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**An Ethnography Based Culture
Integrated Approach to Teaching
English at the University**

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Candidacy for the Degree of 'Doctorat d'Etat' in
Applied Linguistics**

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Dedication

This work is dedicated to:

My wonderful wife, Nadjet. Without your support, bringing this doctorate to its end would never have been possible. You shouldered additional care for our children so that I could fulfil this work. You understood from the outset my desire to obtain this degree and never questioned or doubted my determination. I am very proud of you.

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Abstract

This thesis seeks to explore the place of teaching culture in the Departments of English in two higher education institutions, University Mentouri Constantine (UMC henceforth) and the Ecole Normale Supérieure (ENS henceforth) based in Constantine. It attempts to show that despite the fact that culture-integrated foreign language teaching holds an important place in foreign language education worldwide, it is still neglected within the Departments of English at the UMC and the ENS. The conceptual framework of this thesis is based on the view that there can be few goals more central to the profession of foreign language teaching than the goal of culture and the development of the learners' intercultural communicative competence. It, therefore, attempts to show that teaching English at the Departments of English at the UMC and the ENS is still conventional in nature and that some change is deemed necessary. Based on the course ineffectiveness to promote the learners' intercultural communicative competence and cross-cultural understanding, this thesis explores an alternate approach to teaching English as a foreign language. This approach is based on the premises that language is part of culture; language is deeply embedded in culture; language and culture are not separable and that teaching English, or any other foreign language, necessarily means the teaching of its culture.

List of Abbreviations

CCSARP: Cross-cultural Speech Act Realization Project

ENS : Ecole Normale Supérieure

ESP: English for Specific Purposes

FN: First Name

LMD: Licence Master Doctorat

MA: Master of Arts

MPhil: Master of Philosophy

PhD: Doctor of Philosophy

TL: Target Language

UMC: University Mentouri Constantine

WDCT : Written Discourse Completion Task

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General Introduction

Background for the Study

The teaching of English in Algeria is winning more and more prestige because of the government policies, the opening of the Algerian market to foreign companies and investors and the recent rapid changes in the world (globalization). In fact, the educational authorities deem the study of English so important that all students, regardless of their field of study, are required to learn English as a second foreign language.

As far as the students who choose to major in English as a foreign language are concerned, the Departments of English offer a three-year course leading to a general academic or professionally oriented bachelor's degree. Broadly speaking, the course syllabus comprises the following categories.

- Ø Language practice: This category comprises the following modules: oral expression and comprehension and written expression.
- Ø Language study: this category comprises linguistics, phonetics and grammar. During the third year, more specialised branches of linguistics such as psycholinguistics and sociolinguistics, semantics and pragmatics are introduced.
- Ø Literary texts: These are devoted to the study of American and British literature.
- Ø ESP/EST: English for Specific Purposes/English for Science and Technology.
- Ø Arabic-English and English-Arabic translation (Theme et Version).

- Ø Civilization: This category comprises the following modules: American and British civilization.
- Ø Research methodology.
- Ø A second foreign language.
- Ø Informatics.

In general, the students who follow this course are aged between 18 and 22 years. All of them are native speakers of a dialectal form of either Arabic or Berber and have learned French as their first language for nine years. Among the students in these departments, many do not choose to join the department but are oriented by the Ministry of Higher Education and Scientific Research on the basis of the general average they obtain in the Baccalaureate exam. As a result, some of them spend from four to five years to complete the three-year program. In addition, many of the graduates of these departments end up as teachers in the secondary schools and few of them manage to work as translators in foreign companies or government institutions. Others, and these are very few, may follow a postgraduate course of studies and academic research which leads to a university junior lectureship.

The English course syllabus currently in use at the Departments of English at the UMC and the ENS has rarely undergone any changes. The changes so far implemented were rather of form than of content. The contents of different modules with which the teaching of English was initiated in the early seventies are still in use except for the teachers' individual efforts to bring some changes they think are in line

with the recent developments in the field of applied linguistics and second language teaching research. These initiatives depend on the lecturers' interests, and, apparently, no comprehensive research into the development and introduction of new modules that would concentrate on the teaching of culture as an important component within the English course syllabus was made. The only exception relates to the implementation of the LMD system which, as mentioned above, has introduced new teaching units (modules) which unfortunately are based on the teaching of language rather than culture.

As far as the teaching staff is concerned, most teachers are Algerian and were trained either in Algerian universities or in foreign universities (the United Kingdom and the United States). All of them hold postgraduate degrees (MA, MPhil or PhD) in different subject areas such as linguistics, civilization, literature, ESP ...etc. During their teaching career, they all get short study-leave periods in the United Kingdom or the United States.

In theory, the course objectives are to enable the students to become competent English language users in different domains such as teaching, banking, tourism, translation, communication and marketing both at the national and international levels and to be active participants in international exchanges be it cultural, social , economic or political. Unfortunately, the majority of these students end up with a fairly good command of the English grammar, sentence structure and lists of vocabulary items (lexis) but with no competence for language use. Emphasis

is placed on teaching competence in macro-skills (speaking, listening, reading, and writing), and micro-skills (vocabulary and grammar) without much emphasis on the development of intercultural communication skills. These learners are usually able to produce and comprehend a fairly large number of sentences, but when it comes to conversational exchange be it with native speakers or among themselves, they show some kind of deficiency. In fact, most of them resort to transferring the interactional conventions of their native language (Arabic or Berber) or first foreign language (French) into the conversational routines of English. More important is their failure to clear up misunderstandings in intercultural communication and to realise that their linguistic behaviour may come into conflict with the English norms and conventions of daily life communication. In brief, they are communicatively speaking incompetent. This is because the course syllabus is devoid of the intercultural elements necessary in any kind of communication in which English is the medium. Culture has always been treated as an adjunct to the English syllabus. The educational authorities are very slow to realise, if not that they are unaware at all, that teaching a foreign language entails the teaching of its culture. More importantly, the course mostly emphasises factual knowledge about British and American history and often describes the political institutions in these two countries in a generalised way. Research on foreign language teaching has shown that an effective language teaching program should not only enable the learners to be accurate in the foreign language, or to be able to use ready-made expressions in their classroom communication but also to enable them to be culturally competent, to develop an awareness of the target language culture including customs, beliefs, ways of behaviour, daily life styles and

systems of meaning. The teaching of culture in today's foreign language teaching pedagogy is considered an integral part of language courses. Recognition therefore of the importance of culture-integrated language teaching for social, economic and political development within an increasingly globalised world is a must for the Algerian learners of English at the university level.

Rationale of the Study

Ø Problematic Issue

As a learner of English myself, I enrolled in the English course offered by the Department of English at the UMC in 1980 and graduated three years later. In the course of this study period, I was 'filled' with a body of knowledge related to the legitimised aspects of foreign language teaching such as grammar, vocabulary, sentence structure, pronunciation, English history, English literature, English linguistics ... etc. When I joined the University of Salford (Great Britain) in 1983 for postgraduate studies and got into direct contact with the English native speakers and culture, I realised on many occasions that despite my fairly good command of the English grammar and pronunciation my speech and behaviour with the natives did not always suit my intentions. Only then did I realise that successful communication is highly complex and involves much more than the vocabulary items and grammar rules I was taught during my graduate studies. In fact, I realised that I was unable to socialise using the grammar I learnt and that talking to hypothetical classroom invented or imagined characters in artificial social situations in the oral expression classes did not resemble talking to real native speakers of English in real life situations. I, then, became aware that successful communication requires far more

than learning about grammar, vocabulary and sentence structures. It involves body, mind and spirit and requires not only linguistic knowledge but extra linguistic and paralinguistic knowledge as well. The conclusion I reached then was that the production and reproduction of meaning requires both the linguistic and the socio-cultural aspects of language. All this is supposed to mean that the community, its culture and its language where people are born and brought up shape their way of speaking, their communication strategies, their values and beliefs, i.e., all the elements which are likely to make their interaction with members of their community successful.

The present thesis focuses on the importance of integrating and teaching culture within the English course offered by the Departments of English at the UMC and the ENS and attempts to show that culture holds an important place in foreign language education. The concerns to be addressed, therefore, relate to the integration of culture within the above mentioned course.

The researcher firmly believes that it is not enough just to impart bodies of knowledge about the grammar, literature and history of the English speaking countries to the students reading for the BA degree. The teaching of English in these institutions of higher education must entail the teaching of its culture in the anthropological sense of the term. This in essence means that the teaching of English should set itself the aim to help students to get rid of their ethnocentricity, to develop their awareness in a global perspective and to enable them to function as 'intercultural speakers'.

Ø Aim of the Study

The aim of the present research, therefore, is three fold: first to examine the situation of teaching and learning culture in the Departments of English and to make some practical realistic suggestions as to the way(s) the teaching of English should be reshaped to take account of the recent developments in intercultural studies with regard to foreign language teaching/learning pedagogy. This, of course, is not to claim that being fashionable is better than being traditional, but there are certain arguments put in favour of these developments which are quite convincing with regard to the Algerian situation. The first of such arguments is related to the ongoing international changes (globalisation), the increase in international contact between people from different nations and different cultures and the rapid mobility of people made possible by modern technology in the form of World Wide Web and modern telecommunication networks. These changes have made it possible for different people with different linguistic and cultural backgrounds to come into contact through e-mail correspondence, reading newspapers produced by English speaking communities scattered around the world, teleconferences...etc. When these people get into contact, they realise that their perspectives, behaviours, and communication styles are different. The Algerian learners of English are no exception. Algeria is no longer insulated from such inter-cultural contacts and their possible influences as it was in the past. Reconsideration, therefore, of the policy of teaching English as a foreign language at the university level is highly justifiable. In addition, the

implementation of the LMD¹ system in 2004 and the introduction of new modules in the English curriculum such as translation, tourism and marketing make of teaching culture in these departments an imperative.

The second aim stems from the belief that knowledge of the cross-cultural discourse operational patterns is necessary in learning a foreign language and that unawareness of cultural barriers may impede both learners' success and teachers' efforts to help the learners attain a good command of the English language. This research, therefore, aims to show that the teaching of English is ineffective and to demonstrate the necessity to integrate the teaching of culture within the English course offered by the Departments of English. This is attempted through the analysis of the learners' interaction patterns and the investigation of the possible intercultural communication problems the learners face in their attempt to communicate in English. This will hopefully help to shed light on the culture bound elements and communicative strategies of the learners' mother culture which are likely to be transferred into the English interactional discourse and to highlight the different aspects of the English cultural elements that may constitute an important dimension of the task of teaching English as a foreign language which the present course offered by the Departments of English tends to neglect.

Finally, because empirical evidence of the intercultural approach to teaching English in Algeria is scarce, the third aim, therefore, is to review and develop a theoretical framework to better conceptualise the nature of this approach to suit the

¹ LMD stands for Licence (equivalent to a Bachelor's degree), Master's and doctorate degrees.

