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**Algerian EFL Teachers' and Students'
Attitudes towards the Integration of Culture
in English Language Teaching**

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

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Declaration

We hereby declare that the substance of this dissertation is entirely the result of our investigation and that due reference or acknowledgment is made, whenever necessary, to the work of other researchers.

Date: 10.11.2020

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Dedication

First, I would like to express my deep recognition to ALLAH, for giving me the strength to
finalize this dissertation.

This research work is proudly dedicated to all my beloved family:

my dear Mother,

my first teacher who taught me how to exceed the obstacles and reach to success,

my dear Father

my biggest supporter, who keeps saying “I am proud of you”

my dear brothers, sisters and friends:

Thank you for motivating and inspiring me.

I also dedicate the present work to my dear fiancé, Chakib,

to whom I extend special Thanks for making me confident , courageous and optimistic.

Marwa

Dedication

First of all, I thank Allah for helping me to complete this work.

Then, I dedicate this research to:

my precious parents may Allah bless them, who encourage me and sacrifice to make me the
person that I am,

to my sisters and brothers to whom I wish a life full of happiness and accomplishments

my sister in law and her children Ritaj, Abderahman and the young twins Khawla and Tadj,

my lovely friends and every person who was of assistance or support.

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Abstract

The present study aims to investigate the attitudes of EFL teachers and students at Mohammed Seddik ben Yahia University- Jijel towards the integration of culture in the English language teaching. To achieve this aim, two research assumptions have been formulated: 1) EFL teachers and learners hold negative attitudes towards integrating culture in their classes and their syllabuses ; and 2) EFL teachers and learners at Mohammed Seddik Ben yahia Jijel University believe that focus should be placed on language skills rather than culture as the latter's role is secondary and not really important. To conduct the investigation, two questionnaires were administered to 6 EFL teachers and 20 students at Mohammed Seddik Ben Yahia University-Jijel. The analysis of the data obtained from the two questionnaires revealed that though culture teaching is still marginalized in the English language teaching at the Algerian university, both teachers and students are aware of the pivotal role of culture in the English language teaching, hold positive attitudes towards culture integration the syllabus, and believe that focus should not be placed on language skills only, but should also include cultural content. Thus, the research's assumptions are disconfirmed.

List of Abbreviations

CLT: The Communicative Language Teaching Approach

CT: Culture Teaching

EFL: English as a Foreign Language

EL: English Language

ELT: English Language Teaching

FL: Foreign Language

FLT: Foreign Language Teaching

ICC: Intercultural Communicative Competence

LMD: License, Master and Doctorate

MA: The Multicultural Approach

MCA: The Mono-cultural Approach

O.E: Oral Expression

%: Percentage

SL: Second Language

TA: The Trans-cultural Approach

TBLT: Task based Language Teaching

USA: United States of America

W.E: Written Expression

List of Figures

Figure1: Teachers' Degree.....	37
Figure 2: Modules taught by the Teachers.....	38
Figure 3: Teachers' Teaching Experience.....	39
Figure 4: Teachers' Visiting to an English-speaking country.....	40
Figure 5: Teachers' Place and Duration Part in the foreign country.....	41
Figure 6: Language and Culture relationship.....	42
Figure 7 Teaching Culture as a Motive for Students to Learn English.....	43
Figure 8: The Place of Teaching Culture.....	44
Figure 9: Strategies Used to Teach culture.....	45
Figure 10: Teachers' stances about the integration of culture module in the syllabus of first year.....	46
Figure 11: Teachers' satisfaction about the English cultural knowledge of their students.....	47
Figure 12: Teachers' stances about the time devoted to teaching culture.....	48
Figure 13: Teachers' standpoint about the cultural dimension of English teaching at the Algerian university.....	49
Figure 14: Teachers' viewpoint about the responsibility to deliver cultural knowledge.....	50
Figure 15: Teachers' measurement of the Algerian program with regard to the sharpening of Students' cultural knowledge and communicative skills	52
Figure 16: Years spent in Learning English.....	54
Figure 17: Students' choice of studying English.....	55

Figure 18: Students’ goal of studying English.....	56
Figure 19: Students’ definition of culture.....	57
Figure 20: Students’ perception of language learning.....	58
Figure 21: Student s’ viewpoints about whether communication can be developed out of cultural context.....	59
Figure 22: Students’ perspective about language and Culture.....	60
Figure 23: Participants’ opinion about whether the “language and culture” module is enough to learn about culture.....	61
Figure 24: Teachers talking about the importance of foreign language culture Learning.....	62
Figure 25: Participants’ sources of acquiring the cultural background.....	63
Figure 26: Participants’ opinion about the time devoted to learning Culture.....	64
Figure 27: Participants’ perception about teaching culture as a fifth skill.....	64
Figure28:Participants ‘opinion about the status of English culture in ELT in Algeria..	66

Table of Content

Declaration	I
Dedication.....	II
Acknowledgments.....	IV
Abstract.....	V
List of Abbreviations.....	VI
List of figures	VIII
General Introduction.....	1
1. Background of the study.....	1
2. literature review.....	1
3. Statement of the problem.....	2
4. Aims of the study.....	3
5.Research Questions.....	3
6.Assumptions.....	3
7.Research Methods.....	4
8.Structure of the study.....	4
Chapter One:Culture and EFL Teaching	
Introduction.....	7
Section One: Culture.....	7
1.1. Concept of culture.....	7
1.2.Types of culture.....	9
1.3.Features of culture.....	10
1.4.Language and Culture.....	11

1.4.1. Interconnectedness between language and culture.....	11
1.4.2. Intercultural communication.....	12
1.5. Culture Shock.....	15
1.5.1. Definition of culture shock	15
1.5.2. Indicators of culture shock.....	16
Section Two: Culture in the EFL Teaching Context.....	18
2.1. History of teaching culture.....	18
2.2. Goals of teaching culture.....	20
2.3. Most Common Approaches in Teaching Culture.....	24
2.3.1. Intercultural approach	24
2.3.2. Multi-cultural approach.....	25
2.3.3. Trans-cultural approach.....	25
2.3.4. Mono-cultural approach.....	25
2.3.5. The communicative language teaching approach.....	26
2.3.6. The task-based language learning.....	26
2.4. Techniques of teaching culture	26
2.5. Integration of culture in EFL teaching.....	29
2.6. Culture in EFL Teaching Syllabus in the Algerian University.....	30
2.6.1. The status of culture in the content modules.....	31
2.6.2. The status of culture in the skill modules.....	32
Conclusion.....	32
Chapter Two: Data Analysis and Results	
Introduction.....	34

Section One: Research Methodology	34
2.1.Description of the Research Tools	34
2.1.1.Description of the Questionnaire for Teachers.....	34
2.1.2.Description of the questionnaire for Students.....	35
2.2. Administration of the Questionnaires	36
2.2.1.Administration for the Teacher Questionnaire.....	36
2.2.2.Administration for the student Questionnaire.....	36
Section Two: Data Analysis and Results	37
2.3.Data analysis and results of the teacher Questionnaire.....	37
2.3.1.Data analysis of the teacher Questionnaire.....	37
2.3.2.Results.....	53
2.4.Data Analysis and Results for the Student Questionnaire.....	54
2.4.1.Data analysis of the student Questionnaire.....	54
2.4.2.Results.....	67
3.4.Conclusion.....	68
Limitations of the study	68
Recommendations	69
General conclusion	71
References	
Appendices	
Résumé	

General Introduction

1. Background of the Study

The process of teaching a foreign language does not require only an individual to practice linguistic forms, but also necessitates from him to become familiar with the culture of the target language in order to properly interpret intercultural communication. “The purpose of learning a foreign language is to learn to communicate in the target language.” (Sun, 2013,P.1).Therefore, in teaching English as a foreign language (EFL), it is mandatory to provide learners with its cultural context. Research in the field of ELT has significantly contributed valuable insights on the integration of culture into English language teaching curricula. A range of cultural teaching strategies offer interactive classroom activities to EFL learners for practicing language as a communicative process. Language is used in a communicative context and cannot be understood or learnt out of this context.

2. Literature Review :

Culture integration in Foreign language teaching is a controvertial issue among specialists in the field .Thus, a lot of them have debated this question based on some judgments :

Brown (1994) describes language and culture as “ a language is a part of culture and culture is a part of language ; the two are intrinsically interwoven so that one cannot separate the two without losing the significance of either language or culture .” (P.165) . In a nutshell , language and culture are inseparable .

From philosophical point of view :language plus culture equal a living organism flesh blood: language and culture makes a living organism ; language is flesh and culture is blood , Without culture , language would be dead ;without language , culture would have no shape .

One often reads in Teachers' guide lines that language teaching consists of teaching the four skills plus culture . The latter is often seen as mere information conveyed by the language , not as feature of language itself ; cultural awareness becomes an educational objective in itself , separate from language . If, however ; language is seen as a social practice , culture becomes the very core of the language teaching.

Cultural awareness must then be viewed both as enabling language proficiency and as being the outcome of reflection on language proficiency (Kramsch,1993,P.8).

3. Statement of the Problem

Culture is a discipline that has a link to many other disciplines; one such discipline is teaching English as a foreign language. Regarding the fact that culture is a fundamental part of language teaching, it requires a profound knowledge of the cultural aspects of this language. Master one EFL students at Mohammed Seddik Ben Yahia University are not taught culture in their three years of LMD License. Furthermore, it is said that cultural recognition does not draw a lot of students and teachers' attention due to the huge tendency towards grammatical and linguistic skills, although cultural competences are of equal importance as those skills. Despite the fact that some learners have a good linguistic competence, pronunciation, and vocabulary, their knowledge of when, where and to whom to use language is much less satisfactory. "Cultural competence is indisputably an integral part of language learning". (Lin, Gu & Lu,1990). The need for cultural literacy in English language (EL) arises mainly from the fact that most language learners, not exposed to the cultural elements of the English society, encounter significant difficulties in communicating meaning to native speakers. Research has revealed the close relationship between language and culture. Confronted with this pedagogical situation where the students are prone to the lack of cultural background, it would be legitimate to raise questions within a didactic

framework about the inclusion of culture in EFL classroom at Mohammed Seddik Ben yahia Jijel University. Accordingly, teaching should not care only for the linguistic aspects of the language, but also for its socio-cultural aspects .

4. Aims of the study

This research paper aims to investigate the attitudes of master one students and EFL teachers towards the inclusion of culture in EFL teaching .

5. Research questions

To carry out the investigation, the study attempts to answer the following questions:

1. Do EFL teachers and learners at Mohammed Seddik Ben yahia Jijel University hold a positive or negative attitude to the inclusion of culture in EFL classes and its integration in the syllabus?
2. What role, if any, does culture play in EFL learning according to EFL teachers and Learners at Mohammed Seddik Ben yahia Jijel University?

6. Assumptions

In order to achieve the aims , it is hypothesized that :

1. EFL teachers and learners at Mohammed Seddik Ben yahia Jijel University hold negative attitudes to the integration of culture in their classes and its integration in the syllabus.
2. EFL teachers and learners at Mohammed Seddik Ben yahiaJijel University believe that focus should be placed on language skills rather than culture as the latter's role is secondary and not really important.

7. Research Methods

In order to test the hypotheses and to fit the aims of the present study, the questionnaire is the only research instrument selected to conduct the investigation. Two questionnaires are used to collect data at Mohammed Seddik Ben yahia University. The first questionnaire is administered to a randomly chosen sample of 20 Master One students at the university and the second one is addressed to 6 EFL teachers at the same university.

8. Structure of the Study

The present thesis is sectioned into two essential parts, namely the theoretical and the empirical part .The first chapter or the theoretical part intrinsically consists of two sections, the first one highlights the term culture and the intercultural communication and portrays the close relationship between language and culture. However, the second section characterizes the history related to culture and the most common approaches and techniques to teach it. Besides, its status in both the skill and the content modules. In the practical part there are also two sections devoted to the methodology of the research and data analysis and the discussion of the obtained results

Chapter One: Culture in EFL Teaching

Introduction

Section One: Culture

1.1. Concept of culture

1.2. Types of culture

1.3. Features of culture

1.4. Language and culture

1.4.1. Interconnectedness between language and culture

1.4.2. Intercultural communication

1.5. Culture shock

1.5.1. Definition of culture shock

1.5.2. Indicators of culture shock

Section Two: Culture in the EFL teaching context

2.1. History of Teaching Culture

2.2. Goals of teaching culture

2.3. Most common approaches in teaching culture

2.3.1. Intercultural approach

2.3.2. Multicultural approach

2.3.3. Trans-cultural approach

2.3.4. Mono-cultural approach

2.3.5. The communicative language teaching approach

2.3.6. The task-based language learning

2.4. Techniques of teaching culture

2.5. Integration of culture in EFL teaching

2.6. Culture in EFL teaching syllabus in the Algerian university

2.6.1. The status of culture in the content modules

2.6.2. The status of culture in the skill modules

Conclusion

Chapter One :culture in EFL teaching

Introduction

The inevitable connection between language and culture cultivated sensibility among foreign language scholars about the importance of incorporating culture within the EFL classes due to its contribution to the appropriate and effective use of language by students in real life settings. It is debatable that teaching a foreign language cannot be achieved without providing learners with clear and rich knowledge about the characteristics of a particular culture.

Therefore, this chapter sheds light on the relatedness of culture to EFL teaching. The first section presents the reader with some concepts of culture as advanced by different scholars in the field, exposing its types and features. It also highlights the link between language and culture and their contribution to achieve successful intercultural communication and discard cultural shock through the presentation of the definition of cultural shock and its indicators. The second section, however, tackles the issue of integrating culture in EFL teaching, the history of teaching culture, its goals and the most common approaches and techniques for teaching it.

Section one: Culture

Due to the intricate and vague nature of the concept of culture, this makes it too challenging to be satisfactorily defined, as giving one definition to this concept may not cover all its aspects and profound meaning.

1.1 Concept of culture

The origin of the word culture is derived from the French term ‘culture’, which in return is derived from the Latin word ‘colere’, which means to tend to the earth and grow, or to cultivate and nurture. Generally, it is a set of attitudes, values, beliefs and behaviors shared by

a group of people. Culture has not been defined only by culture investigators, but also by anthropologists, ethnographers, psychologists and social scientists that literally provide a wide range, valid and distinct definitions for the term of culture, but most of them fail to agree on one precise interpretation. To prove this matter, Byram stated that “the result is a multiplicity of definitions which show that culture has resisted any kind of agreement among scholars from different disciplines”.(Byram,1989; as cited in Khmies, 2015,P.10) .

By this saying, Byram wants to demonstrate that culture has multiple definitions provided by scholars from different disciplines, but all of them do not agree on the same definitions. In general, culture means a range of learned behaviors associated with a particular group of people. According to Taylor (1871) culture is “that complex whole which includes knowledge, beliefs, arts, morals, law, custom, and any other capacities and habits acquired by man as a member of society”(p.1). Shaules (2007) explains that complex whole refers to “the shared knowledge, values and physical products of a group of people”. (p.26) . Moreover, Hofstede (2001) defined culture as “the collective programming of the mind that distinguishes the members of one group or category of people from another.”(P.4) .

