empirique a été menée dans les écoles secondaires de Laabani Ahmed et de Boumendjel Ahmed à Taher. L'étude empirique a utilisé un questionnaire administré aux enseignants des deux écoles secondaires. Les résultats montrent de fait que la culture n'est pas bien couverte dans le livre de troisième année "New Prospects". Les réponses recueillies à partir du questionnaire convergent sur le fait que les apprenants ne sont pas motivés en raison des techniques inefficaces utilisées par les enseignants, et les assomptions ont été donc confirmées.

ملخص

خضع تدريس اللغات للعديد من التغييرات بسبب التحولات العالمية المختلفة في العقود الأخيرة. وثار الجدل حول ما يجب تضمينه في مثل هذا التعليم، إذ لطالما دافع مدرسو اللغات الأجنبية عن دمج الثقافة في فصول اللغة. وتسلط هذه الدراسة الضوء على الصعوبات والحواجز التي يواجهها المعلمون والمتعلمون في التعامل مع العناصر الثقافية الأجنبية المدرجة في الكتاب المدرسي للسنة الثالثة من التعليم الثانوي "New Prospects" والمنهاج بشكل عام. حيث قمنا بصياغة الفرضيات التالية: أن الثقافة غير مشمولة بشكل جيد في الكتاب المدرسي، وأن المعلمين ليسوا على دراية جيدة بالثقافة الأجنبية، وأنهم يفتقرون إلى التقنيات الفعالة في تعليم ثقافة اللغة الإنجليزية وأن المتعلمين يفتقرون للتحفيز لتعلم الثقافة الأجنبية. ومن أجل التحقق من هذه الفرضيات، تم إجراء دراسة تجريبية في المدارس الثانوية لعبني أحمد وبومنجل أحمد في الطاهير. واستخدمت الدراسة التجريبية استبيانًا تم توزعه للمعلمين في كلتا الثانونيتين، حيث أظهرت النتائج فعلا أن الثقافة لا يتطرق لها بشكل واف وجيد في الكتاب المدرسي للسنة الثالثة من التعليم الثانوي "New Prospects". وأظهرت الإجابات التي تم جمعها من الاستبيان حقيقة أن المتعلمين ينقصهم التحفيز لتعلم الثقافة الأجنبية، وأن الأساليب التي يستخدمها المعلمون غير فعالة، وبالتالي تم إثبات الفرضيات.