Algerian learners of English at the university level, to investigate the range of issues which may emerge if this type of approach were to be adopted, to highlight, describe, and understand the issues involved, and thus to open up the possibility for further, more detailed or specific future research. Briefly, the main aims of this thesis are:

- Ø To give an overview of how the teaching of culture is viewed in literature on foreign language teaching and bring together the most important ideas and suggestions for teaching culture.
- Ø To examine the situation of teaching and learning culture in the Departments of English at the UMC and the ENS.
- Ø To demonstrate the necessity to adopt an intercultural approach in the teaching of English.
- Ø To suggest a theoretical framework for the integration of culture within the present English course.
- Ø To design a cultural syllabus together with the methods and the techniques necessary for its implementation on the basis of the results obtained from the analysis of the learners' and teachers' responses.

Hypothesis

The general hypothesis on which the present thesis is based runs as follows: Culture and language are indelibly related. Language, therefore, can only be taught from a cultural perspective. Hence, teaching a foreign language entails the teaching of its culture.

However, this hypothesis exhibits two dimensions: First, The conception of

teaching culture as the transfer of factual knowledge about the target language country and people is now a secondary issue. Foreign language teaching should rather concern itself with the development of the learners' awareness of and about the target language culture. This is because communication in today's world is culturally bound and knowledge of grammar, words and sentences of a foreign language is just not enough. Hence the integration of 'culture' within the English course syllabus offered by the Departments of English both at the UMC and the ENS is necessary.

Second, communication intercultural patterns and conversational routines differ from one culture to another. Many factors enter into play when it comes to real communication such as the learners' native culture and their awareness of the target culture norms and styles of communication. It is, therefore, assumed that the intercultural discourse patterns of the learners of English are shaped and conditioned by their mother culture and that unawareness of the English cultural interaction patterns and ways of behaviour constitutes an important source for their socio-cultural deviations from the communication norms and conventions of the English language culture.

Methodology

To show that the assumptions made in this thesis are built on solid ground and to accomplish the research aims, two research instruments were designed, a questionnaire for teachers and a socio-cultural test for the learners. The research instruments are meant to:

- Ø Analyse a sample of the learners' intercultural interaction patterns in order to evaluate their intercultural communicative competence.
- Ø Investigate the teachers' views of culture, their teaching practices in teaching culture and their willingness to adapt to modern teaching approaches and to rethink and confront their beliefs and biases.
- Ø Demonstrate that socio- pragmatic competence can help in the development of intercultural competence.
- Ø Examine the learners' native culture influence on their intercultural interaction patterns.
- Ø Investigate the possibility of using the students' native culture as a resource to teach the target culture.

Structure of the Thesis

This thesis is organised into seven chapters. It starts with giving some background information about the situation of teaching English, the teachers, the learners and the content of the English course in two high institutions in Algeria, the UMC and the ENS.

The first chapter gives an account of the various conceptualisations of the term culture, discusses the various ways these conceptualisations were relevant in language teaching, traces the history of teaching culture and the ways through which it has evolved within and along the teaching/learning of foreign languages. It brings under light some of the approaches and methods, points out the lack of importance they attach

to the teaching of culture and argues for the need to go beyond the information acquisition approach in the teaching of a foreign language culture.

Chapter two sets a background to the perspective of the approach to be developed for the integration of culture within the English course offered by the above mentioned institutions. It starts with an investigation of the concept of communicative competence. It examines critically the theoretical assumptions and methodological practices of the communicative approach in teaching foreign language cultures and shows that it fails to account for the sociolinguistic and cultural dimensions of language.

Chapter three expounds on the close relationship between language and culture and the importance of culture in foreign language teaching. By challenging the prevailing views about the integration of culture in foreign language courses, this chapter demonstrates the necessity for a conceptualisation of a culture integrated approach to foreign language teaching. It concludes with the view that the English course offered by the Departments of English at the UMC and the ENS pays lip service to the importance of culture in foreign language teaching and that culture plays a great role in boosting the learners' intercultural communicative competence.

Chapter four is a description and discussion of the quantitative methodology followed in this thesis. It explores and justifies the choice of the research method adopted and the research instruments used in the collection of data. It also highlights the procedures to be followed in the analysis of the data.

Chapter five and six present and discuss the data generated by the teachers' questionnaire and the learners' Discourse Completion Task. Chapter five aims to cast light on the teacher's responses to the 27 questions which make up the teachers' questionnaire. The main aim is to find out whether culture is/is not taught within the English course, i.e., whether the facts based approach to teaching culture still holds sway in the English course. This is mainly attempted through the exploration of the teachers' views on culture, the teaching of culture, their teaching practices and their willingness/unwillingness to make of teaching culture part of their teaching.

Chapter six sheds light on the learners' intercultural communicative competence. The main aim is to investigate the learners' intercultural communication problems using a socio-cultural test. The investigation seeks to verify the working assumption that these problems are due first to unawareness of the English culture (the culture specific patterns of face- to- face communication, the socially conditioned patterns of everyday interaction and the socially conditioned systems of meaning) and second to the cultural differences between their native and target cultures; and if so to determine to what extent this unawareness and these differences reflect cross-cultural and pragmatic transfer.

In order to better conceptualise how culture can be taught in the context of foreign language learning, chapter seven outlines a theoretical framework for the teaching of culture within the English course offered by the Departments of English at the UMC and the ENS.

Chapter One

Culture in Foreign Language Teaching: A Historical Perspective

Introduction

This chapter is devoted to the exploration of the subject matter of the present thesis. It starts with a definition of the term “culture”, tries to highlight how different scholars from different disciplines look at it and gives an account of its recent developments within the field of foreign language teaching/learning. This chapter will also trace the ways through which the teaching of culture evolved within or along with the teaching of foreign languages. Of particular importance, within this historical perspective, are the ways different approaches and methods have dealt with the teaching of culture and the advantages and shortcomings of each. At the end, a detailed explanation of two past models for the teaching of culture is given.

1.1 Definition of culture

For the sake of easiness in following the type of reasoning adopted in the present research, a good starting point would be a delimitation and definition of the concept ‘culture’. This is because culture is so vast that different scholars, sometimes within the same field of study, look at it differently. Within the field of foreign language teaching, for example, teachers, syllabus designers, educationists and even foreign language learners themselves view and perceive culture differently.

To start with, a range of different research disciplines have ‘culture’ as their object of study. Ethnography, Anthropology, and Cultural Studies are all concerned with the study of culture but each looks at it from a different angle. Anthropology

investigates how membership of a particular social group is related to particular sets of behaviour; ethnography seeks to explore and describe how the speech systems and behaviours of groups are related to their social structures and beliefs; and Cultural Studies seeks to understand and interpret the ways members of a group represent themselves through their cultural products (poems, songs, dances, graffiti, sports events ...etc.) Scholars in these disciplines have worked out different definitions each emphasising one of the many aspects of culture. The result is a multiplicity of definitions which show that culture has resisted any kind of agreement among scholars from different disciplines (Byram, 1989). It is, therefore, not an easy matter to adopt one single definition for this research because this may be contested within the field of foreign/second language teaching.

The vagueness of the term culture (Nelson, G. 2000) has its origin in the difficulty as to which elements of society and / or human behaviour are /are not to be included within its realm. In addition, scholars tend to think of culture in terms of the functions it performs in human society rather than delimiting its essence. One is therefore inclined to agree with Hinkel (1999:1) when he penned that there are “as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours and activities”. In an attempt to work out a definition appropriate to the importance of culture in foreign language teaching, the subject matter of this study, mention of some definitions given by different scholars seems necessary.

The simplest definition, to start with, is the one given from a normative perspective and which usually distinguishes between a small c culture which refers to

the total way of life of a group of people, and a big C culture which refers to products and contributions of a society (Chastain , 1988):

A more complex definition and perhaps the most quoted definition is the one given by Tylor (1871:1) which runs as follows: “culture is.....the complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of a society”. This pure anthropological definition of culture refers to the total characteristics of human society in general. But the facet of human society which is given more importance is the socially patterned behaviour which human beings are not born with but learn in their own society. This view of the term culture was debated for years in an attempt to state clearly what is meant by ‘complex whole’ included in Tylor’s definition. Shaules (2007:26) for example, stated that this ‘complex whole’ refers to “the shared knowledge, values and physical products of a group of people”.

For some others, (Geertz 1973:89), culture is a “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”. Inherent in this definition is the idea of knowledge. This knowledge, partly inherited and partly acquired or learnt, is expressed through customs, traditions, norms and the overall societal rules to which individual members of a society must conform. It is this whole network of elements which establishes different patterns of meanings and makes an individual member within the same society able to act and to react in appropriate ways in different social settings. Action and reaction, according to Geertz (1973:123), are meaningful only to

those who share the same "...socially established structures of meaning in terms of which people engage in social action". Seen from this perspective, a person's actions and reactions are just different ways of saying things that can be interpreted like any other verbal actions in a particular cultural context. This interpretation, in the light of the present research, represents one aspect in the teaching of culture in foreign language classrooms.

For others, culture is "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication" Duranti's (1997: 24). Culture, accordingly, is that which is learnt and transmitted among individuals within a particular environment. Of crucial importance in this definition is the interpersonal relationships and the medium (language) used to communicate that 'which is learnt'. More importantly, to be a member of a particular culture group means to share the same knowledge and similar rules of inference with the other members of the group. The knowledge aspect of culture, as far as teaching a foreign language culture is concerned, is the one about which there is much disagreement.

Another closely related view about the close relationship of culture to language is the one given by Goodenough (1957:74):

As I see it, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Cultures, being what people have to learn as distinct from their biological heritage, must consist of the end-product of learning knowledge in a most general sense of the term.

This view is based on the assumption that culture is a kind of knowledge consisting mainly of rules which individuals must know in order to operate successfully within their society or which enable them to operate in a manner acceptable to members of their society. Goodenough even went further and compared rules of culture to rules of grammar and stated that culture is a 'blue print for action', a system of rules for behaviour. In this sense his definition is much like the one given by Kramsch (1996). She identified two aspects of culture. The first refers to the ways social groups represent themselves and others through their works of art, literature, social institutions, or artefacts of everyday life (what is usually known as the civilisation aspect of a society's culture), and the ways these are produced and preserved throughout history and the means used to achieve that. The second one refers to a social group's attitudes and beliefs, ways of thinking, behaving and remembering which are common to all members of a speech community. It is this second type of culture which makes the functioning of the members of a particular language and culture community possible.

A close look at the aforementioned definitions reveals that they all refer in one way or another to different facets of human life. They all encompass some of the following elements: knowledge, beliefs, morals, laws, meanings, attitudes towards life, conceptions, literature, arts, customs, habits and traditions, humans' behaviour, history, music, folklore, gestures, social relationship, beliefs and achievements.

All things considered, culture has been the subject matter of a variety of disciplines and each looks at it from its own frame of reference. Basically, two main views can be distinguished: the humanistic approach to culture and the

anthropological one. The former looks at culture as 'heritage', literature, fine arts, history, music ...etc., and the latter looks at culture as a community's way of life. But for the purpose of the present study what matters most is how culture is defined from the point of view of foreign language teaching and learning.