Here, the group or category can be a national society, but Hofstede believes that his definition applies also to other collectives, such as regions, ethnicities, occupations, organizations ,or even age, groups, and gender. Much more, the influential anthropologists like Geertz (1973) in his book “the interpretation of culture” sees culture as "Historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate and develop their knowledge about attitudes towards life”.(p.89) .

1.2 Types of culture

To learn a foreign language, it is important for learners to distinguish between the different types of its culture. Generally speaking, culture is usually divided into two major categories:

1. **Big C Culture** : it refers to achievements and the most visible and tangible part of that culture, including art, literature, food, popular culture. When learning a new culture, the big C cultural elements would be discovered first; they are the most overt forms of culture
2. **Little c Culture** : it is the more invisible type of culture, associated with a region, a group of people, language, etc. Some examples of this type of culture include communication styles, verbal and non-verbal language, symbols, cultural norms (what is proper and improper in social interactions), how to behave, myths and legends, etc. Goode et al (2000).

Recent views on culture include three types of culture. First, products, and they bond to the big ‘C’ cultural element like, architecture and literature. Then, practices are related to the little ‘c’ cultural elements like, shaking hands. Third, perspectives are the underlying values and beliefs of people; this is the riskiest thing in the term of stereotyping. Accordingly, “culture” will be used as a collective noun referring to both facts about civilization and information about beliefs, customs, social practices, values and behavior. Within this larger concept, civilization or achievement culture will be referred to with the commonly used term of “big C” culture, and the other elements from beliefs to behavior will be called “little c” culture (Halverson, 1985) for the sake of clarity and simplicity.

1.3 Features of culture

According to Corbett (2003) There are some basic features that make every single culture different from the other and that involve:

- **Culture is learned:** culture is not something innate or biological, but rather it is something that one inherits unconsciously through real life settings, for instance through interaction, from peers, families, etc. Hence, culture is a widening of the mind and of the spirit.
- **Culture is shared:** since the cultural elements (beliefs, attitudes, norms and values) are shared by the same social group, people tend to act appropriately in society and also to predict how the others will act according to these elements. Culture is shared in many ways, like social communication, group discussion, and the Internet. Despite the fact that culture is shared, this does not mean that it is homogeneous.
- **Culture is transmitted:** in the sense that culture is passed from generation to generation through ancestors or parents. Without transmission, there would be no culture or past culture that people can inherit, rather, there would be only a present culture.
- **Culture is dynamic:** most cultures are in contact with the other cultures; they exchange ideas and thoughts; that is why they change or they are dynamic. All cultures change, otherwise, they would have problems adapting to changing environments.
- **Culture is based on symbols:** symbols vary cross-culturally and are arbitrary. They will have a meaning, if people in a certain culture concur on their use, and indeed the symbols can have different meanings when used in different settings and situations. Similarly, language is the most important symbolic component of culture. Corbett (2003).

In this regard, Duranti's (1997) definition of culture as "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication" (p.24). Nicely sums up the above-mentioned features.

1.4 Language and culture

1.4.1 Interconnectedness between language and culture

Language and culture are two inseparable entities. Therefore, language learning is at once culture learning. One's mastery of the linguistic elements alone does not guarantee that one will have the capacity to communicate through language. Thus mastering the cultural elements is a must.

The relationship between language and culture has been claimed by many scholars. For instance, Brown (2007) said that "Language is a part of culture and culture is a part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p.164).

Furthermore, Allwright and Bailey (1991) stated that "Learning a new language involves the learning of a new culture".(p.91) Consequently, language and culture are two sides of the same coin. Learning the target language encompasses not only interaction in that language, but also how to become aware and conscious of achieving intercultural communication. Hence, language is used as a medium to transmit culture through generations. In addition to that, it has been said that language cannot stand alone in the absence of culture and vice versa since they reflect each other. In other words, language and culture cannot be detached since culture is presented in all forms of language use, and "how language works, how one makes sense in language, how one means things to each other-all take place within specific contexts and in these contexts, cultures are in play as habitual patterns of interaction, routine, forms of social practice".

As a dense backdrop, “culture is implicated in every instance of language in use”.(Monkgorney in Corbett, 2003, p.9). However, Kramsch (1998) clearly expresses the connection between language and culture in three essential ways:

First, “language expresses cultural reality”, in the sense that, language is used to reveal different facts and views shared by the members of a given society. Second, “language embodies cultural reality”, more precisely, culture is found in the language people use in every setting. Third, “language symbolizes cultural reality”, speakers of a given language consider their language as a symbol of their own social identity (p.3).

Nababan (1974) argued that “it is impossible to learn the culture well without learning the language of the target context because beliefs, feelings, perspectives and so forth are functionally embedded and interwoven within the language” (pp.18-30). As such, even a fluent speaker might misunderstand the messages that one hears or reads without adequate cultural skills.

1.4.2 Intercultural communication

Language is regarded as medium of communication and interaction between the members of society. However, Richards (2011) defines communication as “the exchange of ideas, information, etc., between two or more persons”. The concept of culture and communication are strongly interrelated, in the sense that, an individual cannot acquire or learn any aspect of culture without going through the process of communication. Basically, the term intercultural communication is often given to the American anthropologist Edward T.Hall, who used it for the first time in his book “The Silent Language” in 1959.

Intercultural, multicultural, cross-cultural communication are terms used interchangeably to refer to the capacity to function effectively and appropriately across cultures and to communicate with people from different ethnic and social cultures. The old saying “When in Rome, do as Romans do” facilitates intercultural communication, in the sense that, when you

are in Rome, you have to behave in certain manners depending on values, norms, beliefs, and social practices.

Hence, intercultural communication is the act of sending and receiving the message that is transmitted from person to person from diverse cultural backgrounds. However, according to Lustig and Koaster (2007), “Intercultural communication is a symbolic, interpretive, transactional, contextual process in which people from different cultures create shared meanings”(p.46).In other words, cross cultural communication is the process of interacting and imparting knowledge from one culture to another. Similarly, Byram (2009) defines it as “knowledge of others, knowledge of self, skills to interpret and relate; skills to discover and/or to interact; valuing others’ values, beliefs and behaviors; and relativizing one’s self”. Profoundly, he sees communication not only as an exchange of information, but also as a way of understanding and relating people from other countries with the aim of establishing and maintaining relationships. Byram (1997) proposes three possible situations in IC:

1. Between people of different languages and countries where one is a native speaker of the language used.
2. Between people of different languages and countries where the language used is a Lingua franca.
3. Between people of the same country but speaking different languages, one of whom is a native speaker of the language used.

The chances for interaction with people from various cultural backgrounds have been increased dramatically because studying IC is literally crucial in:

- **Understanding your own identity:** through the lifestyle and the occupation you wish to seek for, the friends you want to have, the social-class factors that affect your personal identity and the beliefs you want to keep.
- **Enhancing personal and social interactions:** an individual who builds close relationships with different people regarding age, gender, religion, race or nationality often breaks stereotypes and misunderstanding with ease. In other words, the more extrovert an individual is, the more tolerant and indulgent she/he becomes.
- **Solving misunderstanding, miscommunication and mistrust:** the study of cross-cultural communication opens the doors and resolve misunderstanding, miscommunication, and mistrust between people through the daily contact and the desire to acquire new different skills. (Auwahu et al, 2015, pp.4-7) .Moreover, there are a lot of factors that hamper intercultural communication:
- **Non-verbal communication:** in verbal communication, ideas and feelings are transmitted either orally or written through words. Whereas, in non-verbal communication, people communicate via non-linguistic elements like gestures, facial expressions and body gestures ...etc. For that reason, non-verbal communication is generally defined as: “all kinds of interaction that take place without words”.(Rodgers and Steinfatt,1999,p.162) Accordingly, it is essential since silence has some meanings.For instance, in some cultures, something is considered as a symbol of politeness and satisfaction and in some others a rude behavior,likely causing misunderstanding. In addition, non-verbal communication is important because gestures are culturally-related as well.
- **Stereotypes:** these are a set of inaccurate, simplistic generalizations about a group of individuals, which enables others to classify members of this group and treat them according to these expectations. However, the majority of stereotypes is just rumors, and hides the reality.Arabs are terrorists, Italians have the talented opera singers, the French

have the craft chefs and they are romantic, Germans design the most deluxe cars, are some examples of stereotypes that often cause prejudice.

- **Stress:** stress inherently obstructs intercultural communication. It is the feeling of being uncomfortable especially when being placed in an unfamiliar setting (in a foreign country or in a new family) where people have a dissimilar language, beliefs, norms and attitudes. These differences might result in stressful experiences that prevent people to be interculturally competent. Thus, stress leads individuals to be under a psychological state, commonly known as culture shock, an aspect that will constitute the core of our discussion in the next subsection. (Talbi,2011, pp.39-42)

1.5 Culture Shock

1.5.1 Definition of Culture Shock

It has been asserted that cross-cultural misunderstanding is created by stereotypes and stereotypes inherently may lead to discrimination and prejudice. Therefore, confusion, stress, anxiety, and the other negative feelings may appear when an individual enters in different cultures or suddenly subjects himself to unfamiliar settings, and this is known as culture shock. The term culture shock was first introduced to the literature by Kalvero Oberg in the 1950s.

In his studies, Oberg (1954) found that the majority of people noticed that encountering an alien culture seems to be sensational at first. But little by little, they find a kind of stress and embarrassment when they interact with people from different cultures who they use different regional expressions. However, Oberg (1954) defined culture shock as “a series of emotional reactions precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse.”(p.2). It refers to a situation when a group of people entering a different culture encounter a feeling of confusion and experience disorientation (Furnham & Bochner,1986).Furthermore, culture shock can be discarded following some

essential recommendations, such as leaving stereotypes, opening the mind to a new culture, and showing respect and satisfaction to the target cultures. To sum up, culture shock is a process that every foreign student participating in an experience outside his or her cultural environment of origin will suffer to some extent.

1.5.2. The Indicators of Culture Shock

Indeed according to Talbi (2011) there are many different indicators of culture shock, mainly:

- Feeling lost, confused, sad, hostile or depressed.
- Sleeping a lot, homesickness and nostalgia.
- Norms and values that are regarded joyful, sensational, and good are no longer respected by the hosts.
- Absence of frequent cues about how the person is supposed to behave.
- Keeping introvert and losing the ability to make new friends and new relationships.(p.27)

In additions, Oberg (1960) believed that culture shock has four different phases or stages, including, the honeymoon or tourist phase, the cultural shock phase, the adjustment phase, and the adaptation phase.

The honeymoon stages concerned with people who enter other cultures for honeymoons, vacations, or brief business trips. It is characterized by interest, positive expectations, and the willingness to know more about the host culture. According to Brown and Eisterhold (2004) believed that, in the tourist stage, the differences observed in the new culture are exciting and attractive. The culture shock phase relates to the feeling of frustration, fatigue, and lack of control and the daily feeling is nostalgia. After a short time of the person being in a state of stress and confusion, the adjustment phase appears. This stage is concerned with learning how to adjust effectively to the new cultural environment; consequently, negative reactions and responses to the culture are reduced and good feelings emerge. Finally, in the adaptation

phase, the person starts to adapt to the novel culture, and the feel of comfort and love can be experienced in everyday situations; specifically, some people adopt a new identity as a bicultural or multicultural person. (p.177). In this regard, Oberg (1960) stated that “experiencing a new culture is a sudden and sometimes unpleasant feeling causing persons to reevaluate both the new host and their own home culture.”(p.2). In a nutshell, the involvement in a new culture pushes the person to compare the differences and the similarities between the native and the target cultures.

Section Two: Culture in the EFL Teaching Context

2.1. History of Culture Teaching

It is very important to shed light on the history of culture teaching. It is claimed by many researchers that culture was not formally recognized in language teaching before the 1960s. Lafayette (2003) for example, argues that before the 1950s and 1960s, which was the period that witnessed the introduction of audio-lingualism, culture in language classroom did not go beyond the teaching of literary content, which was addressed to advanced level of students. (as cited in Talbi, 2011, p.66)

On the other hand, Risager (2007) notes that culture has always been presenting the content of language teaching, though it was till the 1960s that culture pedagogy began to develop as an independent discipline (p.04). Risager divides the history of culture teaching into two principal periods:

A. Earlier culture pedagogy from 1880

This period was firstly dominated by the concept of “realia”, which goes back to the seventeenth century. It was used in teaching about polite conversations in the foreign language which was mainly devoted to upper-class girls and continued over many centuries in Europe. It 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, the learners would be provided with information on some aspects like currency, transport, and the climate of the target country (Talbi, 2011, p.67).

B. More recent culture pedagogy from the 1960s

The 1960s was characterized by the publication of many influential writings on culture, mostly in the USA. During the 1960s, the USA also was largely affected by the increasing globalization of the world in more international contacts between people coming from different parts of the world, speaking diverse languages and having similar cultures. Hence,

culture teaching developed with, and was encouraged by the social, political, ethnic and cultural conflicts in the USA in addition to the promotion of cultural relativism as a value basis for the development of the multicultural society. With the appearance of audio-lingualism in the 1960s many efforts were done to incorporate culture in language curricula; however these efforts were not too successful. In the 1970s culture notes were introduced in the textbooks but they were optional, that is, they could be ignored by teachers. The development of culture teaching in the 1970s came at a time when the notion of 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, as cited in Talbi, 2011)

In Europe, the establishment of the European common market led to an increasing awareness of the importance of knowing more about other countries. An increasing interest in culture has grown starting from the 1970s in accordance with the development of the communicative approach. The council of Europe wanted to develop the communicative skills and mobility by reforming their methods of language teaching. The communicative approach stresses the importance of meaningful content together with correct form. Similarly, an interesting anthropological understanding of culture arose in USA. This interest was concretized by focusing on the CT on everyday life in the target culture. This period was also influenced by the publication of Seelye's book "Teaching Culture" in 1974 in which he expressed his anti-traditional culture teaching attitudes (Seelye, 1974, quoted in Risager, 2007, p.42-43).

In the 1980s, the effect of functional-notional and communicative competence was overt particularly in teaching material. This approach called for the integration of culture in language teaching courses.

In general, teachers of the eighties had at their disposal the materials necessary to include culture as an integral part of second language learning. This period saw more and more

interest in intercultural communication both in Europe and in USA. Meanwhile, there was a decrease in giving specific knowledge on the target countries.

In the 1990s, greater importance was attached to culture integration in the FLT curricula, not only in Europe and USA but all over the world. In this period, culture teaching flourished basically as teachers were largely helped by the technological advances such as the invention of the Internet, which allowed both teachers and learners to access different cultures.(as cited in Talbi ,2011)

2.2 Goals of teaching culture

Culture is one of the most fundamental concepts in social sciences, like psychology, economics, political science, etc., and it has been much debated in the last two decades. In addition, culture is seen as a fifth skill besides the four other skills: speaking; listening, writing and reading, and that due to its effectiveness in making students more competent in learning the target language. As Gao (2006) states: “ language learning is culture learning” (p.59). However, there are a range of goals associated with teaching culture, for instance, it develops the learners’ cultural awareness and it helps students to communicate appropriately with the target language users. Richards (2001) presented three reasons for setting goals in language teaching. First, human beings are generally motivated to pursue specific goals. Second, the utilization of goals in teaching improves the effectiveness of teaching and learning. Third, a program can be effective to the extent that its goals are sound and clearly described.

According to some scholars, like Nostrand as cited in Lafayette, Schulz and Heusinkveld (1997), the goals of teaching culture can be determined as follow:

- ✓ The capacity to act and react perfectly in the social settings;
- ✓ The potency to clarify a pattern;
- ✓ The ability to foretell how a pattern should be in a particular contexts;

- ✓ The competency to exhibit the basic behaviors that should be applied in the foreign society;
- ✓ The capability to recognize a pattern when it is elucidated and explained; and
- ✓ The ability to determine basic human purposes that make important the understanding that is being taught (pp. 577-593).

Thereafter, Seelye (1974) reinterprets the Nostrand's goals and remold them into seven goals:

1. The sense, or functionality, of culturally conditioned behaviour: to help learners understand that they should behave and act according to what culturally is conditioned.

2. The interaction of language and social variables: learners will tend to be aware and circumspect to the socio-cultural limitations and how age, gender and social factors could absolutely manipulate the behavior and the interaction of people.

3. Conventional behaviour in common situations: learners would learn how to behave in the most common contexts in the target culture.

4. Cultural connotations of words and phrases: learners would understand how culture influences the way people speak.

5. Evaluating statements about a society: promoting the student's ability to assess and develop a statement of principles having general rather than specific validities (generalities) in relation to the target culture.

6. Researching another culture: increasing and expanding capabilities to study, scrutinize, explore and discover everything related to the target culture.

7. Attitudes toward other cultures: it will boost the learners' attention to learn more about the target culture and to develop a sense of sympathy with others cultures.(p.38-48)

Due to the inadequacy of language classroom to develop all of these goals, Lafayette and Schulz (1989:p.123) offer three subsequent culturally oriented goals, which will be more real to be achieved in language instruction.

1. **Knowledge:** the ability to recognize cultural information or patterns. The goal focuses on factual information about selected patterns of the target culture, the student's ability to recall, recognize, and describe cultural information.

2. **Understanding:** the ability to explain cultural information or pattern(s). The student needs to comprehend a cultural pattern in terms of its meaning, origin, and interrelationships within the larger cultural context. This goal presupposes not only factual knowledge, but also implies reasoning ability. Students should see the "logic" of a pattern in its own cultural context.

3. **Behaviour:** the ability to use cultural information or pattern(s). This objective refers to behavioural skills such as the ability to act meaningfully, unobtrusively, and inoffensively in real or simulated cultural situations (Heusinkveld, 1997, pp. 581-582).

These cognitive objectives listed above aim at assisting learners to raise cultural awareness and acquire broader knowledge.

Seelye (1994) suggests six instructional goals to develop skills needed for IC:

Goal 1- **Interest:** The student shows curiosity about another culture and empathy toward its members.

Goal 2- **Who:** The student recognizes that the expectations and other social variables such as age, sex, social class, religion, ethnicity, and place of residence affect the way people speak and behave.

Goal 3- **What:** The student realizes that effective communication requires discovering the culturally conditioned images that are evoked in the minds of people when they think, act and react to the world around them.

Goal 4- **Where and When:** The student recognizes that situational variables and convention shape behaviour in important ways.

Goal 5- **Why:** The student understands that people generally act the way they do because they are using options their society allows for satisfying basic physical and psychological needs, and that cultural patterns are interrelated and tend mutually to support need satisfaction.

Goal 6- **Exploration:** The student can evaluate a generalization about a given culture in terms of the amount of evidence substantiating it, and has the skills needed to locate and organize information about a culture from the library, the mass media, people, and personal observation.(p.25)

According to Tomalin and Stempleski (1993), culture is taught for two main reasons: “to increase cultural awareness and to promote cross-cultural interaction” (p.11). Teaching culture can raise learners’ awareness, understanding, tolerance, and beliefs about others’ cultures. Tomalin and Stempleski (1993) summarize the goals of teaching culture in the following seven goals:

- To develop an understanding of the fact that all people exhibit culturally-conditioned behaviors;
- To develop an understanding that social variables such as age, sex, social class, and place of residence influence the way in which people speak, and behave.
- To help learners to be more aware of conventional behavior in common situations in the target culture.
- To increase students’ awareness of the cultural connotations of words and phrases in the target language.
- To develop learners’ ability to evaluate and refine generalizations about the target culture in terms of supporting evidence.

- To develop the learners' necessary skills, to locate and organize information about the target culture.
- To stimulate learners' curiosity about the target culture and to encourage empathy towards its people. (pp. 7-8).

Along the same vein, Stern (1992) indicates that the aim of teaching culture should develop:

- Knowledge about the target culture.
- Awareness of its characteristics and of differences between the target culture and the learner's own country.
- A research-minded outlook.
- An emphasis on the understanding of the socio-cultural implications of language and language use.

2.3. The Most Common Approaches to Teaching Culture

The history of teaching culture in foreign language teaching and learning witnessed a wide range of approaches and methods to teach it. An approach refers to the general assumptions about what language is and about how learning a language occurs (Richards and Rodgers, 1986). However, the approaches below are the most commonly used by foreign language teachers:

2.3.1. Intercultural Approach:

It is built on the concept that culture is better learned through comparison between the target and the native culture. It aims at developing learners "as intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity" (Byram, Gribkova & Starkey, 2002, p.9). However, Risager (1998) considers that "the intercultural

approach is inadequate because it is blind to the actual multicultural character of almost all existing countries or states and suggests that teachers should use the multicultural approach since it encounters the whole parameters that guarantee an overall experience of culture diversities as a component of successful language learning”. (p.246)

2.3.2.Multicultural Approach (MA):

It emphasizes the principle that cultures are not monolithic but rather multicultural. Risager (1998) also stresses that a balanced and anti-racist view of cultures should be involved. (p.246)

2.3.3.Trans-cultural Approach (TA):

The basic idea behind this approach is that modern cultures are interlacing as a result of tourism, migration, world-wide communication systems, and globalization. It argues that it is not needed at all to relate the foreign language to its specific culture. However, Byram (1997) contends that “although it is possible to introduce topics which are of universal significance in all cultures, such an approach leaves learners without topics which are characteristic of a particular country that is the ones which “characterize its uniqueness for the language learner”.(p.55)

2.3.4. Mono-cultural Approach (MCA):

This approach was dominant until the 1980s as a foreign cultural approach and then it appeared as a mono-cultural approach, where focus was placed on the study of foreign language itself without making a link to its own culture.(Khmies,2015,p.29)

2.3.5. The Communicative Language Teaching Approach :

It aims at developing procedures for teaching the four skills that recognize the relationship between language and communication. The goal of this approach is to make students communicatively competent in using the language in social and cultural contexts. (Abdi and Boudhous,2019,p.24)

2.3.6. The Task-based Language Teaching (TBLT)

It involves using effective authentic materials to implement tasks ‘activities using cultural objects’ so as to present the foreign culture products such as, postcards, photographs, images, songs, etc. (Abdi and Boudhous , 2019, p.17)

2.4 Techniques of Teaching Culture

The development of amalgamating culture in the foreign language classroom has been determined, now the focus is on the strategies and techniques of teaching it. However, there is a great variety of techniques and activities developed for incorporating culture into language teaching. Different scholars list them according to different principles.

A. The Culture Capsule

Technique was first developed by FL teacher Taylor and the Anthropologist John Sorensen 1961 is a brief description of one aspect of the foreign culture(e.g. marriage, customs, food, etc.) followed by making a contrast between the learners’ native culture and other cultures. It is one of the most successful strategies for teaching culture. In this technique, the teacher delivers the information orally and learners are responsible for finding information either by writing a brief summary or making a short oral presentation to the class, using realia and visuals, as well as a set of questions to support, enhance attention and participation and to illustrate the similarities and differences between the target culture and the native one. The main advantage of using a culture capsule is ‘‘its compactness and practical manageable quality’’ (Stern,1992, p.240). Another advantage is that learners become

involved in the discussion and can consider the basic characteristics of their own culture (Chastain,1988, p.310).

B.The Slice-of-Life Technique:

It was first suggested by (Taylor 1972, in Chastain, 1988,p.309-10, Stern, 1992, p. 224). It is about selecting a small part associated with the life of a certain TC (e.g. a song, a film, a dress....) and trying to present it for less than 10 minutes as a warm up to the related lesson. This aims at catching the learners' attention and motivating them to know more about the other cultures. As Chastain claims (1988) , “the point is made with a minimum of comment and maximum of dispatch”. (p.310)

C. Culture Assimilation:

Culture assimilators is a brief description of a critical incident or a situation where interaction takes place between at least one person from the target culture and persons from other cultures, usually the native culture of the students being taught. Students are presented with four possible choices about the meaning of the behavior, action, or words. Students read the description in the assimilator and then choose which of the four options they feel is the correct interpretation of the interaction. At the end, students are given feedback about why particular options that are correct or incorrect in the interpretation. This method was adopted by (Chastain 1988: 310, Stern 1992: 223, 226, Seelye 1993: 162-174, Henrichsen 1998, Tomalin and Stempleski 1993: 89) and it aims at involving the learner in a cross-cultural problem. In addition, it is effective in helping to create an insight into and tolerance of cultural diversity. On the other hand, it is time consuming and requires “a high level of familiarity with the culture”. (Chastain, 1988, p. 310)

D.Quiz technique:

Quizzes are another effective technique to teach culture through which the teacher attempts to evaluate and test students about what has been taught previously by providing them with activities. This makes students more careful in the class and ready to be evaluated. (Cullen, 2000)

E.Cultural asides

In this technique, the teacher presents some aspects of the target culture orally, using power points, slide shares, pictures, videos, etc., and students are asked to memorize and pay attention to the information; for instance, traditions and customs of food and celebration in different places in the world. This tool assists learners to be open-minded towards the other cultures (Khemies, 2015, p53)

F.Role play

It is a teaching and a socio-cultural technique. It seeks to enable students to be whatever they want for a short period of time (a queen, a hero...). Furthermore, it assists students to be creative in imitating the other cultures.

Peterson and Coltrane (2003) suggested some instructional techniques to teach language and culture that may seem assistive for teachers looking for some practical ways to integrate culture in their language lessons:

1. using authentic materials such as films, news broadcasts, television shows, websites, photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials to engage the students in the discussion of cultural issues.
2. Using proverbs as a way to help students to explore the target culture.
3. Having students act out a miscommunication based on cultural differences.
4. Presenting objects such as figurines, tools, jewelry, or images that originate from the target culture to serve as a foundation from which the teachers can discuss other cultural, historical,

and linguistic factors, or the students can be asked to do further research to find more information about the items presented.

5. Using exchange students, immigrant students, or students who speak the target language at home as expert sources for classroom discussion.

6. Sending students into the community of the native speakers of the target language to find information about their target culture.

7. Using literary texts as sources for learning culture;

8. Using films and television segments to provide students with an opportunity to witness behaviors which are not obvious in texts. (pp.27-28)

2.5 Integration of Culture in ELT

The inevitable connection between language and culture cultivated sensibility among SL and FL experts about the importance of incorporating culture within the ELT classes.

These experts argue that language teaching is culture teaching. Teaching and learning culture in both SL and FL programs are unavoidable. Higgs claims that “it is the recognition of an unbreakable bond between language and culture that motivates our profession’s implicit commandment that you shall not teach language without also teaching culture”.(1990, p. 74)

Research in the field of English language teaching (ELT) has contributed valuable insights to the integration of culture into ELT programs. A number of cultural teaching techniques provide interactive classroom activities to non-native learners for practicing language as communicative process. These activities also enhance cultural behavior and attitude of learners as per the patterns of communicating the target language in context. This research also indicates problems that learners face in communicating language in context.

A number of language-instructed programs focus on the teaching of the four skills (listening, reading, writing, speaking) meanwhile; the teaching of cultural context is neglected or has not been introduced in any of the learning programs. However, the understanding of the

target culture does not only develop competence in communication but also raises awareness regarding the use of language in intercultural communication.(kazenian , Ali and Mahar ,2015).

There is no doubt that integrating culture in English language classes is a fundamental issue that was supported by many researchers like Willems (1998) and Liddicoat (2000). However, a lot of difficulties may develop when incorporating culture in ELT classes, for instance:

- The lack of suitable materials to indulge the real cultural information appropriately.
- Teachers' limited competencies and cultural expediencies.
- The insufficient knowledge of that particular culture.
- The limited time and restricted curriculum.
- Finally, one of the impediments of culture practice in ELT is the identity problem and the fear of controversy over teaching values and attitudes which have been globally recognized as hindrances to culture teaching in some communities (Arries et al, 1994).

2.6 Culture in the EFL Teaching Syllabus of the Algerian University

As mentioned in Benzeroual (2016) universities have become increasingly diverse institutions that have a very important role to play in broadening the concept of culture in language teaching and take it beyond the traditional focus. EFL teaching syllabus at the level of the Algerian universities includes many modules related to culture that helps both the students to take an insider look at the target culture, and the teacher to create more inclusive classroom where everyone has the chance to learn more (pp. 47-48).

Culture of the language, oral expression, and literary texts are examples of modules that are included in the EFL syllabus of the Algerian university and which give more consideration and importance to the culture of the foreign language. As the Algerian universities are competing to produce graduates with a global mindset who are well equipped to cope with

multicultural, team-oriented workplaces, they teach culture as a supplement to disciplines that have not traditionally paid much attention to it.

2.6.1. The Status of Culture in the Content Modules

✓ Culture of the language

As mentioned previously, culture has a valuable status in some modules, one of which is culture of the language. This module aims to introduce students to issues which will provide them with a better understanding of the study of a foreign language and to be able to communicate effectively on a daily basis in educational or work situations. First, teachers start by giving students a general introduction to the distinctive features of human communication. Then, they deal with the relations between languages focusing on the similarities and differences between language families. After that, the teacher pays attention to the basic notions of several subfields of linguistics, and helps students to acquire in-depth knowledge and understanding of the history and culture of the language areas studied (Benzeroual, 2016).

✓ Literary text

By teaching the literary text module, more consideration is given to culture. Literary works can be an effective means to develop the understanding of other cultures because they provide readers with insights of other cultures without having to visit the real place. Besides, ordering students to read novels, plays, short stories, and poems from other nations and cultures, let the students immerse themselves figuratively in the other lives (Benzeroual, 2016, p.49). In a nutshell, literary texts are often replete with cultural information which makes it of a great importance.

2.6.2.The Status of Culture in the Skill Modules

✓ Oral expression

Oral expression is one of the most important modules of culture teaching. It is a module in which students express themselves and exchange ideas either with each other or with the teacher. Cultural issues are often discussed in this module where students and teachers discuss similarities and differences between cultures, give their opinion about for example customs, traditions, religion, etc., and benefit from each other. In few words, culture discussion in oral classes has the same importance as those social problems that constitute generally the most debated issues.