The various aspects of culture which may be involved in foreign language teaching were discussed by Robinson, G.L. (1985) and are briefly summarised here.

- Ø From a behavioural view, culture is considered as observable human behaviour and includes customs, habits and rituals particular to a specific group. In relation to language teaching this can be realised through teaching daily practices of native speakers such as doing one's shopping.
- Ø From a functionalist view, culture is seen as forms of rule governed behaviour. The rules underlying a person's behaviour are to be inferred from her/his observed behaviours. In relation to teaching culture this can be realised through understanding why a native speaker acts or behaves in a particular way in a particular situation.
- Ø From a cognitive view, culture is seen as a set of mental processes ranging from memorisation to interpretation of incoming data much similar to data processing by computer programs. In teaching culture this can be realised through helping the learners to get an insider's view of the target culture.
- Ø From a symbolic view, culture is seen as a non static system of symbols and meanings. These meanings arise from an individual's conception of the world around her/him. In culture teaching, this calls for a union between the learners past

experiences (native culture) and new experiences (target culture) in order to create meaning.

On the basis of these aspects, a definition of culture may be phrased as follows: Culture refers to the specific and general learned knowledge about manners of behaviour, skills, beliefs, values, norms and attitudes which guides individuals and inclines them to function as a group. This knowledge is required for effective communication and interaction among individuals from the same culture. Culture is dynamic, pervasive and constantly changing. It engages an individual member of a particular group or society cognitively, behaviourally, mentally and affectively.

The term culture, as used in the present research, refers to something beyond art, literature and history (civilisation). It encompasses the system of values, beliefs and behavioural patterns or lifestyles of a society or group of people. According to Moran (2001:5), it refers mainly to “the ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures”. The word "implicit" in this definition concerns the researcher’s strong belief that foreign language teachers will do better if they go beyond background studies or what are customarily called “civilisation modules” in the implementation of the English course syllabus.

Now that the key element in the present research is delimited, the next phase will be devoted to the exploration of the history of teaching culture in foreign language teaching.

1.2 History of Teaching Culture

The reason for the inclusion of this section in the present research is to examine the state of the art within countries where the teaching of foreign languages is very developed and to bring to light the different trends in teaching culture. The researcher believes that this will first serve as a reference for the integration of teaching culture within the English course offered by the Departments of English and second to help to frame a base for the teaching of culture in the Departments of English at the UMC and the ENS.

Language teaching has developed greatly since the beginning of the twentieth century, especially as far as teaching and learning communicative skills are concerned. Moreover, the concept of teaching goals has expanded from teaching a language to teaching intercultural communication. In an attempt to trace the history of teaching culture in the field of foreign language teaching, a distinction between teaching culture as part of language and teaching culture along with language seems necessary. This distinction does not stem from any theoretical basis but is only used as a methodological procedure meant to help deal with the matter at hand.

Although the teaching of culture began to attract scholars working in the field of foreign language teaching only during the sixties and won considerable attention during the eighties and the nineties, a review of foreign language teaching literature reveals that the teaching of 'culture', though independent of language, is not a new comer to the academic scene. It has always been an 'unstated aim' in foreign language teaching (Byram, 1989:1). This is partly because culture is not the exclusive property of foreign language education and partly because many other

disciplines, particularly anthropology, have contributed to the knowledge base about culture. More importantly, the place of culture in the foreign language syllabi and classrooms has been contested by some foreign language teachers and foreign language teaching theorists alike.

In addition, a close observation of different foreign language course books at the lower levels of education and university English courses worldwide shows that language teaching has always had a cultural dimension (Karen Risager, 2007). This can be seen in the content of different reading passages and practice dialogues, either taken from literature or written specially for the purpose of foreign language teaching, included in different language course books. In addition, most foreign language study programs at the university level have experienced the teaching of language and culture independently of each other. In fact, many university course designers during the first half of the twentieth century equated the teaching of culture with the teaching of history and civilisation of the foreign language. The teaching of culture was considered as preparatory for the study of literature and the main concern was with language forms interwoven in different reading text (Kramersch, 1988).

1.3 Teaching Culture along with or within Language

Starting from the beginning of the twentieth century, the teaching of culture within the foreign language was a practice implicitly used by the advocates of the Grammar Translation Method which had been in use long before that date. The teaching of foreign languages according to this method is seen as a means to gain access to the great works in literature and philosophy of the Greeks and the Romans. Emphasis within this method was laid on the formal study of language forms

embodied in different language texts with which foreign language learners were presented. Spoken discourse was completely discarded from foreign language classrooms. Teaching a foreign language was often done with the help of the learners' native language. In brief the main principles as summarised by AlFallay (2007: 11-22) are:

- Ø The main aim of learning a foreign language is to be able to read literature written in it. Literary language is superior to spoken language.
- Ø The main objective is for students to be able to translate each language into the other.
- Ø The ability to communicate in the target language is not a goal of foreign language instruction.
- Ø The primary skills to be developed are reading and writing. Little attention is given to speaking and listening, and pronunciation was completely discarded.
- Ø It is possible to find native language equivalents for all target language words.
- Ø Learning is made easy through attention to similarities between the target language and the native language.
- Ø Deductive application of an explicit grammar rule is a useful pedagogical technique.

One of the main drawbacks of the Grammar Translation Method as stated by Rivers (1981) is related to its overemphasis on the grammar rules which are of no pragmatic value. In addition, learning the classical languages was limited to the study of their classical literature and fine arts. Culture is viewed as consisting of literature and the fine arts (Larsen Freeman, 2000). Culture, raising culture awareness and

social variation of language use were not among the concerns of the Grammar Translation Method. The learners were exposed to classical cultures through reading books. One, therefore, can assume that although culture in its present day anthropological sense, i.e., culture of the small c type, was not dealt with within the realm of the Grammar Translation Method, still some forms of culture of the big C type were clearly integrated.

The above situation prevailed for a long time until the emergence of the reform movement (White, 1988) which paved the way for the present concern of mediating culture and language in more than one respect. Pioneers of this movement insisted that foreign language teaching should have language use as its primary aim. According to them, focus is to be laid on authentic texts the aim of which is to provide the learners with knowledge about the target language country and people and not to offer them practice in language forms. The interest in authentic texts was not motivated by linguistic aims in the sense that they were not treated as resources of grammar but as resources of knowledge about culture. This was clearly visible in Jespersen's book, *How to Teach a Foreign Language*, published in 1904, a leading reformer as quoted by Wilga M. Rivers (op.cit.). This book was a breakthrough from the Grammar Translation Method. Jespersen (op.cit.) advocated that learning a foreign language is similar to learning one's first language, a method which later on became known as the direct method. One of the main premises of this method is that learning a foreign language must be an imitation of the first language. The oral skills are therefore given priority at the expense of the other skills. The language to be taught is everyday language because it is fundamentally seen as a means of

communication. This new direction in the field of foreign language teaching was stirred up by the industrial revolution then underway. During that time people direly needed to travel and to do business with people from different cultures and with different cultural background, and many of them expressed the need to learn foreign languages for communication purposes.

As far as the cultural dimension of the foreign language is concerned, proponents of the Direct Method did not make significant progress on the route towards the inclusion of the cultural component in the foreign language classrooms. In a typical class run according to this method, the students are taught culture consisting of the history of the people who speak the target language, the geography of the country or countries where the language is spoken, and information about the daily lives of the speakers of the language. As can be inferred from Rivers' comments on Jespersen's book, the teachers' efforts were limited to teaching high culture and an introduction to a foreign society. She (1981:314) wrote: "The highest purpose in the teaching of languages may perhaps be said to be the access to the highest thoughts and institutions of a foreign nation."

Following peoples' dissatisfaction with the achievements of the Direct Method and the condemnation of its techniques, a new method deeply rooted in behaviourism started to develop in the United States during the 1940's and saw significant developments during the 1950's and the 1960's. This is known as the Audio Lingual Method. Initially, the method started as language training for World War II troops who needed quick training for basic communication. Drawing on the theories of American linguists such as Leonard Bloomfield and Charles Fries, the

Audio-Lingual Method is based on the premises of structuralist linguistics and revolves around the principle that language learning is habit formation. As claimed by its advocates, its main objective is to achieve quick communicative competence. The method emphasises the use of daily speech which is presented to the learners in the form of conversational dialogues. It is based on the conception that language cannot be separated from culture. Cultural information is contextualized in the dialogues or presented by the teacher. Compared to the previous methods, advocates of the Audio-lingual method seem to have an anthropological conception of culture. Accordingly, culture is not only literature and the arts as evidenced in the writings of Larsen Freeman (2000: 46) who stated that “Culture consists of the everyday behaviour and daily lifestyle of the target language people”. Language teaching, according to the proponents of this method, consists of the acquisition of a practical set of communicative skills (Stern, 1983). The teacher’s role within this method is, like that of the orchestra leader, to direct and control the language behaviour of her/his students.

The teaching of foreign languages in Europe during the first half of the twentieth century was nationally shaped. The British social psychologist, Michael Billig, in his book *‘Banal Nationalism’* explained how each European nation state at that time struggled for the preservation and survival of its identity through the “ideological habits which enable the established nations...to be reproduced” (Billig, 1995:6). One way therefore for the emerging nation-states in Europe to express their national identity was through their languages. Each national language was conceived as an expression that permits speaking about oneself and society positively. The aim

of foreign language teaching, then, was to convey a good image of the country where the language is spoken, its people, its literature and its history. The teaching of French for example was directed towards France and the teaching of English was directed towards England. The teaching of language and culture in this sense was carried out as if they had little in common. At this juncture, it is important to mention the different terms then at use to refer to the teaching of culture along with language in different countries. In Britain, for example, the term used to refer to such area was *cultural studies or background studies*. These studies made reference to any kind of knowledge which helps and supplements language learning and concentrated mainly on information about customs and daily life with some reference to social institutions in Britain. The term *culture* was used in the USA to refer to learning about customs and behaviours and, thus, concentrating on daily life. In France the term used was *civilisation*. It refers, in a broad sense, to the way of life and institutions of France. In Germany, the terms *Landeskunde* (knowledge of the country) and *interkulturelles Lernen* (culture learning) were used alternatively. In some other countries, the term *area studies* in higher education were coined to refer to courses which do not deal exclusively with literature (Byram,1989).In these courses, students acquired language skills; knowledge of the target society; and an introduction to the methodologies used in a variety of different disciplines. A general characteristic associated with these courses was their emphasis on factual knowledge transmitted to the learners which as mentioned above led to the formation of stereotypes about each of the countries where these courses were given and helped to consolidate the notion of

“nationalism”. In brief, language programs in Europe, as Stern (1992:207) puts it, were backed by knowledge outside language.

...before W.W.1 and in the interwar years it was beginning *to* be recognized that in order to make sense of a particular language some systematic knowledge of the country and its people was needed.

Following this line of thought, the teaching of culture in Europe was largely equated with the teaching of the history, geography and literature of the target language and the great achievements of the target community. It was regarded as a means to boost the national character and was largely associated with the country's character, people, nation, land, geography and history. The aim was to develop the learners' awareness and understanding of the historical, cultural, artistic, and literary events that shaped the target language country and to give the foreign language learners a good image of that country. It was believed that this kind of knowledge would help the learners to associate themselves with the native speakers of the foreign language. The dominant approaches then associated teaching culture with knowledge about the country. The result was the building up of the barriers of provincialism and nationalism which characterised Europe during that time.

In the US, on the other hand, the teaching of culture in relation to foreign language followed a different path because of the progress made within the field of anthropological studies and the nature of the American society characterised by ethnic diversity, racial and political conflicts. Educationists in America called for the expansion of traditional foreign language curriculum by injecting it with issues

related to race, class, and gender in order to make the students aware of the unique historical realities that shaped United States culture (Mullen, 1992). The American view of teaching culture pedagogy can be traced back to 1957 when Robert Lado published his book *'Linguistics across Culture'* where the influence of cultural anthropology and linguistic anthropology is quite apparent. For him culture was "a structured system of patterned behaviour" (Lado, 1957:52), an idea implicitly embodied in the work of Lee Whorf of the 1930's. Another American linguist who dealt with the teaching of culture proper was Nelson Brooks whose book *'Language and Language Learning'* published in 1960 included, among other things, a chapter on the close relationship between language and culture. He (1960: 85) wrote: "Language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable".

Throughout the book, Brooks emphasized the importance of culture not for the study of literature but as a supplement for language learning. He explained the different meanings of the term culture and insisted that foreign language teaching should concentrate on culture as patterns and modes of living. In a later article published in 1968, Brooks explained his conception of culture and emphasised the anthropological view of the study of culture. For him culture has both a humanistic side in the form of 'great books', 'great ideas', and 'artistic endeavours' and an anthropological side which refers to "the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them"(Brooks, 1968:205). Brooks insisted on the necessity to demarcate culture in foreign language teaching from the teaching of the foreign language

geography, history, folklore, sociology, literature and civilization. He also attempted to make language teachers aware of this new frontier in foreign language teaching (see this chapter: 1.5 Models of Teaching Culture).

Another parallel view to Brooks' was expressed by Howard Lee Nostrand (1966) for whom the aim of foreign language teaching is twofold: intercultural communication and intercultural understanding. Accordingly, the socio-cultural view of language started to gain ground in foreign language teaching and the American view of culture was given an anthropological touch.

Up to the 1960's, then, the teaching of culture in Europe concentrated heavily on literature, history and geography whereas in America it was anthropologically oriented and, consequently, more importance was granted to everyday culture. This divergence in the views about culture led to two different understandings of the term culture known in the language teaching literature as culture with a big C and culture with a small c (Chastain, 1988). The former refers to any artistic production, history, geography...etc. and the latter refers to norms of behaviour, values, beliefs... etc.

1.4 The Cultural Turn in Foreign Language Teaching

In the 1970's a growing awareness that the aim of foreign language teaching should go beyond the development of the learners' dialogic competence of the audio lingual and direct methods towards the development of their communicative competence was underway. Mastery of the linguistic structures of a foreign language was no longer considered as the only necessary requirement for the achievement of communicative competence. Learners had to also learn how to express certain

language functions using different language structures according to the situations where they found themselves. This move was mainly the result of the social and economic conditions in Europe at that time. In the multicultural Europe of the 1970's and the 1980's when economic and cultural exchanges were growing rapidly people found themselves obliged to live in a country culturally different from their own and to meet and talk to people with different social and cultural values. It was therefore necessary for language educationists to find new ways to keep pace with that situation. The first step made in that direction was a symposium held in Switzerland in 1971 where an agreement to work towards a common European syllabus for the teaching of foreign languages was reached. That agreement stipulated that foreign language teaching had to set itself the aim to develop the learners' communicative competence and was reflected in a number of meetings and published articles. That new direction in the teaching of foreign languages is known in the literature as the communicative approach. This approach is based on the view that Language is mainly used for communication and that linguistic competence, the knowledge about linguistic forms and their meanings, is just one part of the general concept of communicative competence. The other equally important aspect of communicative competence is knowledge of the different functions language is used to fulfil in different social settings. Hence the social aspect of language, a long neglected component of communicative competence, is now granted a high importance. Learners within this approach are taught how to use appropriate functions in appropriate social situations and settings which indirectly gives them some knowledge about the native speakers' culture and their everyday lifestyles. Nunan, D

(1991:279) succinctly described the communicative approach and listed five basic characteristics of communicative language teaching:

- Ø An emphasis on learning to communicate through interaction in the target language.
- Ø The introduction of authentic texts into the learning situation.
- Ø The provision of opportunities for learners to focus not only on the language but also on the learning process itself.
- Ø An enhancement of the learner's own personal experiences as important contributing elements to classroom learning.
- Ø An attempt to link classroom language learning with language activation outside the classroom.

In practice, however, the teaching of culture within this new framework remained on the margin. The only visible sign of culture presence in foreign language teaching was the replacement of the traditional literary texts with the so called authentic or non literary texts. These were usually texts from magazines and newspapers which centred on daily life themes. Unlike literary texts, the understanding of these new texts called upon some kind of knowledge of the outside world and outside language. That new look at old things paved the way for theme based language teaching and allowed culture a step inside the foreign language classrooms.

On the other side of the Atlantic, a number of scholars were working towards more culture oriented foreign language teaching programs and a new approach was launched but this time from Montpelier (USA) during the *Northeast Conference*

which had as its central theme '*Language-in-Culture*'. The final report of this conference was a direct call for the teaching of culture. Dodge (1972: 10-11) wrote in the report:

The Board of Directors of the Northeast Conference on the Teaching of Foreign Languages ...was aware of the general surge of interest among class-room teachers in more complete, accurate and realistic presentation of the "whole" language they teach. To teach what words mean to people we must teach what the worlds of those people are like.

In addition, many books were published, and most of them dealt with practical methods of teaching about culture in relation to intercultural communication. Among these was Ned Seelye's book '*Teaching Culture: Strategies for Foreign Language Educators*' published in 1974. In this book Seelye described and recommended a number of techniques for teaching about culture differences and intercultural communication. Examples of such methods were the '*Cultural Capsule*', '*Culture Cluster*', and '*Mini Drama*', to name but a few. The general view about the teaching of culture adopted in that book was one that can be described as ahistorical. Seelye apparently equated culture with observable behaviour. For him teaching students a foreign language culture, as can be inferred from the techniques mentioned above, consists mainly of understanding the different forms of behaviour within a particular social group and then let them behave appropriately in that group.

At approximately the same time in Europe, the scene was characterised by many political and social changes. The European Common Market was in the making which engendered many changes in peoples' views of foreign language teaching. The

labour movements and the new economic needs within Western European countries created a need for more knowledge about other countries. This in turn imposed a change in the content of foreign language syllabi and led to a relativisation of the national stereotypes of the late fifties and the sixties. Following that new trend, the European Council set in 1971 a platform to further the development of the communicative approach to foreign language teaching. The new platform aimed at meeting the learners' new needs but still was confined to such areas as language functions (van Ek, 1975), notions, categories and situations (Wilkins.1976). In Kramsch's terms (1996:5) "the cultural component of language teaching came to be seen as the pragmatic functions and notions expressed through language in everyday ways of speaking and acting." In sum, no mention, whatsoever, of teaching culture or cultural knowledge was made. Reference to the term 'culture', though in an ambiguous way, was first made in Germany. Scholars like Manfred Erdmenger and Hans-Wolf Istel who were involved in the teaching of English as a foreign language assigned '*Landeskunde*' a different function; that of helping a foreign language learner to achieve communicative competence. They (1973:40) wrote:

It is the global aim of foreign-language teaching in terms of the *Landeskunde* aspect... to help the student attain communicative competence in the situations arising from his future roles as consumer of real and ideal products of the foreign country, as a traveller abroad and as someone who has contact with foreigners in his own country, and to awaken in him a willingness to adopt an attitude and to negotiate.

All in all everything within foreign language teaching during the seventies, both in Europe and America, worked within the confines of the language system. Apart from the interest to know foreign languages and about foreign countries, little attention was given to teaching culture within language.

Foreign language learners had to wait for another decade or so before teaching culture proper became part of their foreign language programs. This took place towards the end of the 1980's when the teaching of culture revolved around the anthropological concept of culture. Due to the technological developments during that decade, the visual aspect of culture became as important as its interpretive aspect which dominated the debates about culture in the 1970's. Video technology made it easy for language teachers to present the learners with films and documentaries. Learners at that time were given the opportunity to see culture in action, i.e., more visible aspects of culture were at play in the foreign language classrooms. Among the leading figures at that time were Melde (1987) in Germany, Zarate (1986) and Galisson (1991) in France, Byram (1989) in Britain and Damen (1987) in America. Helped by the significant developments of anthropological studies in the USA, these scholars and others came to realise the close relationship between language and culture and many claimed that the only way to realise this interrelationship was through language teaching. As a result, a move towards a more practical conception of culture was underway and theme based language teaching was then initiated. That approach presented skills in the context of a particular societal or cultural theme that was relevant to the lives of the learners who were then required to get involved in through critical discussions. That anthropological approach focused less on language

structures and more on cultural meanings. Evidence for this change can be found in the then newly published or republished books about the teaching of language and culture. Notable here was Louise Damen's book entitled '*Culture Learning: The Fifth Dimension in the Language Classroom*' in which a holistic functionalist view of culture was adopted which in turn led to a new rapprochement between language and culture.

The move towards a holistic and functionalist approach in the teaching of culture in the USA did not leave European academic debates unaffected. At roughly the same time, the traditional European terms '*civilisation*' and '*landskunde*' were replaced by new terms like 'culture'. This change in terminology was mainly motivated by the ongoing process of European integration. Evidence for this change can be seen in reference made by European scholars to the anthropological findings reached in America. American anthropologists like Geertz (1973) and his emphasis on the natives' self perception and symbolic systems were often cited by the active members of the European Council for Languages. This change in terminology, together with the empirical research projects on the cultural dimension of language and the learners' needs and attitudes, contributed to a change in foreign language teaching. These projects, mostly carried out by active scholars within the European council for languages such as van Ek (1986 and 1987), marked the end of the aforementioned 'banal nationalism' which had characterised Europe in the preceding two decades. Teaching foreign languages then became more culture oriented.

Interest in culturally oriented language teaching gained stronger grounds during the 1990's. Teaching culture pedagogy became part of foreign language

pedagogy and made a breakthrough in governmental agendas. The result was the number of the European council's publications on foreign language and culture teaching, the number of conferences held in different European countries and the transnational workshops organised by member states of the European Council for Languages which devoted their efforts to the teaching of culture (AILA congress in Amsterdam 1993 and the project entitled '*Language Learning for European Citizenship*' implemented during the 1990's).