✓ Written expression

Writing is a productive skill or a skill module in which students can write either about their culture or others' culture. Like the oral expression module, culture can be discussed also in the written expression module, even though occasionally. For example, the teacher asks students to write about the lifestyle of their own or that of a specific culture. Generally, teachers focus on the theoretical side of this module; for instance, how to write an argumentative essay, punctuation, types of sentences, etc.

Conclusion

The present chapter has dealt with the concept of culture as a fundamental element in the foreign language teaching and learning. The concept has been much debated by researchers and educationalists in the literature, where an intricate relationship has often been portrayed as existing between language and culture, with each one reflecting the other. The chapter has shown that there exist different methods of and techniques of teaching culture and highlighted the goals, roles and status of culture teaching, among the skill and content modules, at the departments of English in Algerian Universities

Chapter two: Data analysis and Results

Introduction

Section One: Research Methodology

2.1.Description of the Research Tools

2.1.1. Description of the Questionnaire for Teachers

2.1.1.1.Description of Questionnaire for Students

2.2.Administration of the Questionnaires

2.2.1.Administration of the Teachers Questionnaire

2.2.2..Administration of the students Questionnaire

Section Two: Data Analysis and Results

2.2.Data analysis and results of the teacher Questionnaire

2.2.1.Data analysis of the teacher Questionnaire

2.2.2.Results

2.3. Data Analysis and Results of the Student Questionnaire

2.3.1.Data analysis of the student Questionnaire

2.3.2.Results

3.4.Conclusion

Limitations of the study

Recommendations

Chapter Two : Data Analysis and Results

Introduction

The theoretical chapter dealt with language and culture and demonstrated how well language and culture are interrelated and bonded together. The present practical chapter provides the research methodology used to investigate the teachers' and learners' attitudes to the inclusion of culture in EFL teaching in Algeria. The chapter consists of two sections. The first one discusses the research assumptions, and then describes the research instruments, the population and sample under study. The selection of both teachers' and students' questionnaires is indicated. The second section of the chapter is devoted to the analysis and interpretation of the collected data. The chapter concludes with a presentation of the obtained results.

Section One: Research Methodology

2.1 Description of the Research Tools

In order to test the hypothesis and reach the objectives of the study, the questionnaire was the research tool selected to pursue the inquiry as it is the suitable means that allows the exploration of the attitudes of the participants. Two questionnaires were used to collect data at Mohammed Seddik Ben Yahia University, Jijel. The first questionnaire was administered to a randomly chosen sample of 20 Master One students of English at the University and the second one to 6 teachers of English language at the same University.

2.1.1. Description of the Questionnaire for Teachers

Since the teacher questionnaire was chosen to test the validity of the assumptions, it aimed at exploring the teachers' attitudes to the incorporation of culture in EFL teaching at the English departments in Algeria. Consequently, the 18 items of the questionnaire pivoted

around whether the participants, i.e., the chosen teachers of English at Mohammed Seddik Ben Yahia University, Jijel, held positive or negative attitudes to the inclusion of culture in their syllabus.

The first section of the questionnaire aimed at gathering the background information of the teachers, the degree they hold, the module they teach and the years they have spent in teaching English, as it appears in Q1, Q2, and Q3. The second section aimed at gauging the teachers' perception about teaching culture, whether teaching a foreign language necessitates teaching its culture, what strategies and techniques they use in the classroom, *and whether* they are satisfied with their students' cultural background, etc. Hence, they were given multiple kinds of questions, namely, closed questions, open ended questions, and Yes/No questions. Concerning the closed questions, the participants were given a string of choices and asked to tick the most appropriate answer they thought is correct in the box (Q8, Q11, Q13, and Q17). However, in the open ended questions, teachers were allowed to justify the answers they had chosen and to give illustrations (Q6, Q9, Q10, Q14, Q16, and Q18). Besides, Yes/No questions can be exemplified by (Q4, Q12, and Q15).

2.1.2.1 Description of the Questionnaire for Students

The questionnaire administered to Master students at Mohammed Seddik Ben yahia University, Jijel was composed of 14 items, all of them are centering on culture and its inclusion as a component in the syllabus of English at the Algerian university.

The main target of the questionnaire was to test the knowledge of students of culture and their attitudes to its integration as a fifth skill in the classroom. As already mentioned, the questionnaire was divided into two sections. The first section sought to collect background information on Master One students: the years they have spent in studying English, and

whether their choice of studying it was personal or imposed, besides, their level at English (Q1, Q2.Q3).

However, the second section, which sought to investigate the students' attitudes towards integrating culture in EFL classes, is the core of the practical part. Its queries aimed to gauge what culture is for them, and whether it should be a fifth skill to be taught in the syllabus. The questions ranged from open-ended questions- in which the participants were free to give justifications and illustrations (Q1,Q6, Q10,Q13,Q15), to closed-questions-in which students were free to tick the most appropriate choice for them in the box (Q2, Q3,Q7,Q9 and Q14), to Yes/No questions–in which the students were free to answer by Yes or No without justification (Q4, Q5, Q8,Q11,Q12).

2.2 Administration of the Questionnaires

2.2.1 Administration of Teacher Questionnaire

Due to the critical situation ensuing from the covid-19 epidemic, the teachers' questionnaire was distributed online through e-mail to 6 teachers of English of different modules (didactics, psychology, language and culture, oral expression, etc.,) at Mohammed Seddik Ben Yahia University, Jijel.

2.2.2 Administration of Student Questionnaire

Due to the current situation ensuing from the covid-19 epidemic, the student questionnaire was also distributed online as a link to groups of Master One students, with the participants being selected randomly via Facebook, but the researchers could obtain the reply of only 20 . This is a limitation to the study in terms of representativeness as the whole

number of students enrolled in Master One at Mohammed Seddik Ben Yahia University, Jijel is about 160.

Section Two: Data Analysis and Results

After the data was collected through student and teacher questionnaires, the researchers analyzed them according to the participants' responses.

2.2. Data analysis and Results of the Teacher questionnaire

2.2.1. Data Analysis of the teacher questionnaire

Section One: General Information

1. Which degree do you hold?

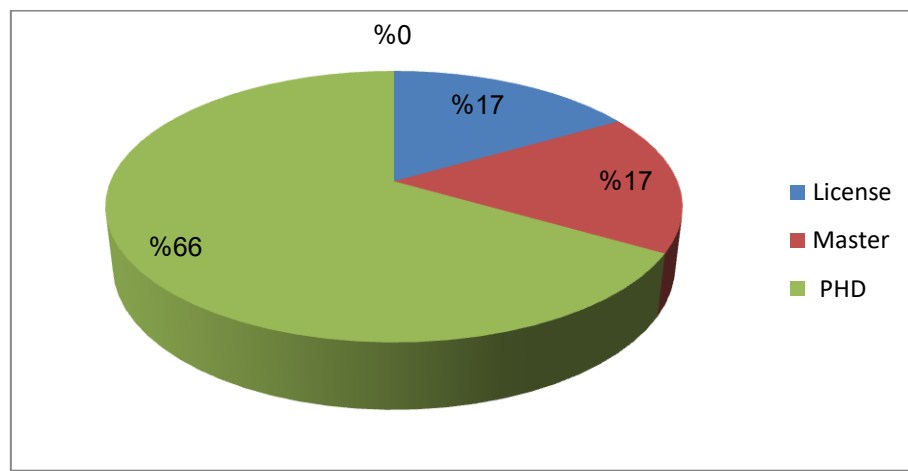


Figure 1: Teachers' Degree

The aim of this question is to know about the teachers' qualification. It is noticeable from Figure 1 that the majority of teachers hold a PHD degree, which equates a percentage of 66%. In addition, 17% of the participants hold a master degree, and the same percentage 17% hold a license degree. This gives the questionnaire some credibility as the majority of the

teachers questioned in this research are doctors, who supposedly have more knowledge of teaching strategies and their theories, and whose views about the integration of culture in the EFL classes are thought to have much acclaim and judiciousness.

2. Which modules do you teach?

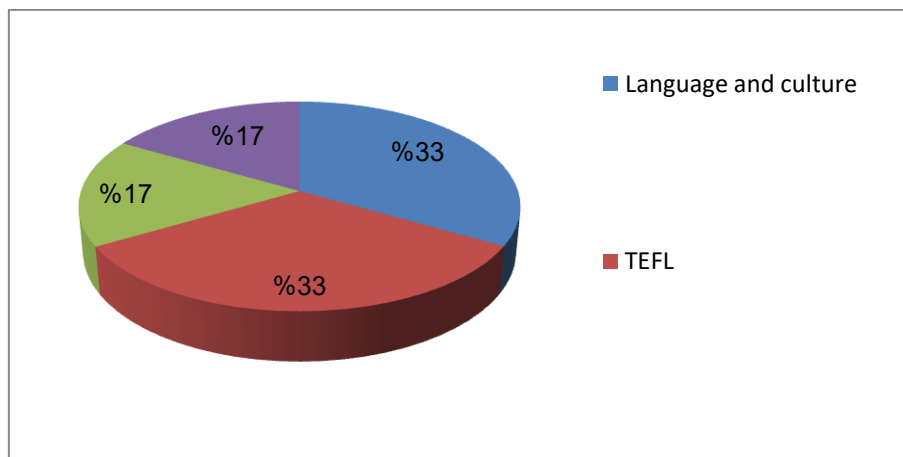


Figure 2: Modules taught by the Teachers

The second question was asked with a goal in mind: to mention which those modules that teachers teach in connection with culture. According to the figure presented above, two teachers (33) have said that they teach language and culture, 2 more others (33%) have said that they teach the TEFL module, while the remaining third (34%) of the participants were a mix that taught either oral expression or one or more of the following modules: sociolinguistics, grammar, writing expression, discourse analysis, classroom research. The teachers who teach the module of language and culture are probably the ones that can judge whether the content delivered in class is sufficient to present the students with an adequate cultural background, which does not mean, however, that the views of the other teachers will not be valued in our analysis.

3. For how many years have you been teaching English?

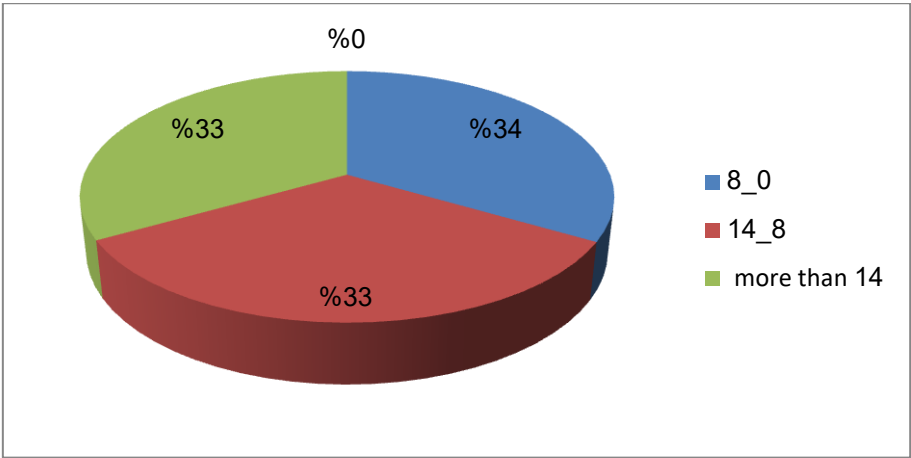


Figure 3: Teachers’ Teaching Experience

This question is open-ended and seeks to know about the length of the teachers’ teaching experience. As shown in the figure above, four teachers (34 %) have said that they have an experience up to 8 years, 33% have said that they have an experience over 8 years and up to 14 years, while 2 teachers (33 %) have said that they have over 14 years of experience. This closeness in the figures gives the participants an equal chance to view the integration of culture in EFL teaching on the basis of their teaching experience.

4. Have you ever been to an English speaking country?

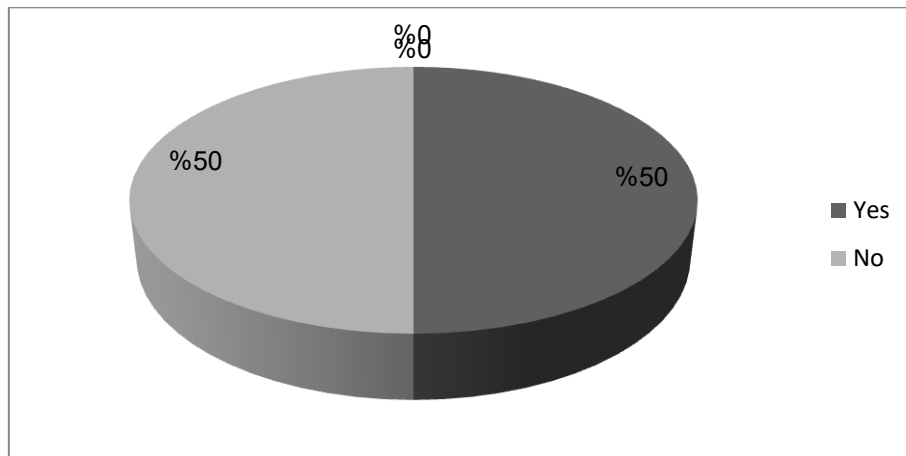


Figure 4: Teachers' Visiting to an English-speaking country

The aim of the question was to know whether the teachers had ever been to an English speaking country or not. This question was answered by all the participants. As figure 4 shows, the number of teachers have ever been to an English speaking country is three, equaling that of those who have never been there. It is not clear whether that percentage will affect the teachers' perception to the integration of culture, but the percentage at least clearly shows that not all teachers of English (50% in our case) have ever been to an English speaking country and thus have never been given the chance to be involved in direct contact with native speakers nor to be immersed in real English cultural settings.

5. If yes, where and for how long?

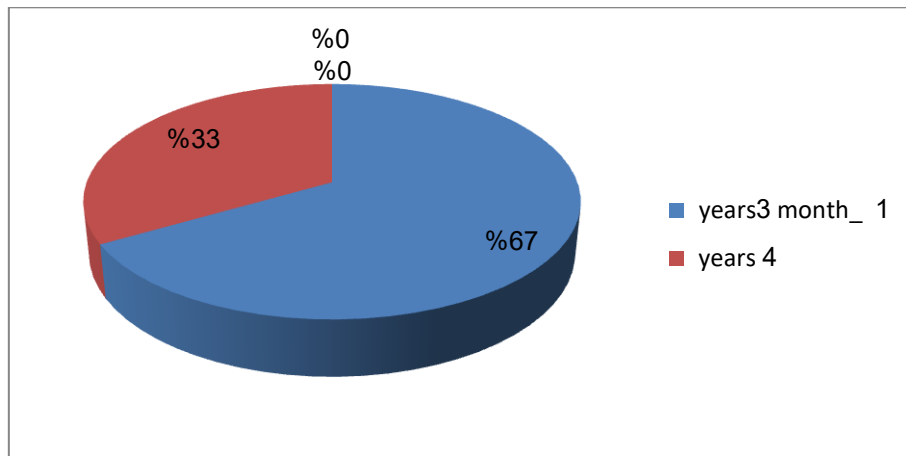


Figure5: Teachers' Place and Duration Part in the Foreign Country

Based on the figure, this question was answered by the three teachers who have said that they have ever been to an English speaking country. All of them have said that they have been to England. While one of them has said that he stayed there a month, the second has said that he spent 3 years, and the third has said that he spent four years. While the second and the third teacher spent a period long enough to be immersed in the English cultural environment, the period spent by the first teacher is not long enough, we believe, to enable him to benefit from such cultural immersion.

Section Two: Teachers' perception of teaching culture

1.How would you define culture?

This open-ended question was asked to know how teachers perceive the concept of culture. Depending on the teachers' answers, five of the participants have agreed on the point that culture is the characteristics that unite a group of people and make it stand as a distinct entity, like religion, cuisine, social habits, music, art, values and behaviors. These characteristics are manifested in people's beliefs, behavior, and attitudes. Only one teacher

has defined it in with one single word “beliefs”. To sum up, the biggest majority of the participants have converged on this definition: “Culture is a set of characteristics that unit a group of people and that is reflected in their attitudes and behaviors”.

2. Does teaching a foreign language mean necessarily teaching its culture?

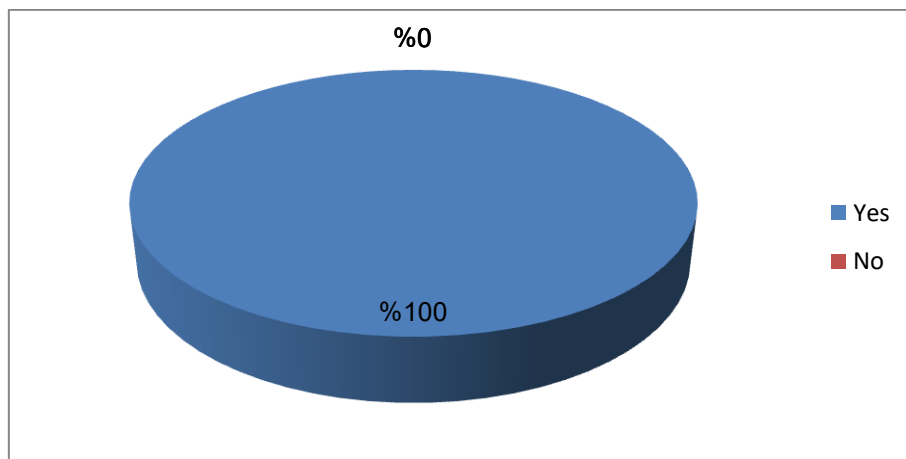


Figure6: Language and Culture Relationship

The question asked was a yes/no one and sought to know whether the participants believe that teaching a foreign language is related to teaching its culture. The figure clearly shows that all the teachers agreed on the point that teaching a foreign language compels or entails teaching its culture with the overwhelming percentage 100 %. This answer seems to run encounter the assumption formulated in the General Introduction of this dissertation.

3. Do you think that students would be more motivated to learn English were it taught with some background of its culture?

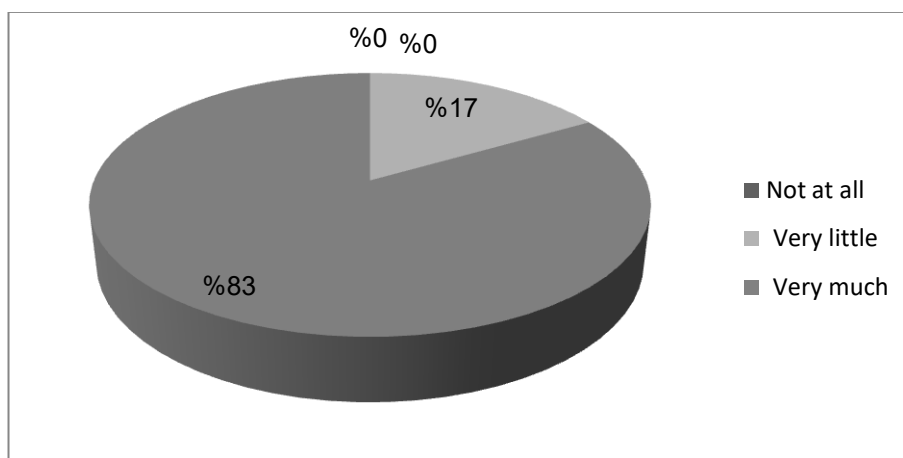


Figure 7: Teaching Culture as a Motive for Students to Learn English

The goal of such question is to obtain the teachers' perception about whether the involvement of cultural background would motivate the students more to learn English. From the above figure, it is obvious that none of the teachers believes that culture is not a motive to learn English, whereas 83% of them think that it is very much motivating for students to learn it. Only one teacher (17%) has responded by saying that it is very little motivating. This shows that the participants hold a positive attitude to the joint teaching of culture and language to English language students in Algeria.

4. Do you think that the teaching of culture should take place in the classroom?

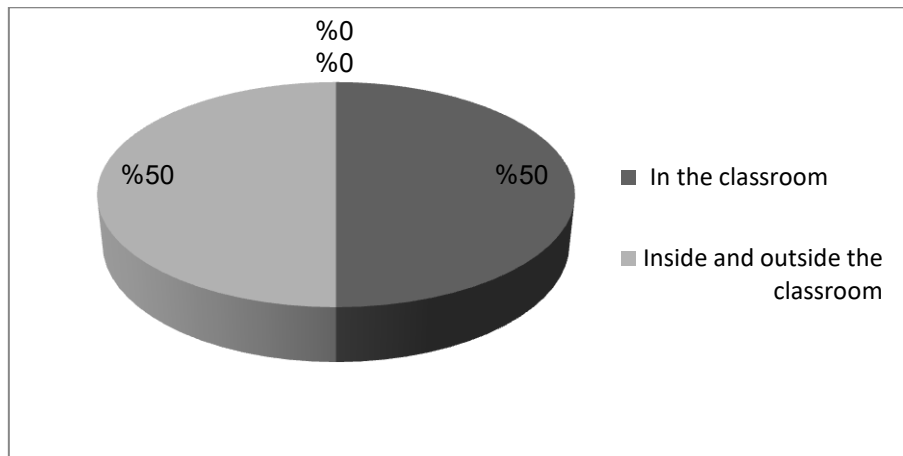


Figure8: The Place of Teaching Culture

This question was directed to teachers in order to determine their stances about the appropriate place where to teach culture. The figure shows that half of the participants (50%) have assumed that culture teaching should take place in the classroom (one of them has suggested, however, that it should be taught in an indirect way). The other half (50 %) have argued that it should be taught inside and outside the classroom.(One of them has made an exception with regard to EFL, for which he has seen that the classroom is the best setting for teaching culture). Just to clarify the matter, an example of teaching culture outside the classroom can be the use of tutorial videos either online or offline.

5. Which strategies do you use in teaching culture?

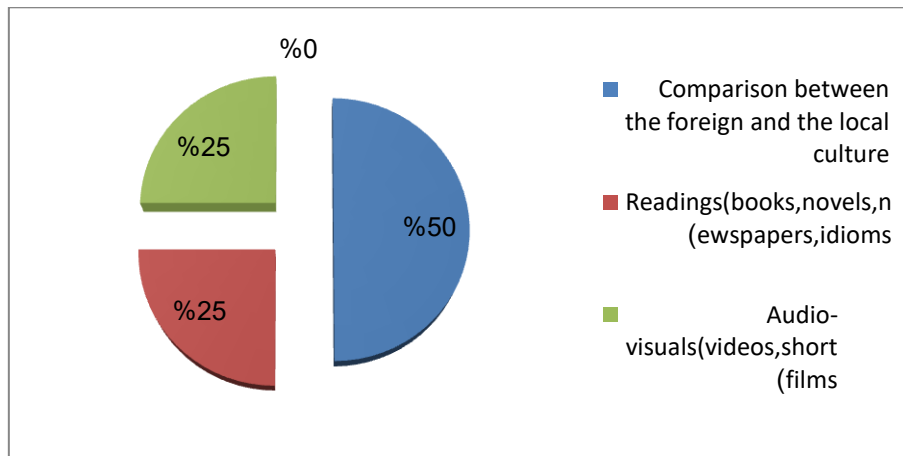


Figure 9: Strategies Used to Teach Culture

The aim of this question was to identify the culture teaching strategies used by teachers. However, the question has not been answered by all the EFL teachers. 50% of the participants have said that they adopt a sort of comparison between the foreign and the mother culture. The majority, however, have said that they adopt different strategies: the first 25% have said that they use written or printed authentic materials (books, newspapers, novels, Idioms), while the second 25% have said that they opt for audiovisuals (videos, short films....etc.). This clearly shows that teachers do not follow the same strategy in class and that they sometimes combine more than one method in carrying out their teaching tasks.

6. What do you think of integrating culture as a separate module in the syllabus of the first year?

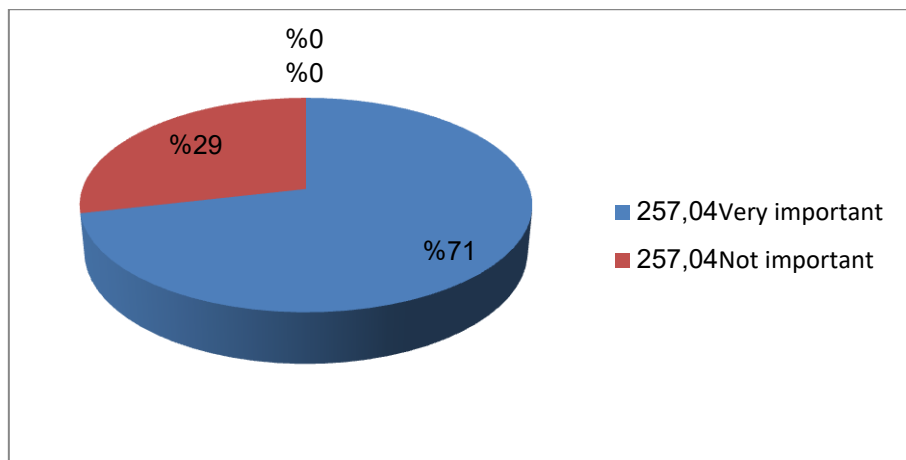


Figure 10: Teachers' stances about the integration of culture module in the syllabus of first year

The aim of this question was to obtain the teachers' stances about the integration of culture in the first year syllabus. Clearly, almost all teachers have advocated the integration of culture teaching in the first year syllabus. About 71% of them have assumed that it is of great importance for culture to be integrated as a module, whereas only two participants (29%) have said that it is optional. Hence, it is manifested clearly from the answers' percentage that teachers hold a positive attitude to the inclusion of culture in the EFL class.

7.Are you satisfied with your students' English cultural background?

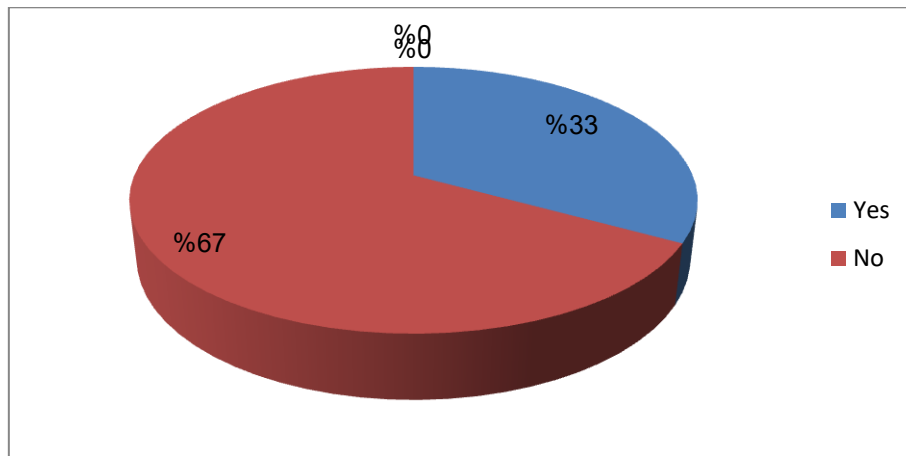


Figure11: Teachers' satisfaction about the English cultural knowledge of their students

The question at hand aimed at gauging the teachers' feelings about the students' pre-existing knowledge of culture. As it appears from figure 11, (33%)of the teachers have opted for "Yes", which means that they are satisfied with their students 'cultural background, whereas 67 % of them have opted for "No". As a result, this percentage will be of help in testing the assumptions of this dissertation as it expresses the majority's dissatisfaction about the cultural knowledge of their students, and by implication, their desire may be to see more cultural content being imparted to their students.

8. Do you think that the time devoted to teaching culture is enough to cover its most important aspects?

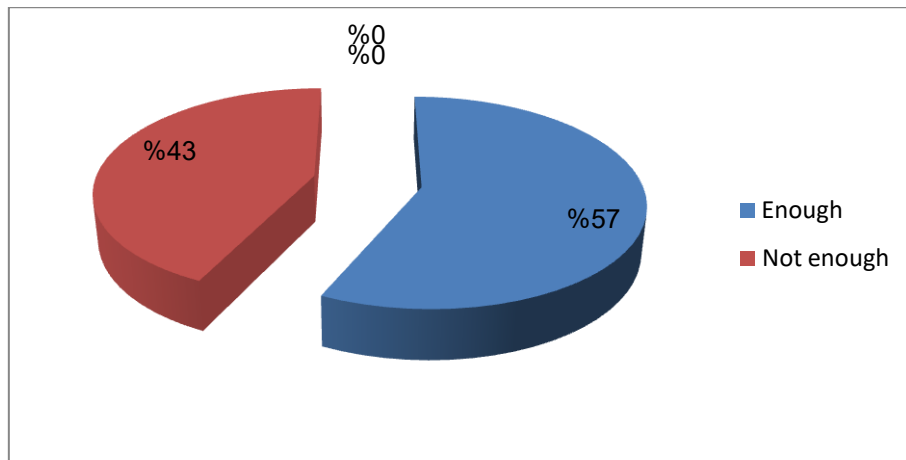


Figure12: Teachers’ stances about the time devoted to teaching culture

The aim of such a question was to know about the teachers’ stances regarding the time devoted to teaching culture and whether it is enough to cover its important aspects. It is clear from the above table that 57 %of the teachers believe that the time so far devoted to culture teaching is enough to cover the cultural aspects and 43% assume the opposite, which means that students need extra time to be familiar withcultural issues. Though this percentage shows that the teachers differ about the time that should be allocated to culture teaching, this does not affect their positive attitude to the inclusion of culture in EFL class.

9. Do you think that enough importance is attached to the cultural dimension of English teaching at the Algerian university? Why?