One of the most influential documents published by the Council of Europe which has had an immense influence on foreign language teaching policies in Europe is the Common European Framework of Reference for Languages (CEF, 2001). Expressed in this document is the view that language is integrative and pragmatic in orientation. This document was later on supplemented by a transnational project entitled '*The European Language Portfolio*' which aims, among other things, to promote intercultural learning and the development of intercultural awareness and intercultural competence (CEF, 2001). Among the scholars, who through their work, contributed to this state of affairs were Kramsch with her book '*Context and Culture in Language Teaching*' published in 1993, Byram with his book '*Teaching and Assessing Intercultural Communicative Competence*' published in 1997 and Starkey with his article '*World studies and foreign language teaching*' published in (1990). All these scholars helped to give foreign language teaching a pragmatic, contextual and cognitive orientation.

All in all, the dimension of teaching culture within or along foreign language teaching is deeply rooted within the western academic tradition. Culture in foreign

language teaching started with a 'language for reading' (Grammar Translation Method), moved to a 'language for travelling' (direct method, audio lingual Method and the communicative Methods) and ended with a 'language for intercultural citizenship' as stated by Byram (1997). In the course of this short historical account, two approaches were explored. The first viewed teaching culture as a pure linguistic discipline and the second approached it from an interdisciplinary point of view by relating it to other disciplines such sociology and anthropology. These differences in conception and practices in teaching culture were summarised by Stern (1983:81) as follows:

The perspectives of language instruction have changed along with the role of languages in society and changes in the intellectual climate ... Language teaching is principally an art which through the ages has pursued three major objectives: artistic-literary, and philosophical. Those broad aims have, in different periods in history, been emphasised to varying degrees.

Accordingly, the teaching of foreign languages was approached from a variety of perspectives. It was taught as linguistic analysis, as a vehicle for artistic creation and appreciation and as a form of communication.

In order to gain deeper insights in the history of foreign language teaching and the importance attached to culture, the following part gives two models of teaching culture. The first, from America, looked at language from an anthropological perspective; the other, from Europe, looked at language from a dialogic perspective.

1.5 Models of Teaching Culture

As pointed out before, the views that social practices are shaped by linguistic structures (Sapir, 1970) and that language use is the result of social practices (Hymes, 1972) clearly showed that language and culture are closely related. These views incited foreign language teaching practitioners to make a move from teaching culture along with language to teaching culture within language or as culture. To gain more insights in the matter, this part gives an account of two approaches used in teaching cultures. One is associated with the old trend of teaching culture along with language, Brooks (1964), Rivers (1981), and Chastain (1976); the other is associated with the new trend of teaching culture within language, Byram and Morgan (1994) Kramsch (1993). The former approach is based on the theory which stresses the close relationship between language and culture, sees language as a means of communication and emphasises the teaching of the target culture. The latter involves much greater attention to teaching the intercultural dimension of language. It gives more importance to the understanding of the foreign language people, society and culture, and the learners' own culture. The aim is to develop the learners' intercultural competence.

To start with, Nelson Brooks, an anthropologist by training, has an ideational view of culture and language and insists on the close relationship between the two. This is quite apparent in his view of culture as 'patterns of living' and his conception of the relationship between language and culture, "Language is a segment of and a bearer of culture and should be treated culturally and used by the students with concern for the message it bears"(Brooks,1971:58). More importantly, his distinction

between the anthropological and humanistic conceptions of culture took the lead in recognising the teaching of culture in the anthropological sense. He was among the first scholars to emphasise the idea of dealing with culture in foreign language teaching and to suggest that the concept of culture “must be developed according to the needs and insights of those immediately concerned” (1968:204). In dealing with culture in foreign language teaching, Brooks (1960, 1968) developed two models for the teaching of culture: a profile of ten-point culture and a paradigm of meanings of the term culture.

As far as his profile of culture is concerned, Brooks presented it in the form of a scheme which includes the following: symbolism, value, authority, order, ceremony, love, honour, humour, beauty and spirit. According to him, these are the “focal points...in the fabric of a culture's makeup” (Brooks, 1968:212). He assumed that the teaching of culture should revolve around these because they are “matters that appear central and critical in the analysis of a culture” (ibid).

In other works, Brooks (1960) suggested a list of topics which he thought are both representative of a particular culture and would be of interest to second language learners. His list included, among other things, greetings, patterns of politeness, verbal taboos, festivals, folklore, music, medicine, hobbies, learning in school, meals, sports, careers...etc. With regard to their presentation in foreign language classrooms, Brooks (1964:123) suggested that “knowledge of culture is best imparted as a corollary... to the business of language learning”. Phrased differently, teaching culture is approached as a transmission of facts about the target culture. In addition, Brooks’ (1968: 210) paradigm of meanings of the term culture consisted of five types:

- Ø Biological growth
- Ø Personal refinement
- Ø Literature and the fine arts
- Ø Patterns for living
- Ø The sum total of a way of life

The aspect which he considered most suitable for teaching culture in a foreign language class is the one related to patterns of living. According to Brooks, patterns of living include what had been referred to earlier as small “c” culture. He "emphasised the importance of culture not for the study of literature but for language learning" (cited in Steele, 1989: 155). He believed that culture in language teaching is neither geography, history, folklore, sociology, literature nor civilization. What constitute a central issue in teaching culture are an individual's role and his daily life behaviour. He (1968:211) wrote:

...the interchange and the reciprocal effect of the social pattern and the individual upon each other ... what one is "expected" to think, believe, say, do, eat, wear, pay, endure, resent, honour, laugh at, fight for, and worship, in typical life situations.

Brook's model, as can be understood, is based on a society's everyday life and the interaction between an individual person and his immediate social environment. This anthropological conception of teaching culture which emphasises the importance of culture not for the study of literature but for language learning stems from his strong belief that culture resides in the very fabrics of peoples' daily life. His model of teaching culture views culture as a highly variable and a constantly changing phenomenon.

Furthermore, his five types of the meaning of culture can be equated with two main phases in the teaching of culture. The obvious beginning phase, for Brooks, stresses teaching culture as ‘patterns for living’ within the target language society. At higher levels of language teaching, there would be more in-depth teaching of culture and would include the other types of meanings. The model for the language learner in this approach is a person from the target culture of the same age and status as the learners. This model harmonises with teaching culture as facts and behaviour with an expectation of knowing about the target language culture. .

Another figure who favoured the integration of teaching culture in the language classroom is Claire Kramersch. Culture for Kramersch is ‘facts and meanings’ (Kramersch 1993: 24) and Language is seen as social practice. She (ibid: 9) believes that as language users “every time we say something, we perform a cultural act”. Seen from this perspective, linguistic practice is saturated with cultural meaning and can, thus, be seen as cultural practice. According to her, the teaching of culture is not a fifth skill in foreign language classrooms but a central component. She (ibid: 1) penned “culture in language learning is not an expendable fifth skill, *the ability to be aware of cultural relativity*. It is always in the background, right from day one” (italics added). Intercultural awareness, according to Kramersch is not a fifth skill. It is a combination of skills and attitudes which together make up intercultural competence. Learning a foreign culture therefore requires the learners to develop an intercultural awareness of that culture and how it relates to their native culture.

In addition, Kramersch believed that contact between cultures results in conflict and concluded that the essence of culture is the ‘conflict’ which results from

this contact. For her, the primary focus in teaching culture should be laid on differences rather than similarities between the native culture and the target culture. These differences are to be taught through dialogues: “It is through dialogue with others ... that learners discover which ways of talking and listening they share with others and which are unique to them” (Kramersch,1993: 27), i.e., what is universal between cultures and what is culture specific. Additionally, awareness of these differences enables the learners to “disengage *themselves* from *their* usual frame and see from the other's perspective” (ibid: 231) (italics added).This, in turn, will enable them to understand others, to make themselves understood and to understand themselves.

Another important aspect of Kramersch’s approach is the importance she attaches to context. She holds that the core feature of teaching culture is the cultural context. She (ibid: 13).wrote that foreign language teaching:

...takes cultural context as its core. The educational challenge is teaching language ‘as context’ within a dialogic pedagogy that makes context explicit, thus enabling text (oral or written) and context to interact dialectically in the classroom.

This interaction between text (oral or written) and context enables the learners to interpret cultural phenomena and to mediate between their culture and the foreign culture. Hence, culture is seen “as a place of struggle between the learners’ meanings and those of native speakers” (Kramersch 1996:206). The result of this struggle is the creation of a third culture, a sphere of interculturality. Within this sphere, the learners’ culture and the target culture are put side by side. Understanding this sphere

requires the comparison between the learners' culture and the target culture. Kramersch (1996:206) firmly believes that "understanding a foreign culture requires putting that culture in relation with one's own". Her approach is thus based on comparing cultures and cultural experiences and favours differences rather than similarities. This is because "understanding a foreign culture requires putting that culture in relation with one's own" (Kramersch, 1993:205) She believes that culture should be taught as difference which is seen as the outcome of a comparison and to which Kramersch refers to as 'third place' culture. Within this type of culture, meaning is created through language in discourse which enables the learners to look at their own culture from the point of view of their own culture, to be aware of how their culture is seen from outside by people from other cultures, to understand or see the target culture in the native speakers' lens and to be aware of how they see the target culture. In brief, it enables them to take both an insider's and an outsider's view on their native culture and the target one. Learning a foreign culture, accordingly, involves the learners' exploration of their own culture; the discovery of the relationship between language and culture, the learning of the techniques for analyzing and comparing cultures. Teaching a foreign culture requires an "approach which is more interested in fault lines than in smooth landscapes, in the recognition of complexity and in the tolerance of ambiguity, not in the search for clear yardsticks of competence or insurances against malpractice" (ibid:2). In practical terms, this 'third place' is created in a foreign language classroom through discussion and exchange of ideas which involves the following:

- Ø The recreation of the context of production and reception of the text within the foreign culture.
- Ø The construction of the learners' own context through finding a similar phenomenon in his native culture.
- Ø The examination of the two contexts in both the native and the target culture through dialogue between the teacher and the learners and between the learners themselves (Kramersch, 1993:210).

As can be understood, perception and production are two key elements in the creation of meaning through dialogues. The learners' attempts to communicate are viewed as communication acts. Culture, accordingly, is exemplified by ways in which people act and interact with each other. Developing a learner's intercultural competence is a process through which learners decentralise themselves from their own culture. Teaching culture therefore consists of exposing the learners to different ways of looking at the world and enabling them to be flexible and independent from their native single linguistic and conceptual system through which they are used to seeing the world. Cultural knowledge is not measured in terms of the amount of knowledge learned but in terms of successful engagement with it. Within this approach, the native speaker as a standard to be reached is questioned and replaced by a new norm, that of the intercultural speaker. Consequently, the objective in teaching a foreign language is not the development of a native like intercultural competence but a successful cultural mediator between two cultures. Phrased differently, the focus is on the interaction between intercultural actors. In brief, teaching culture, as perceived by Kramersch (1993:205-206) involves the following principles:

- Ø Setting up a sphere of inter-culturality: to relate first culture to foreign culture and to reflect on conceptions of first culture and foreign culture.
- Ø Teaching culture as an interpersonal process: to present not only cultural facts in a structural way, but to present understanding processes, values, beliefs or attitudes.
- Ø Teaching culture as difference: culture is not only national traits, but race, gender, social class, etc.
- Ø Crossing disciplinary boundaries: in order to carry out this approach, teachers need to have wider knowledge on subjects related to culture such as ethnography, psychology, sociology, or sociolinguistics.