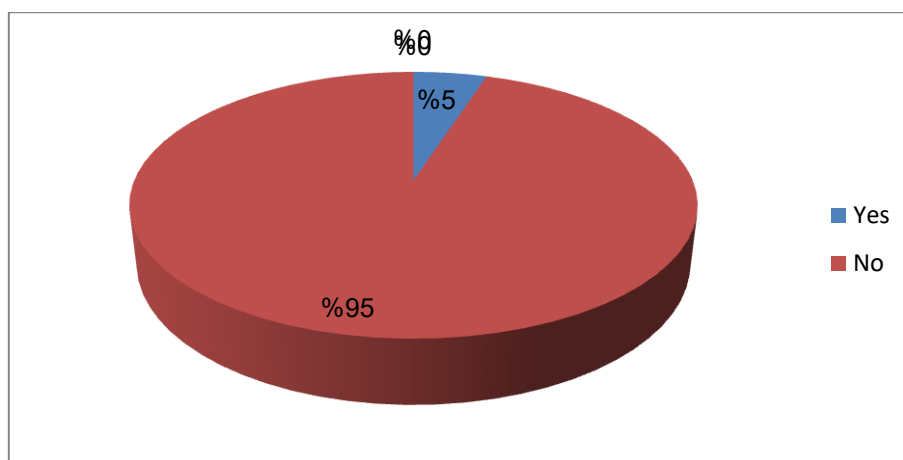


Figure 13: Teachers' standpoint about the cultural dimension of English teaching at the Algerian university

The question at hand is an open-ended question that gives teachers the opportunity to express their opinions about whether enough importance is attached to the cultural dimension of English teaching at the Algerian university. The majority of teachers (95%) have refuted the idea and the remainder (5 %) has advocated it, providing some justification:

- Yes, compared to the necessity of grappling with the intricacies of linguistic competence.
- Culture is regarded as a subject of a different specialty, such as sociology, and is talked about as a casual matter in classrooms.
- One cannot teach culture by means of the pictures given in textbooks.
- One cannot speak of all Algerian universities because the syllabus of the Master differs from one university to another. However, at Jijel University, one thinks that culture is given enough importance and should not be dealt with separately (that is, should not be taught as a fifth skill) as it is already there within all the modules (it is

taught within the modules of O.E, W.E, translation, literature, civilization, and moreover in the Master stage, where two modules are devoted to it).

- Culture is given minor importance; this demonstrated by the non-inclusion of culture teaching a syllabus along the five academic years (License and Master).

Since 95% of the participants believe that the importance given to culture is not enough, this implicitly reflects their welcoming of the integration of culture in the EFL teaching.

10. Do you think that it is the teachers' responsibility to impart cultural knowledge to students?

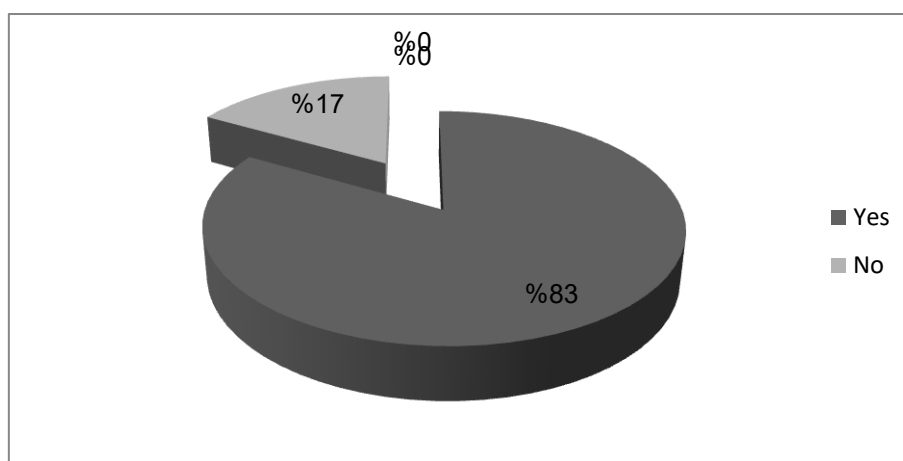


Figure14: Teachers' viewpoint about the responsibility to deliver cultural knowledge

The goal of the question was to gauge the teachers' opinion about whether the delivery of cultural knowledge is their responsibility or not. The previous figure represents that almost all the teachers have agreed that it is the teachers' responsibility to transfer the cultural knowledge to students. On the other hand, one of them believes that it is not the teachers' responsibility.

11. Please, justify.

Teachers who have advocated that it is the teachers' responsibility to impart the cultural knowledge to students justified their stances by saying that teachers should raise the students' awareness to the cultural differences while teaching the linguistic system. They have also said students are affected by the stereotypes spread by the social media; so, in this case they need to know the real culture of the English natives. In addition, it is the teachers' own responsibility to help students raise their cultural awareness with the use of the authentic teaching strategies. To conclude, the teacher is always the source of knowledge, including cultural knowledge. On the other hand, one teacher has disproved the idea and assumed that it is not the teachers' responsibility, claiming that the students need to be autonomous and over-read about culture instead of waiting for the teacher to highlight all the aspects of cultural dimensions of the target language. The fact that most teachers believe that teachers are responsible for imparting cultural knowledge to their students sheds light on their tacit desire to see culture implicated in teaching the English language at the Departments of English in Algeria.

12. How would you measure the efficiency of the Algerian syllabus in sharpening students' cultural knowledge and communicative skills to perform adequately in linguistic and cultural settings?

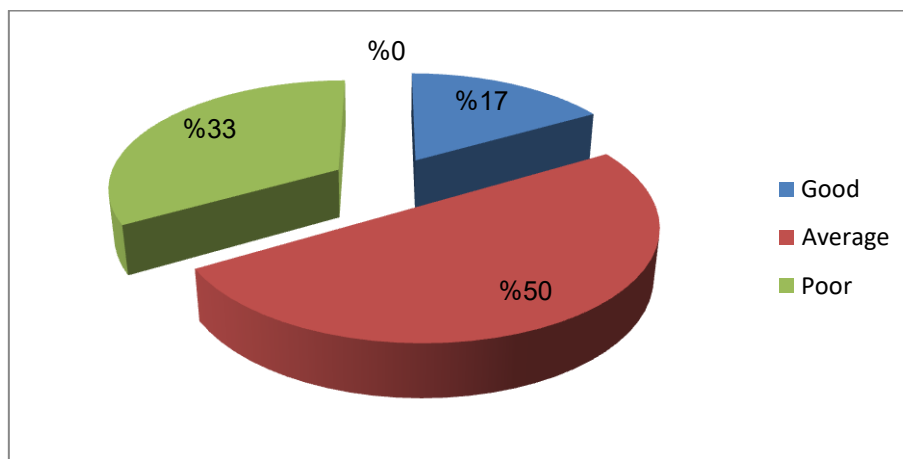


Figure 15: Teachers' measurement of the Algerian program with regard to the sharpening of Students' cultural knowledge and communicative skills

The question at hand aimed at evaluating the Algerian syllabus in sharpening the students' cultural knowledge and communicative skills to perform adequately in linguistic and cultural settings. As it is represented in the figure, teachers have different opinions about the Algerian program. 17% of the participants see the Algerian program is good in sharpening the learners' cultural knowledge and communicative skills, and 33% of them believe it is poor, and half of them 50% assume that it is average. To combine the views of those who have said that the program is poor with those who said that it is average, one may get a percentage of 67%, which makes up a majority. The resultant percentage fits well with the perception of most participating teachers, who hold that more attention should be paid to culture teaching.

13. Further suggestions and explanations

Every teacher should realize how important culture is in learning/teaching the target language and it is the teacher's own responsibility to integrate it in their classes and to achieve the cultural awareness of students.

2.2.2 Results

The data collected from the questionnaire administered to EFL teachers at the Department of English, Mohammed Seddik Ben Yahia University-Jijel disconfirm the assumption formulated in the General Introduction, where it was assumed that English language teachers hold a negative attitude to the integration of culture in their classes and its integration in the syllabus. After the analysis of the teachers' answers, it can be now demonstrated from the findings of the analysis that almost all the teachers do advocate the incorporation of culture in EFL teaching and some of them encourage the idea of making culture as a separate module to be taught in the first year syllabus. Most of them have said that they are not satisfied with their students' cultural background and this clearly signifies that their culture's position is marginalized in the syllabus taught at the departments of English in Algeria. Since the overwhelming majority of the participants believe that the importance given to culture is not enough, this clearly reflects their welcoming of the integration of culture in EFL teaching.

2.3.Data Analysis and Results of the Student questionnaire

2.3.1.Data Analysis of the student questionnaire

Section One: Personal information

1. How many years have you been learning English?

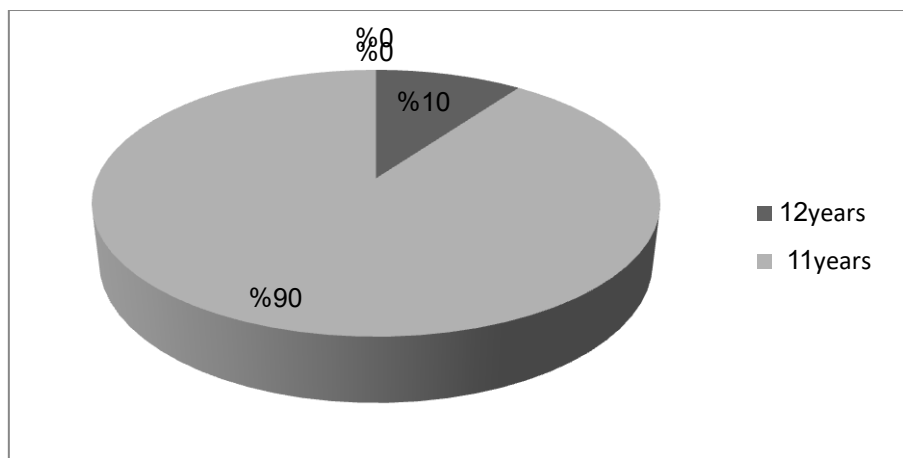


Figure 16 : Years spent in Learning English

This question was asked in order to know about the length of years the students spent in learning the English language. All the participants (100 %) have answered this question. Figure one represents that the majority of students (90%) have studied English for 11 years and only a few of them (10%) have studied English for 12 years. This difference in terms of the years of study is because there are few students who started studying English in the first year at the middle school contrary to the majority that started studying it in the second year at the middle school. As a result, these years of study, we believe, could be enough to impart a cultural load to students as they might be mature enough to delve into the culture of the language provided that such cultural load is properly provided over the years in a thoughtful and reasoned manner.

2 .Your study of English was:

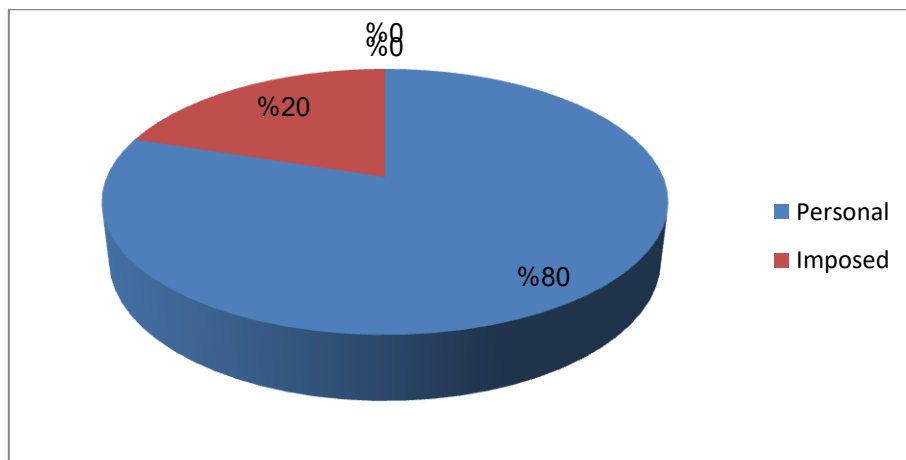


Figure 17 : Students' choice of studying English

The question at hand sought to know whether the students chose to study English of their free will without any interference from someone or it was imposed on them as a specialty. This question was answered by all the participants. The figure indicates that the majority of students (80 %) chose to study English, while the rest (20 %) had it imposed on them. This percentage should initially be a helping factor to motivate students to learn English and hence to render them enthused about learning its culture.

Section two: Students’ attitudes towards integrating culture in EFL classes

1. What is your goal of studying English?

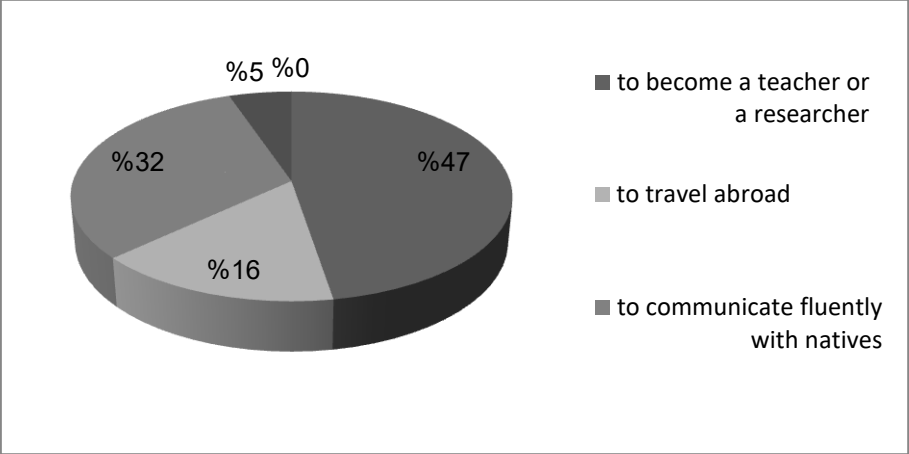


Figure 18: Students’ goal of studying English

This question intended to identify the reasons that led the participants to choose to study English at the University. As far as the data collected is concerned, the figure above shows that 47% of the participants have said that they have chosen English to become a teacher or a researcher, 32% of them have said that they have chosen to study it to become able to communicate fluently with native English speakers, 16% have said that the reason lying behind their choice is to use it as a means to travel abroad, and the remainder (5%) have said they have chosen to study it with the aim of knowing more about the British and the American culture. All these mentioned reasons might be helping factors in sparking the students’ interest in the culture of the English language.

2. How would you define culture?

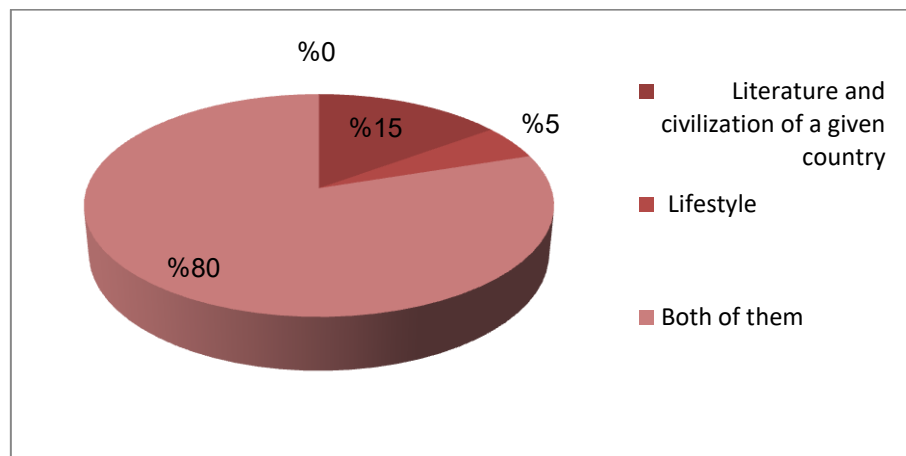


Figure 19: Students' definition of culture

The second question was asked with the aim of knowing about the students' perception of the concept of culture. It is quite clear from the figure that the overwhelming majority of the participants (80%) have defined culture by combining the first and the second options; that is to say, culture is literature and civilization plus the lifestyle of a given country. However, a minority of them (15%) has defined it as literature and civilization of a given country and only one participant (5%) reasoned that it could be defined as lifestyle. These opted answers, we believe, can affect positively the students' attitudes to the inclusion of culture in the EFL class as most of these answers priorities cultural dimensions that can be linked to some subjects taught at the departments of English in Algeria.