Conclusion

As a conclusion to this chapter, one can say that culture has been the object of study of many disciplines; hence, there is a myriad of definitions. Different scholars, each from her/his perspective, have attempted to work out a definition appropriate for the profession of foreign language teaching. This interest in culture, as an important component in foreign language teaching syllabuses, stems from the close relationship between language and culture and is deeply rooted within the profession of foreign language teaching. Most of them recognise the need to integrate culture within the teaching of foreign languages. It was also shown throughout this chapter that different teaching approaches and methods have dealt with the issue of teaching culture according to the aims and objectives of each. Some of these were criticised for their neglect of the issue of teaching culture and others for their unsatisfactory handling of culture integration within foreign language teaching.

An increased interest in the integration of culture in teaching foreign languages was also surveyed. At the end two models for the teaching of culture were investigated. In the next chapter, discussion will focus on the communicative approach to foreign language teaching where the importance of intercultural communicative competence will be highlighted.

Chapter Two

Communicative Competence: A Precursor to Intercultural Competence

Introduction

This chapter neither deals with the communicative approach to foreign language teaching nor does it intend to give an account of its historical developments or its theoretical principles. It rather deals with it as a precursor to the socio-cultural approach which grants more importance to the social and cultural aspects of language use. Dealing with the communicative approach will be limited to highlighting its weaknesses and limitations which, at the same time, will serve as a background to the perspective of the approach adopted in the present study.

To take up from the previous chapter, it was mentioned that the teaching of culture in foreign language classrooms started to gain grounds towards the end of the seventies and won wider currency during the 1990's. Most of the teaching approaches then at use stressed the importance of teaching a foreign language for communication purposes. Since then all aspects of foreign language teaching have undergone several changes. The umbrella term used to cover the different practices in foreign language classrooms came to be known as the communicative approach to foreign language teaching (see Chapter One: Section 1.4 The Cultural Turn in Foreign Language Teaching). This approach gives priority to communicative competence and emphasises the teaching of different language functions/notions in different contexts and situations. In other words, the aspired competence includes what Widdowson

(1984) termed 'use', the speaker's ability to use linguistic rules for communication purposes and 'usage', the speaker's ability to manipulate linguistic rules. Meaning, within this approach, was seen to depend on the socio-cultural contexts in which speech acts occur and concentration was put on the pragmatic use of language. Accordingly, language was conceptualised as "a fixed system of formal structures and universal speech functions, a neutral conduit for the transmission of cultural facts"(Kramsch et al., 1996: 105) and consequently foreign language was synonymous to teaching "language *and* culture, or culture *in* language, but not language *as* culture" (Ibid). The result was a complete dissatisfaction with the whole process of teaching and a strong expression of the need to go beyond a mere listing of language structures, functions and notions in different social settings in foreign language teaching programs.

2.1 Communicative Competence and the Communicative Approach to Language Teaching

The key concept within the theory of communicative language teaching is known as communicative competence. When it was first introduced within the realms of foreign language teaching during the early seventies, it was used to mean the expression, interpretation, and negotiation of meaning. Since then, it won a wider currency worldwide and saw significant development in the works of many theorists such as Habermas (1970), Hymes (1971), Candlin (1978), Gumperz (1982), Savignon (1983), and Widdowson (1984), Its introduction was a direct expression of the general dissatisfaction with the traditional approaches which strived to develop the learners' ability to read the literary classics of another culture. With the introduction

of this concept, the aim shifted to stress the learners' ability to interact face to face with people of another culture. This change in objective resulted in many attempts which endeavoured to formulate a clear understanding of what communication is; what constitutes communicative competence, how it is to be taught and how this can be achieved by foreign language learners.

To start with, the notion of communicative competence first appeared as a reaction to Chomsky's pair of concepts known as the competence performance dichotomy and, since then, became the centre of interest of many scholars. For Chomsky, competence refers to the abstract knowledge a native speaker has about the linguistic system of her/his language which enables her/ him to produce and to understand an infinite number of well-formed sentences that s/he has never previously encountered in her/his environment. He (1965:3) wrote:

Linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitation, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance.

It is possible to see in this quotation that a clear distinction is made between language forms and language use and that the grammaticality of sentences is decided by the speaker's tacit knowledge or internalised grammar. In addition, the notion of competence as distinguished from performance and conceived by Chomsky presents one view of what it means to know a language. Chomsky

believed that knowledge of a language consists of a mastery of the abstract system of rules of that language and that the aim of any linguistic theory is to typify the abilities which enable native speakers to produce grammatically correct sentences.

Within the foreign language teaching literature, this new notion of competence generated different reactions ranging from rejection to acceptance. Of particular importance to the present study are those views which expressed discontent and suggested the expansion of the notion of competence to include the sociological and cultural aspects of language. Among those who suggested an expansion of the concept are Austin (1962), Searle (1969), Halliday (1978) and Hymes (1972). Their interest was oriented towards the social factors which may intervene in communicative interaction.

Thus, the notion of competence was criticised and enlarged to include not only the abstract system of rules but also the rules that account for the use of language in its social contexts. This context is the mould in which forms are associated with meanings which, in turn, are expressed, interpreted and negotiated in communication (Canale and Swain, 1980). Hymes (1971), in this respect, pointed out that Chomsky equated the rules of use with his notion of performance and consequently neglected the significance of the socio-cultural dimension of language (social context). No place was given to competency for language use. He (1971: 55) wrote:

The term 'competence' promises more than it in fact contains.
Restricted to the purely grammatical, it leaves other aspects of

speakers' tacit knowledge and ability in confusion, thrown together under a largely unexamined concept of 'performance'.

Seen from this perspective, Chomsky's notion of communicative competence was rejected because it only accounts for the ability to produce utterances that are judged to be grammatically correct and not "for the ability to produce or understand utterances which are not so much grammatical but, more important, appropriate to the context in which they are made" (Cited in Johnson, K. 1982: 13). Following this argument, speakers of a language are competent not only because they are knowledgeable about the grammatical rules of their language but because they are knowledgeable about the application of these rules in real life situations as well. Consequently, Chomsky's view about the language user (the ideal speaker/hearer) is described as an ideal and unreal one because it takes him far away from the context in which this very language is used, learnt and acquired by children in natural settings (Hymes, 1972). Thus, Chomsky's view of competence, according to Hymes, is inadequate to account for the relationship between what is said and what is really meant. He (cited in Duranti, 2001:56) stated that "the controlling image is of an abstract, isolated individual, almost an unmotivated cognitive mechanism, not, except incidentally, a person in a social world." Hymes concluded that Chomsky's view of competence is too idealised to account for language behaviour.

Instead, Hymes presents another view of competence which changes the focus from Chomsky's innate aspect of language to its social aspect. This view holds that linguistic theory should be made part of a more general theory which

incorporates culture and communication. His theory of communicative competence tries to define that which a speaker needs to know in order to be communicatively competent. Following this line of thought, a competent speaker, according to Hymes (1972: 281), is someone who acquires both knowledge and ability for language use in relation to:

- Ø Whether (and to what degree) something is formally possible.
- Ø Whether (and to what degree) something is feasible in virtue of the means of implementation available.
- Ø Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated.
- Ø Whether (and to what degree) something is in fact done, actually performed, and what its doing entails.

This change in direction, then, highlights the socio-linguistic aspect of language and the importance it should be given in any language teaching program. Continuing his argument, Hymes goes further and claims that it is possible for speakers to share formal linguistic features (grammar, lexis, phonology...etc.) but they are still unable to interpret accurately each other's messages. This, he argues, can be justified by the fact that children acquire knowledge about the sentences of their language that is not limited to their grammar but also includes their appropriateness which is related to: "when to speak, when not... what to talk about, with whom, when, where, in what manner" (Hymes, 1972: 277). These are regarded by Hymes as a repertoire of speech acts. According to him, knowledge of the socio-cultural rules governing the

performance of these speech acts is a necessary prerequisite for successful communication. This, in turn, means that to engage in communication one needs to have both grammatical competence and competence for use. The possession of one without the other will cause communication to fail. Hymes made this clear when he (1979: 19) wrote:

...there are rules of use without which the rules of grammar will be useless. Just as rules of syntax can control aspects of phonology, and just as rules of semantics perhaps control aspects of syntax, so rules of speech acts enter as a controlling factor for linguistic form as a whole

A speech act, as conceived by Hymes, is an utterance used to accomplish some sort of social action. He asserts that a speech act is constituted by a number of factors each of which can be associated with a particular language function. This idea reflects the view that language is mainly used to perform communication acts. An idea he borrowed from the Speech Act Theory developed by Austin, J.L. (1962) and Searl, J. (1969) (see Chapter Three: 3.3 Speech Act Theory). Hence, linguistic competence in the Chomskyan sense is inadequate to account for language in use. Hymes also suggests that linguistic competence is only part of what he called communicative competence and that language structure and its acquisition were not context-free. These, in essence, are the views which inspired the researcher in gathering the data for the present study and around which this data will be analysed and presented.

Another linguist who shares Hymes' point of view is Saville-Troike (1982). In her discussion of the notion of communicative competence, she makes reference to

several variables such as style, sex, social class and age. These variables and the like, according to Saville-Troike, can shape a person's verbal behaviour. She (1982: 22) wrote:

Communicative competence extends to both knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, whom one may speak to, how one may talk to persons of different statuses and roles, what appropriate nonverbal behaviours are in various contexts, what the routines for turn-taking are in conversation, how to ask for and give information, how to request, how to offer or decline assistance or cooperation, how to give commands, how to enforce discipline, and the like.

Viewed from this perspective, communication is a kind of social behaviour which involves certain interactional skills such as a speaker's ability to identify appropriate ways of speaking to people from the opposite sex, of a different age and of a different status and his ability to do turn taking in conversations. For her, communicative competence includes linguistic, interactional, and cultural knowledge. She (1983:132) asserted that "interpreting the meaning of linguistic behaviour means knowing the cultural meaning of the context within which it occurs". Communication in real life situations, then, never occurs out of context; it is never culture free.

Another similar line of argument says that there are rules of speaking which differentiate speech communities from each other (Wolfson, 1989). These rules are about "patterns and conventions of language behaviour" (ibid: 14). Wolfson argues that these rules are culture specific and constitute only one part of a speaker's communicative competence. Although the native speakers of a language, she claims,

are unaware of “the patterned nature of their own speech behaviour” (ibid: 37), they, nonetheless, can tell when a sociolinguistic rule is broken. In this sense, like the unconscious knowledge possessed by Chomsky’s ideal speaker, Wolfson’s rules of speaking are unconsciously held by native speakers.

Very much linked to this view is Halliday’s rejection of the distinction between linguistic competence and performance or what he calls “an idealized knowledge of a language and its actualised use” (Halliday; 1970:145). Instead, he insists on the study of language in connection with the contexts where it is used which he considers a valid theoretical aim to be pursued. This socio-semiotic view of language gave birth to a growing importance of the social context of language in the field of foreign language teaching and learning "The social structure is not just an ornamental background to linguistic interaction...It is an essential element in the evolution of semantic systems and semantic processes" (Halliday, 1979: 114). For him, each society and culture has its own ways of using its linguistic system and its own way of interpreting linguistic options which can be used to express socially different agreed and accepted meanings. In fact, Halliday believes that the linguistic system defines what the speaker can do whereas the semantic network specifies what the speaker can mean. What the speaker can do and mean, he argues, is conditioned by his socio-cultural context. To put it differently, what the speaker knows (the grammar rules) is different from what he can mean (real communication). What he knows is only a vehicle whereby what he means is carried. A competent speaker, therefore, is he who knows the grammar rules and the appropriate ways in which these could be used, i.e., a knowledge of what to say, to whom, when, where,

concerning what, and how to say it are the criteria that account for a speaker's competence.

Following the same line of thought, Widdowson (1990: 102) asserted that

understanding what people mean by what they say is not the same as understanding the linguistic expressions they use in saying it...Every linguistic expression contains the potential for a multiplicity of meanings and which one is realised on a particular occasion is determined by non-linguistic factors of context.

Widdowson (1989:135) equated communicative competence with using language for communicative purposes.

...communicative competence is not a matter of knowing rules for the composition of sentences and being able to employ such rules to assemble expressions from scratch ... Communicative competence ... is essentially a matter of adaptation, and rules are not generative but regulative and subservient.

It is possible to see, then, that Widdowson attaches some importance to rules of use, but delves deeper in his exploration of speakers' innate knowledge of grammar and their unlimited creative capacity. Contrary to Chomsky's model which examines sentences in isolation and does not give a consideration for appropriate language use in context, Widdowson's model grants a high importance to the context in which sentences are uttered and the fact that speakers say one thing and mean another.

In addition, the notion of communicative competence which became the basis in the development of foreign language teaching syllabi was taken by Canale and Swain (1980) in America and Van Ek (1986) in Europe. They applied it to foreign

language learning, turned it into a basic concept in the development of communicative language teaching and enlarged it to include other components.

Canale and Swain (1980:20), for example, defined communicative competence as

...a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse.

Communicative competence, according to them, can be classified into grammatical competence and sociolinguistic competence. This latter was later on (Canale, 1983) refined to include sociolinguistic competence, discourse competence, and strategic competence. They believed that strategic competence; the ability to compensate for problems or deficits in communication was an important component of communicative competence. Discourse competence refers to the ability to produce and interpret language beyond the sentence level. Sociolinguistic competence is related to socio-cultural conventions which govern language use in social contexts.

Another model of communicative competence that bears many similarities to Canale and Swain's model is the one developed by Bachman (1990). His model contains two components: organizational and pragmatic competence. The former is composed of grammatical and textual competence and implies the control of the formal structure of language which enables a speaker/listener to produce or identify grammatically correct sentences (the way utterances, sentences and texts are organised). The latter is composed of illocutionary and socio-linguistic competence (the way utterances, sentences and texts are related to features of the language use

setting). Pragmatic competence, according to him, refers to “the knowledge of the pragmatic conventions for performing acceptable language functions...and the knowledge of the sociolinguistic conventions for performing acceptable language functions appropriately in a given context” (ibid:90).

Furthermore, on the basis of the European Council proposals, Van Ek (1975), Wilkins (1976) and Alexander (1977) concentrated heavily on the learners’ needs and established different inventories of language functions (such as frequency, duration and quantity) and notions (such as offering, inviting, accepting and declining) which led to the development of different national foreign language curricula. Educational authorities worldwide moved from traditional practices and adopted the notional and functional approaches. Proponents of these approaches were inspired by systemic or functional linguistics which views language as ‘meaning potential’ (Firth, 1937) and sees the ‘context of situation’ (Halliday, 1978) as fundamental to understanding language systems and how they work. Consequently, language syllabi were based on notional and functional concepts of language use. To Van Ek, for example, foreign language teaching should not concern itself only with training in communication skills but should also concentrate on the learner’s personal and social development. According to him language teaching and learning objectives must be geared towards the learners' needs.

Following the same line of thought, Celce- Murcia (1995) coined the term interactional competence, which is the ability to comprehend and produce all significant speech acts and speech act sets, and affirmed that it should be included under the umbrella term of communicative competence. Interactional competence

usually reflects a speaker's knowledge of language rules and interaction principles which come into play in meaning negotiation in real life contexts within a particular social setting within a particular culture.

On the basis of the above views expressed by different scholar with regard to the notion of communicative competence which resulted in a multiplicity of terms, sometimes to refer to the same concept, the following summary gives some of the results of this long refinement process. These results are in the form of components which are said to make up the concept of communicative competence and are meant to contribute to a better understanding of the term. This will also determine "what a speaker needs to know to be able to communicate effectively in culturally significant settings" (Rivers, 1981: 84).

2.1.1 Grammatical Competence

By grammatical competence is meant a mastery of the features and rules of the target language system necessary for the speaker/learner to be accurate in using the language. This kind of competence can be equated with Chomsky's linguistic competence. For instance , a learner needs to master the use of 'shall' and 'will', the rules underlying sentence construction with modal auxiliaries, and to know that 'shall' and 'will' can be used to express futurity, otherwise s/he cannot handle their use. Thus, it is an integral part of communicative competence without which "it is impossible to conceive of a person being communicatively competent without being linguistically competent" Fearch et al (cited in Hedge, 2000:47).

2.1.2 Sociolinguistic Competence (Pragmatic Competence)

The second component termed sociolinguistic competence refers to the knowledge of the social rules according to which the meaning and form of a sentence can be judged as appropriate, acceptable or otherwise. Take the following:

- a. Marry, will you open the window?*
- b. Marry, would you like to open the window?*
- c. Marry, would you mind opening the window?*
- d. Marry, would you do me a favour and open the window?*
- e. Marry, open the window, would you?'*
- f. Marry, open the window!*

The meaning of each of the above sentences is not the sum total of the meanings of its constituents. In order for a learner to be able to interpret the above sentences as expressing requests or orders, whether the addresser is being polite or not, whether there is some kind of familiarity between the addressee and her/his interlocutor and whether the speaker has some kind of authority over the listener, s/he must know the pragmatic force of the words in each sentence and cannot just take them (words) at their face value. What enables her/him to interpret sentence 'c', for example, as a request and sentence 'f' as an order is her/his pragmatic knowledge about the English language. This pragmatic dimension is not the same in all languages; hence the difference in the realisation of different speech acts. Bardovi-Harlig et al. (1991) emphasise the importance of this competence and point out the serious consequences of lacking this

competence, such as running the risk of appearing uncooperative, arrogant or offensive, among others (see Chapter Six: Situation 10).

Pragmatic knowledge includes the ability to use and respond to language appropriately, given the setting, the topic, and the relationships among the people communicating. This type of competence, Swain (1984: 188) wrote:

...addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts, depending on contextual factors such as topic, status of participants, and purposes of the interactions. Appropriateness of utterances refers to both appropriateness of meaning and appropriateness of form.

Matters like when and how to express a specific attitude (courtesy, authority, friendliness, respect ...etc.), what attitude another person is expressing, which words and phrases fit which setting and which topic are factors which decide whether a speech act is appropriate or not. Speech acts are believed to be the kind of language areas where appropriateness manifests itself most often and which foreign language learners find most difficult to learn. Among these, Cohen (2003) notes the speech acts of apologies, complaints, compliments, refusals, requests, and greetings. In brief, this suggests that certain pragmatic situations require the interlocutors to perform certain speech acts. Sociolinguistic competence is the kind of competence related to the appropriate performance and use of speech acts, hence the inclusion and investigation of the learners' performance of speech acts in the present study (see Chapter Six).

2.1.3. Strategic Competence

The other component of communicative competence is referred to as strategic competence which denotes the learner's ability to employ strategies of language use in an attempt to avoid communication breakdowns and, thus, to reach communicative goals. This usually includes both verbal and non verbal strategies such as how to paraphrase, how to simplify, how to address strangers when unsure of their social status, appeal for assistance ...etc. In Canale's terms (1980: 30), this can be summarised as follows:

...the verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to insufficient competence.

A similar view was expressed by Tarone and Yule (1989:103) who believed that strategic competence refers to an individual's " ability to select an effective means of performing a communicative act" the success of which is measured "not by degree of correctness ... but rather by degree of success, or effectiveness."

Essentially, strategic competence refers to the ability to cope with unexpected communication problems be they linguistic, communicative or cultural. Among the strategies learners most often resort to are avoidance strategies (topic avoidance, message abandonment, meaning replacement) and achievement strategies (generalization, paraphrase, opening and closing a conversation, keeping a conversation going), circumlocution, literal translation, lexical approximation, mime, and transfer of the native language and culture norms of communication (see Chapter Three).

2.1.4. Discourse Competence

This type of competence refers to the knowledge of the rules of cohesion and coherence across sentences and utterances. Following Swain (1984: 188), discourse competence refers to the ability to

combine grammatical forms and meanings to achieve a unified spoken or written text in different genres... Unity of a text is achieved through cohesion in form and coherence in meaning.

It, therefore, refers to the ability to arrange sentences and utterances into cohesive structures. As far as spoken discourse is concerned, discourse competence involves knowledge of the unwritten rules of interaction or meaning negotiation such as those governing conversation initiation, maintenance and closure; the phatic function of language.

Each of the above components affects and is affected by the other components and when taken together they make up communicative competence. Accordingly, communication (actual communication) can be defined as a form of social interaction that takes place between at least two individuals and always has a purpose (to exchange or evaluate information, to negotiate meaning...etc.). Language, accordingly, "...is more than a means of communication about reality: it is a tool for constructing reality" (Spradley, 1979: 17). In addition, communication is also a kind of behaviour that cannot be predicted in the sense that the message a speaker is likely to communicate as well as its form involve creativity and, therefore, is difficult to predict. The appropriateness or interpretation of any message depends largely on its socio-cultural context and its success depends on the results the speaker/hearer

obtains. In brief, communication is not just an event, something that happens; it is functional, purposeful, and meant to bring about some results and some changes to the hearers' and speakers' environment. Essentially, communication is seen as an interpreting process of meaning encoding and decoding. Thus, foreign language learners need both knowledge of the system of rules, the type of communication act and, perhaps most important, some socio-cultural skills which enable them to combine the other two.