3. According to you, to learn a language means:

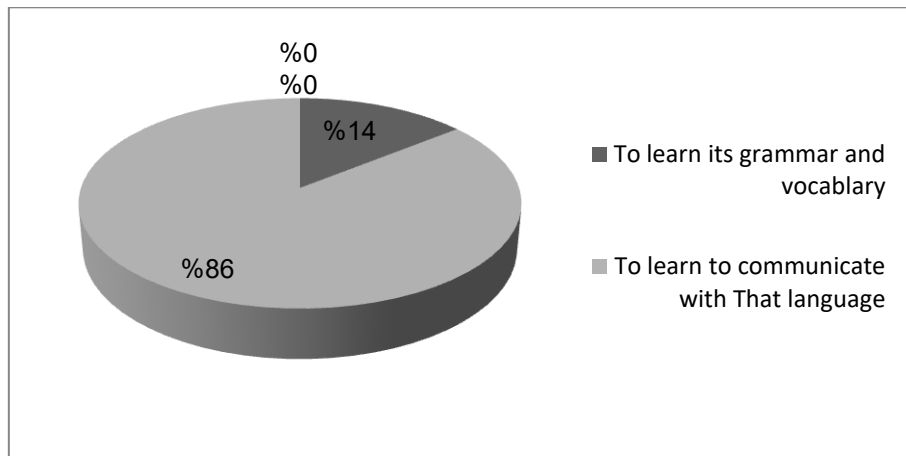


Figure20:Students' perception of language learning

This question aimed to discover what learning a language means. It is observed from the figure 4 that 86% of the participants are of the opinion that learning a language means to learn to communicate with that language and 14% of them believe that learning language means learning its grammar and vocabulary. These opted answers can affect in a positive way the students' attitudes to the integration of culture in the EFL class and run in a counter direction to our expectations as manifested in the assumptions formulated in the General Introduction.

3. Do you think that communication can be developed out of its cultural context?

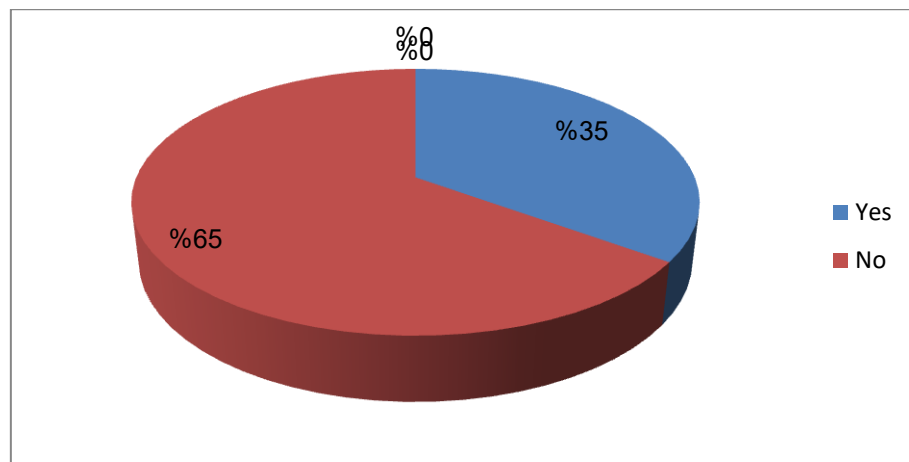


Figure 21: Students' viewpoints about whether communication can be developed out of cultural context

This question aimed to see whether students believe that communication can be developed out of cultural context or not. The figure reveals that more than half of the participants 65% disagreed with this idea, while only 7 persons said that it could 35%. Again, the percentage of the answers is indicative of the positive attitude of students to the integration of culture in the EFL class and run in a counter direction to our expectations as manifested in the assumptions formulated in the General Introduction.

5. Do you think that teaching English as a foreign language requires teaching its culture?

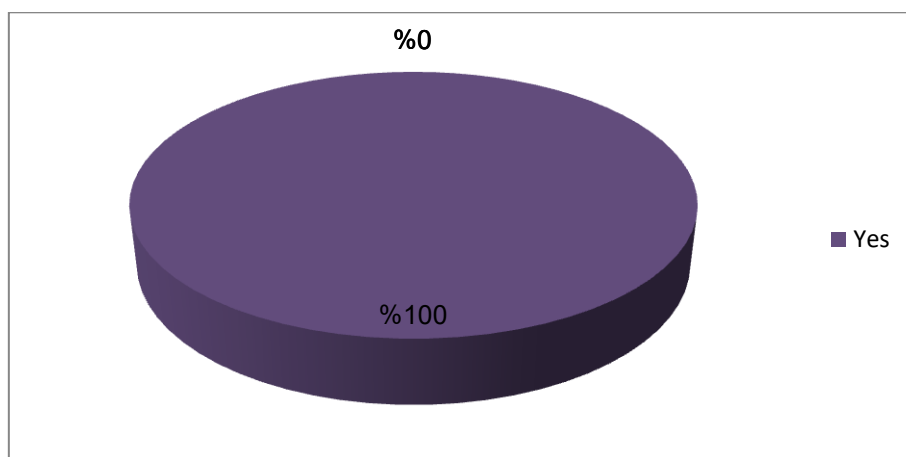


Figure 22: Students' perspective about language and culture

The aim behind asking this question was to explore the students' attitudes to the position of culture in EFL classes and if it plays a crucial role in the learning of a foreign language or not. Surprisingly, all the participants (100%) believe that teaching a foreign language necessitates the teaching of its culture.

6. In both cases, please, justify why.

This open-ended question relates to the previous question, in which participants were asked to justify their answer and give illustrations in both cases. All participants thought that teaching English as a foreign language requires teaching its culture because:

- Language is culture and culture is language.
- Language is the pillar of culture and one cannot learn a language without knowing its culture.
- When learning a specific language, curiosity is raised to know the history and the arts of that language.
- The big interest and attention is paid to the discovering of other cultures.

-Teaching culture motivates participants to learn language.

- Culture teaching develops the cultural awareness of students.

The answers to Questions 5 and 6 frankly disconfirm the assumption formulated in the General Introduction as 100% of the participants believed that teaching a language necessitates the teaching of its culture, giving plausible justifications in each case.

7. You have a module called «language and culture». Do you think that this module is:

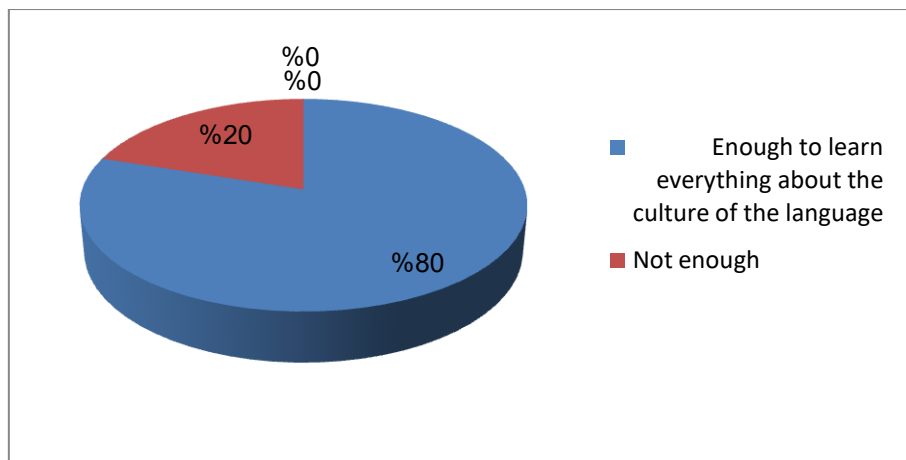


Figure 23: Participants’ opinion about whether the “language and culture” module is enough to learn about culture

The seventh question was asked to gauge the participants’ opinion about whether the module of “language and culture” is enough to cover everything about the culture of the language or not. Clearly, the results demonstrate that the overwhelming majority of participants (80 %) see that this module is not enough to cover everything about culture and only 20% of the participants thought that it is enough to make them familiar with the foreign culture. This high percentage of students who think that the module is not enough shows they are manifestly more desirous to have more cultural content included in their classes.

8. Do your teachers talk to you about the importance of learning the foreign language culture?

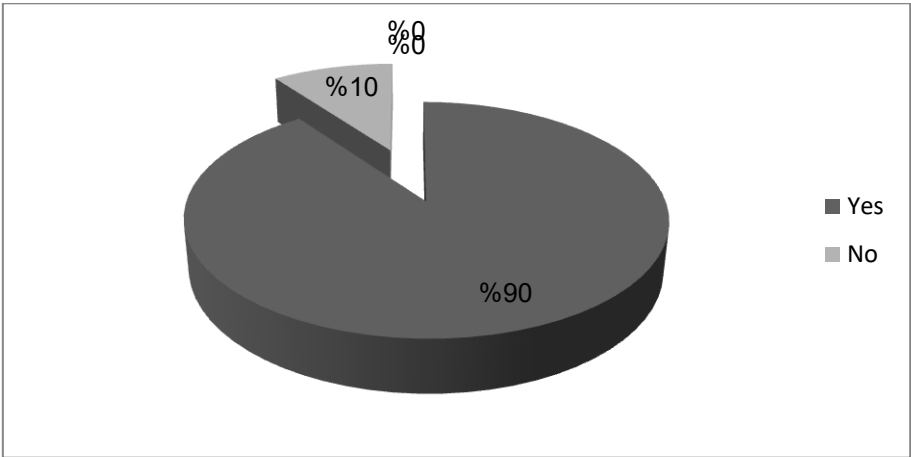


Figure24:Teachers talking about the importance of foreign language culture learning

The eighth question aimed at examining whether the EFL teachers attempt to boost their learners’ awareness about the importance of the target language culture. It is clearly remarked from figure 7 that 90% of the participants answered with yes, and the other 10% answered with no. The percentage yielded by the answers shows that the raising by the teachers of their students’ awareness to the importance of the culture of language is probably an enticing factor that positively affects the students’ attitude to the inclusion of cultural background in their classes.

8. From which sources have you acquired most of your English cultural background?

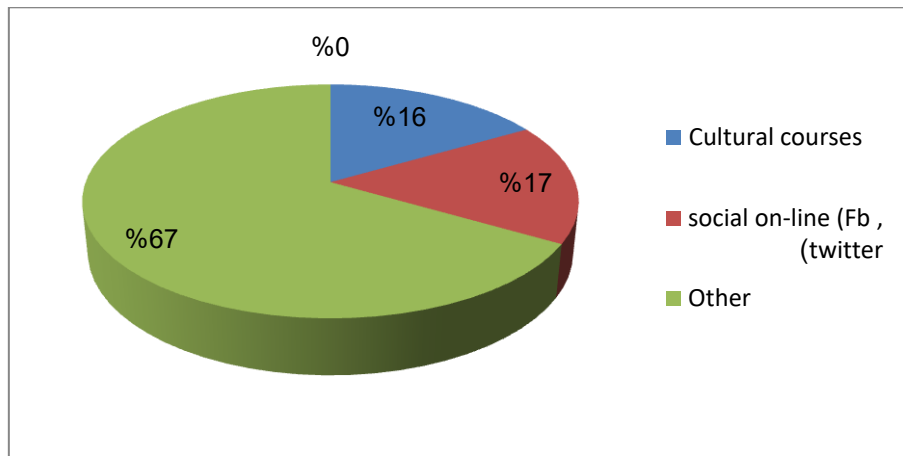


Figure25:Participants' sources of acquiring the cultural background

The question aimed at discovering the sources and the tools that participants use to build their cultural background. As shown in the statistics, 16% of participants have said that they have acquired their cultural background from culture courses, 17% of them have said that they have acquired it from the on-line social media (FB and twitter), and the majority of them (67%) said that they have relied on other sources, such as movies, books, websites, apps, films and series, etc. The high percentage of the last category shows that the students are apparently much more curious about the culture of the foreign language than we previously expected as they think that the courses delivered in the class are not enough. This justifies why they have resorted to alternative sources, to acquaint themselves with everything related to the chosen language.

9. Do you think that the time devoted to learning culture is enough to cover everything about it?

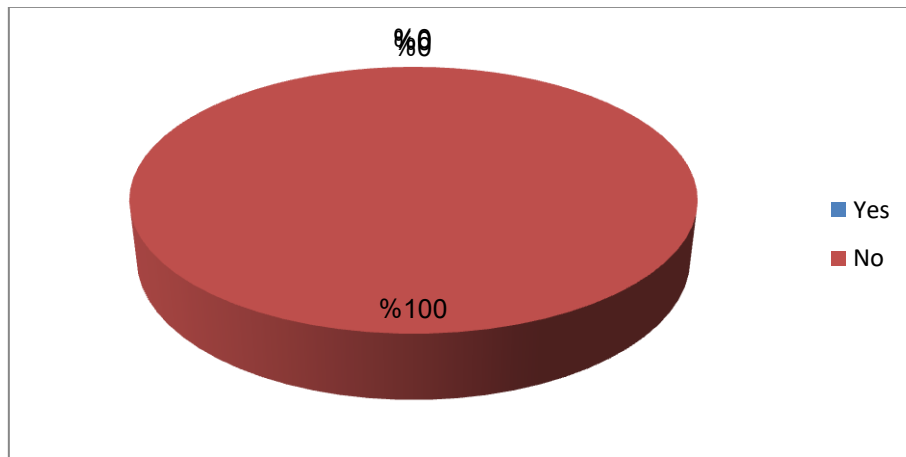


Figure 26: Participants' opinion about the time devoted to learning culture

From the above table, it is noticeable that all the participants (100%) have agreed on the point that the time devoted for teaching culture is not enough to cover everything about it. The percentage yielded by the answers contradicts our expectation as expressed in the assumptions formulated in the General Introduction and shows clearly that the students want more time devoted to the cultural content in their classes

10. Do you think that culture should be the fifth skill to be learned?

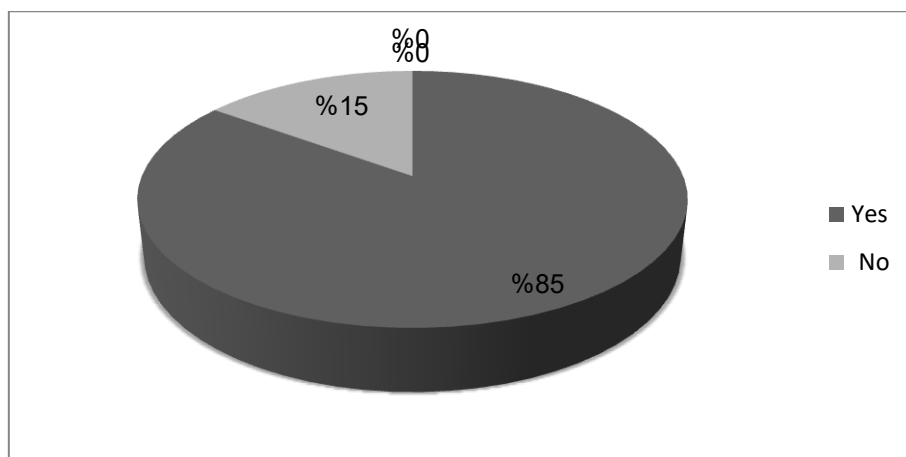


Figure 27: Participants' perception about teaching culture as a fifth skill

The question was asked to know about the participants' stances about teaching culture as a fifth skill beside the other skills. As seen in Figure 7, participants who have said that the culture should be taught as a fifth skill accounted for 85%. The remaining 15% have responded by no.

11. If yes or no, please, justify why.

Most of the participants who believe that teaching culture should be taught as a fifth skill base their belief on either of the following justifications. The remaining minority which does not share their view has in turn its own justification.

- Culture should be taught to avoid miscommunication and minimize culture shock (25%).
- Culture teaching facilitates the language learning process (10%).
- Language and culture are two faces of the same coin and cannot be separated (25%).
- The focus should be placed on the four skills only (35%).
- Learning the language without referring to its culture is quite sufficient (5%).

With reference to responses yielded by the participants, one may safely claim that a fairly large portion of them holds a positive attitude to the inclusion of culture in English language teaching because they have said that they believe that culture should be taught as a fifth skill, marshaling different reasons to support their view .

12. Do you think that the teaching / learning of English culture in ELT in Algeria is:

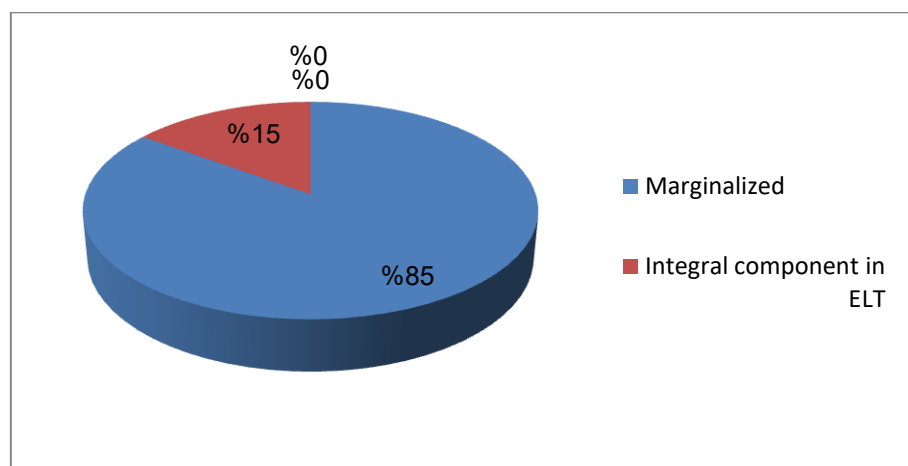


Figure28:Participants ‘opinion about the status of English culture in ELT in Algeria

This question is a close-ended question that aims at knowing the status of culture in ELT in Algeria. From the statistics, it is obvious that the majority of participants (85%) believe that culture teaching is marginalized and (15%) of them consider it as an integral component in ELT.

13. In both cases, explain how?

Participants who have argued that culture is marginalized have justified their answers by saying that teaching culture is always related to idioms, differences between British and American English, and historical events. They said that the time devoted to learn culture is not enough because they have only a module that is taught once a week for solely one hour and a half. Another argument advanced by them is that there are no experienced teachers who are themselves exposed to the foreign culture. They have added that culture is marginalized because the focus at the Algerian university is placed particularly on teaching grammar, vocabulary and syntax. On the other hand, the participants who have believed that culture is an integral component in ELT in Algeria provided justification that both of middle and

secondary school courses shed light on English cultural elements. Accordingly, the participants justified their views about the place of English culture in ELT and believed that it has a secondary importance; however, this, we believe, does not affect their presumably positive stand to its inclusion in class.

2.3.2. Results

The research work has stressed the dynamic relationship between language and culture and aims at identifying the students' anticipations and attitudes towards incorporating culture in EFL classes. First of all, the majority of the respondents believed that teaching English as a foreign language doubtlessly requires teaching its culture and this appears clearly from their answers to questions (3,4,5). In addition, they claim that the time and the single module devoted to teach culture attains inadequate to cover all its indispensable aspects. Consequently, the participants assume that culture is marginalized and not taking an integral part in English language teaching in contrast to the grammatical and the other linguistic skills. Besides that, as seen in Q10 that (85%) of the participants do stress their interests and awareness about teaching culture as a fifth skill and that in order to discard the miscommunication and to constrict the culture shock. Hence, The findings reflected positively the student's awareness about the inevitability of integrating elements of the target culture in the classroom to achieve the universal intercultural goals.

3.4 Conclusion

The present chapter has tackled the teachers' and learners' attitude to the integration of culture in English language teaching. After using the student questionnaire and the teacher questionnaire to elucidate the attitude of both teachers and students at the Department of English, Mohammed Seddik Ben-yahia University- Jijel to the integration of culture in the English language teaching, it has been found out that both welcome such integration and are willing to see more cultural intent being involved in the curriculum, and this is evidenced through the answers provided by them to the questions pivoting around the theme being addressed in this dissertation.

Limitations of the Study

Some obstacles have been encountered while this research work was being conducted. First, due to the critical situation ensuing from the covid-19 epidemic, a problem was faced in distributing the questionnaire online to 60 students, so the sample had to be reduced to 20 participants only. Second, the same problem was posed with some teachers, who refused to fill in the questionnaire after being invited to do so, and consequently, we could not obtain more than 6 participants. In addition, there are some teachers who did not respond to all of the questions asked.

Recommendations

The positive attitude held by the participants in this study to the integration of culture in the English language teaching is an indicator of their awareness to its importance from the pedagogical standpoint. Thus, it is judged useful to include some pedagogical suggestions and recommendations, which the researchers believe that teachers and students at the departments of English in Algeria might take advantage of.

- It is suggested that culture should be included as a module in the first year syllabus and be allocated more teaching time.
- Teachers are invited to become more engaged to create a kind of openness and enthusiasm between students, and try to convince them that knowing the different target cultures is not a shame, but a way to be extrovert to the outer world.
- Teachers are also invited to motivate their students to discover and explore foreign cultures and compel them to learn more about them by providing some examples about the coexistence between cultures.
- Teachers should choose interactive topics with cultural dimensions to talk about in the classroom in order to make the class environment more motivating and the students more willing to debate cultural issues.
- Differences and similarities between cultures should be discussed and the teachers are encouraged to show respect and tolerance towards them.
- Teachers should be creative in their teaching, varying the teaching strategies and attracting their students' attention to the link between language and culture.
- Students are encouraged to engage in discussions with native speakers of English through the social media; this, the researchers believe, will help students become more knowledgeable about the English culture.

- Students should be extrovert to the differences between cultures, discarding their negative feelings.
- Students should be highly motivated to further cultural knowledge and boost their intercultural communicative competencies.
- Students are compelled to interact effectively with foreign people in different communicative settings.

General Conclusion

This research has been embarked on with one goal in mind: exposing the attitude of EFL students and teachers at Mohammed Seddik Ben-yahya University- Jijel to the integration of culture in English language teaching. This is reflected in the research questions posed in the General introduction of this research:

3. Do EFL teachers and learners at Mohammed Seddik Ben-yahya University- Jijel hold a positive or negative attitude to the inclusion of culture in EFL classes and its integration in the syllabus?
4. What role, if any, does culture play in EFL learning according to EFL teachers and Learners at Mohammed Seddik Ben yahia Jijel University?

To answer these questions, two assumptions have been formulated:

3. EFL teachers and learners at Mohammed Seddik Ben-yahia University- Jijel hold a negative attitude to the integration of culture in their classes and its integration in the syllabus.
4. EFL teachers and learners at Mohammed Seddik Ben-yahia University- Jijel believe that focus should be placed on language skills rather than culture as the latter's role is secondary and nor really important.

The student questionnaire and teacher questionnaire provided the researchers with a source of information that can enable them now to answer the two questions and test the two assumptions. It has been made clear from the responses of the participants in this study, teachers and students alike, that they hold a positive attitude to the integration of culture in classes and in the syllabus. This disconfirms the first assumption. The responses also show that the teachers and students that the focus in teaching should not be placed on language

skills only, but should also take account of culture. This in turn disconfirms the second assumption.

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Appendices

Appendix One: Questionnaire for teachers

Dear Teachers,

This questionnaire is a part of a research work on integrating culture in EFL teaching. Your contribution will be of a great help, so, you are kindly requested to answer this questionnaire by ticking the appropriate box or by making a full statement whenever requested.

Thank you for your time and cooperation.

Section One: General Information

1. Which degree do you hold?

License

Master

PHD

2. Which modules do you teach?

.....

3. For how many years have you been teaching English?

.....

4. Have you ever been to an English speaking country?

Yes

No

5.If yes, where and for how long?

.....
.....

Section Two: Teachers’ perception of teaching culture

1.How would you define culture?

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

2.Does teaching a foreign language mean necessarily teaching its culture?

Yes

No

3.Do you think that students are more motivated to learn English with some background of its culture?

Not at all

Very little

Very much

4.Do you think that the teaching of Culture should take place in the classroom?

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

5. Which strategies or techniques do you use in teaching culture?

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

6. What do you think of integrating culture as a separate module in the syllabus of the first year?

a- important

b- Unimportant

7. Are you satisfied with your students' English cultural background?

a- Yes

b- No

8. Do you think that the time devoted to teaching culture is enough to cover its most important aspects?

a- enough

b- Not enough

9. Do you think that enough importance is attached to the cultural dimension of English teaching at the Algerian university? Why?

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

10. Do you think that it is the teachers' responsibility to impart cultural knowledge to students?

a-Yes

b-No

11. Please, justify.

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

12. How would you measure the efficiency of the Algerian syllabus in sharpening students' cultural knowledge and communicative skills to perform adequately in linguistic and cultural settings?

a- very poor

b-Poor

c-Average

d-Good

e-Very good

13. Further suggestions and explanations

.....

.....

.....

.....

.....

Thank you.

Appendix Two: Student Questionnaire

Dear Master One students,

This questionnaire is a part of a research work on integrating culture in EFL classes. You are kindly requested to fill out the questionnaire. Your answers will be used just for the purposes of the research.

Thank you in advance for your time and cooperation.

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

Section one: Personal information

1. How many years have you been learning English?

.....

2. Your study of English was:

a- Personal

b- Imposed

Section two: Students' attitudes towards integrating culture in EFL classes

1. What is your goal of studying English?

.....

2. How could you define culture?

a- Literature and civilization of a given country

b- Lifestyle

c- Both of them

3. According to you, to learn a language means:

a- To learn its grammar and vocabulary

b- To learn to communicate with that language

4. Do you think that communication can be developed out of its cultural context?

A- Yes

b- No

5. Do you think that teaching English as a foreign language requires teaching its culture?

a- yes

b- No

6. You have a module called «language and culture». Do you think that this module is:

A- Enough to learn everything about the culture of the language

b- Not enough

7. From which sources have you acquired most of your English cultural background?

a- cultural courses

b- Social on-line sites (FB, twitter...)

8. If there are others, mention them, please.

.....

9. Do you think that the time devoted to learning culture is enough to cover everything about it?

Yes

No

10. Do you think that culture should be the fifth skill to be learned?

a- yes

b-No

11. Do you think that the teaching / learning of English culture in ELT in Algeria is:

a- marginalized

b-An integral component in ELT.

12. In both cases, explain how?

.....
.....

Thank you!

Résumé

La présente étude a pour but d'explorer l'attitude des enseignants et étudiants du département d'anglais, Université de Mohammed Seddik Ben yahia-Jijel à l'intégration de la culture dans l'enseignement de l'anglais. Pour ce faire, deux hypothèses ont été formulées: 1- les enseignants et les étudiants du département d'anglais, Université de Mohammed SeddikBenyahia-Jijel adopte une attitude négative à l'intégration de la culture anglaise dans leur classes et programmes. 2- les enseignantes et les étudiants du département d'anglais, Université de Mohammed SeddikBenyahia-Jijel pensent que l'accent doit être mis sur les aptitudes linguistiques et pas sur de la culture, qui est secondaire. Pour mener la présente étude, deux questionnaires ont été soumis aux étudiants et enseignants du département d'anglais de l'université en question. Les résultats obtenus du questionnaire montrent qu'en dépit du fait que l'enseignement de la culture est marginalisé à l'université algérienne en général et dans l'enseignement de l'anglais en particulier, les enseignants et les étudiants sont avertis quand même au rôle de la culture. Ils adoptent une attitude positive à l'intégration de la culture anglaise dans leurs programmes, et pensent qu'il ne faut pas se concentrer seulement sur les aptitudes linguistiques, mais qu'il faut aussi valoriser le contenu culturel dans les programmes d'enseignement. Par conséquent, les deux hypothèses formulées dans la présente étude ont été infirmées.

Résumé: attitude- culture- enseignement de 'anglais- intégration- questionnaire

ملخص

تهدف هذه الدراسة إلى تقصي موقف أساتذة اللغة الإنجليزية كلغة أجنبية ثانية و طلبتها من إدراج الثقافة في تدريس اللغة الإنجليزية في جامعة محمد الصديق بن يحيى -بجيجل. لتحقيق هذا الهدف تمت صياغة هاتين الفرضيتين: أولاً، يقف أساتذة اللغة الإنجليزية وطلبتهاموقفا سلبيا تجاه إدراج الثقافة في الفصول والمناهج الدراسية على حد سواء. ثانياً، يعتقد أساتذة اللغة الإنجليزية وطلبته أن التركيز يجب أن ينصب على المهارات اللغوية بدلاً من الثقافة كون الأخيرة غير مهمة. لإجراء الدراسة الحالية، تم توزيع استبيان لكل من الطلبة ولأساتذة على مستوى قسم اللغة الانجليزية بالجامعة. تظهر نتائج الاستبيان أنه-على الرغم من أن تعليم الثقافة لايزال مهمشا في الجامعة الجزائرية وفي المناهج الدراسية للغة الإنجليزية على وجه الخصوص- ، يقف الطلبة والأساتذة موقفا من إدراج الثقافة في تدريس اللغة الإنجليزية بالقسم وفي المناهج الدراسية كما يعتقدون أيضا أنه لا ينبغي تركيز في التدريس التركيز على المهارات اللغوية فقط، بل يجب إدماج الجوانب الثقافية كذلك . وبالتالي تم نفي فرضيتي البحث.

الكلمات المفتاحية: إدراج- استبيان- تدريس اللغة الإنجليزية- ثقافة- موقف