Following the above arguments, the communicative approach to foreign language teaching and learning was initiated. Proponents of this approach claim that contrary to traditional theories on language teaching, their approach takes into account the learners' needs and interests. Teaching foreign languages accordingly should concentrate on forms, functions, notions, contexts...etc. Seen from this angle, the advocates of this approach were influenced by the process of natural language acquisition. Much of the research in second language acquisition has proved that though people who learn a foreign language in informal situations are not so much accurate in the formal realisation of the languages as those who learn the same language in formal situations, still they are more successful. Hughes (1985) asserted that those who learn a language in informal situations acquire the ability to perform many of the communicative tasks adequately, either in oral or written form; whereas second language learners have very limited abilities. The same view is held by Tarone (1984) who observed that 'street learners' (foreign language learners in informal settings) often excel in strategic competence before they have developed native-like control of grammar (linguistic competence). As a result many foreign language

teachers and syllabus designers in the 1970's and the 1980's claimed that their aim in teaching a foreign language or in writing teaching materials is communication. But unfortunately many of their attempts remain more of an exchange of opinion than of fact. Consequently, later research showed that achievement among foreign language learners was not motivated by the teaching methods (there was no difference in learners' achievement though taught by different methods). This is because it was believed that language use in the classroom is not drill-oriented only or limited to learning bits of contextualised language. According to Dubin (1989, cited in in Byram and Nichols (2001:26), the aspired:

...communicative competence has come to be interpreted somewhat narrowly and prescriptively, as appropriate language use rather than competence in the social and cultural practices of a community of which language is a large part...

Foreign language learners have yet another problem to cope with. They have to learn the culture of the foreign language.

2.2 The Flaws of the Communicative Approach

During the 1990s, the basic assumptions underlying communicative competence explained above came under attack. Widdowson, for example, claims that communicative competence as conceptualised by Hymes is an abstraction of social behaviour. He believes that the aims and objectives as voiced by the proponents of the communicative approach were oversimplified and expressed the need for the development of the learners' communication strategies.

Essentially, the tenets of the Communicative approach were called into question by many scholars. Some of them even claimed that English language teachers and theorists alike have distorted the very concept of communicative competence itself in the sense that there has been too much concentration on knowledge of how to do things with language. Loveday (1981: 61) wrote:

...Unfortunately, many theorists and teachers have come to equate the concept of communicative competence with spontaneous self-expression, probably because they have taken the term absolutely literally as the ability to communicate. This interpretation is not only trite but also shows a grave lack of understanding of what is involved.

As a result, this conception of 'communicative competence' has over shadowed its cultural aspects and many of the communicative classroom practices like 'information gap' and 'role plays' activities meant to develop the learners' communicative competence. It underlies the assumption that language teaching is concerned with doing things (knowledge acquisition) rather than using language to communicate (use).

Byram evokes another related problem. He notes that there is a lack of teaching culture within the communicative approach which results in a lack of awareness-raising. He (1997: 3) even went further and said that the learners' cultural performative ability is neglected as specified in what follows.

The problem with the notion of communicative competence is that it is based on a description of how native speakers speak to each other. It does not take into account what is required for

successful communication between people of different cultural origins.

Furthermore, a close examination of the tenets of communicative language teaching reveals that the relationship between language and culture is granted very little importance if at all. The result, according to Crozet and Liddicoat (1999: 3), is a disregard of

...both the links between language and culture and the necessity to understand communication between non-native speakers...and native speakers as intercultural communication rather than communication in the target language.

The use of the so called authentic texts and contextualised dialogues to teach communication has put culture on the margin. Culture is treated as a fifth skill to be added to the traditional four skills.

In addition, the communicative approach provides the learners with some kind of experience of language use through the so called communicative activities in the form of skills practice, role-plays and simulation. Nonetheless, language use remains restricted and the main focus continues to be on the language itself and on the learners' fluency and accuracy in language use. The limited access to the foreign language culture granted to the learners was in the form of recipe like recommendations on when to put the different linguistic rules into operation instead of making them aware of the nature of cultural behaviour and how to behave acceptably in the foreign language culture.

More importantly, the use of language for communicative purposes requires the participants to be able to mediate between two cultures, their culture and the

target language culture. With regard to the teaching of culture, the communicative approach limits it to “facts over meanings and has not enabled learners to understand foreign attitudes, values, and mindsets” (Kramsch, 1996: 23). A more effective culture oriented approach would provide the learners with a ‘key’ to mediate and interpret target culture phenomena. This will in turn enable the learners to learn both about the target culture and cultural behaviour and their own culture and behaviour. A more effective approach then would be the one which favours comparison between cultures and cultural experiences; the one that would make of the foreign language classroom an area of cultural contact where “understanding a foreign culture requires putting that culture in relation with one’s own” (ibid: 206).

Finally, critics also pointed out that lists and inventories of functions and notions emphasised by the communicative approach do not necessarily reflect the reality of language learning in relation to culture any more than do inventories of rules of grammar and syntax and lists of lexical items (Nunan, 1988) which have characterised the foreign language courses for many decades without ensuring the learners’ culture functionality.

All in all, the interpretation of communicative competence within communicative language teaching is narrow and tends to be prescriptive. Emphasis is on the appropriate use of language rather than competence in different cultural practices of the target language society.

At the end, it is worth mentioning that classrooms are no longer regarded as learning settings but as social contexts, as can be understood from Gumperz (cited in

Jeans Lindsay, 1990: 107) “Indeed ... the classroom is a small society with its own values, its own rules and above all its own language”. This new look at old things enables foreign language teachers to “reconstruct the context of the foreign, take the others’ perspective and see things through their eyes” (Bredella, 2003: 39) and has stimulated the need to reconsider the place of culture within foreign language teaching which will help to enhance the learners’ intercultural communicative competence.

2.3 Intercultural Communicative Competence

Albeit indirectly sometimes, the previous parts of this chapter have pointed out that many scholars expressed the need to expand the notion of communicative competence to include intercultural communicative competence. This attempt resulted in the emergence of many definitions for intercultural communicative competence many of which reflect the changing definitions of culture and the difficulties these changes imply. This growing interest in the development of the learners’ communicative competence has prompted the need to make of culture an active force in foreign language teaching. This is partly due to people’s conviction of the important role of culture in intercultural communication and partly due to the advances made in different fields of study such as sociolinguistics, ethnography and anthropology.

Intercultural communicative competence in foreign language teaching is, in the first place, an extension of the concept of communicative competence and builds on it. This, as stated before, refers to the appropriate ways a native speaker, and, for that matter, a foreign language learner behaves linguistically, socio-linguistically and

pragmatically. Whereas communicative competence includes only knowledge and skills, intercultural communicative competence also includes the learners' personal identity, social abilities and attitudes, such as risk-taking, tolerance and respect for cultural and individual differences. Hence, the different components of intercultural communicative competence are of a cognitive (knowledge), pragmatic (performance of speech acts), and an attitudinal (open mindedness and tolerance) nature. Intercultural communicative competence also involves a language user's ability to cope with one's own cultural background in the process of interaction with foreign cultures and requires knowledge about one's country and culture and those of the others', skills, attitudes and critical cultural awareness...etc. Following Fantini (2006:12), intercultural communicative competence can be defined as "a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself". This complex of abilities, according to Fantini (2000), includes: awareness, attitudes, skills, knowledge and language proficiency. Seen from this perspective, intercultural communicative competence is a necessary prerequisite for foreign language learners to function in an acceptable manner with speakers with a different linguistic and cultural background. It covers a speakers' ability to develop and maintain relationships, to communicate effectively and appropriately and to achieve compliance and collaboration with others.

Furthermore, the exclusive focus on the native speakers' culture and, thereby their norms of communication, has been removed. Focus, instead, is put on both the learners' native and target cultures with the aim to highlight the differences which in

Zarate's (cited in Crozet and Liddicoat, 1997:3) terms provides the learners with means of "knowing how to relate to otherness".

Merinet Meyer holds that intercultural competence includes "the speaker's ability to behave adequately and in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures" (cited in Byram, 1991:137). In terms of foreign language teaching and learning, this can mean to perceive the difference and to be able to cope with it. More importantly, teaching a foreign culture should not only concentrate on the cultural differences between the culture of the native language and that of the target language on a cognitive level but should also allow the learners to learn to act acceptably in different cross-cultural situations.

Seen from this perspective, intercultural communicative competence can be described as a process whereby the learners develop the capacity to adapt themselves and to alter their perspective with the aim to understand and accommodate the differences between their own and the foreign culture, i.e., to develop certain sensitivity to cultural differences and open-mindedness. Intercultural communicative competence, therefore, involves context appropriate interaction, where context is believed to be culturally influenced. It also refers to the process whereby the learners develop empathy towards the foreign language culture which will help them build a conception of their interlocutors as culturally built beings and to look beyond stereotype and prejudice. In short, the totality of these strategies can be referred to as the 'grammar of culture'.

According to Byram and Fleming (1998: 9), someone who has intercultural communicative competence “has knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly”. For him, intercultural communicative competence can be seen as an extension of communicative competence. In addition to linguistic, socio-linguistic and discourse competence, intercultural communicative competence necessitates some skills, knowledge and attitudes. Building on Byram’s work (1997), intercultural competence, in this thesis, is understood to involve the following skills:

- Ø Savoirs : knowledge of self and others, of interaction, of social groups and their products and practices ;
- Ø Savoir être: intercultural attitudes such as openness, willingness to relativise one’s own values, beliefs and behaviours and value those of others;
- Ø Savoir comprendre: skills of interpreting and relating such as the ability to interpret an event from another culture and relate it to events from one’s own;
- Ø Savoir apprendre/faire: skills of discovery and/or interaction such as the ability to acquire new knowledge of cultures and cultural practices and also use it in interaction;
- Ø Savoir s’engager: critical cultural awareness which implies the ability to critically evaluate perspectives, practices and products both in one’s own and other cultures.

This model of intercultural communicative competence goes beyond common models and includes five dimensions of intercultural competence: attitudes

(motivation), intercultural knowledge, skills, ability to reflect, and constructive interaction. These dimensions interact among each other and sometimes are not easy to distinguish. Following Byram's dimensions, intercultural competence can be defined as the ability to interact effectively and appropriately in intercultural situations, based on specific attitudes, intercultural knowledge, skills and personal reflection. In other words, it refers to the body of knowledge, analysis, interpretation, and cognitive skills, which enable foreign language learners to interact effectively with people from the foreign culture and to negotiate between this culture and their own. Intercultural communicative competence consists of developing the learners'

...abilities to understand different modes of thinking and living, as they are embodied in the language to be learnt, and to reconcile or mediate between different modes present in any specific interaction" (Byram and Fleming, 1998:12).

Byram believes that intercultural communicative competence is far from being a replication or an assimilation of the learners' norms and conventions into the target language. It is rather an attempt on the part of the learners to become 'intercultural speakers'. An intercultural speaker, according to Byram (2001:5) is someone who has

a willingness to relativise one's own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has a different set of values, beliefs and behaviours.

An intercultural speaker, therefore, is someone who is able to interact using a foreign language with interlocutors with a different language and culture. He is able

to combine his linguistic and cultural knowledge about the foreign language to reach both sociolinguistic and discourse competence. He is able to operate both his linguistic competence and his socio-cultural awareness with regard to the relationship between language and the contexts where it is used. His communication outcomes can be seen as satisfactory both to himself and the others.

On the basis of the aforementioned points of view, intercultural communicative competence, as succinctly summarised by Wiseman (2001: 10), can be seen as a

speakers' state of mind, interaction involvement, appropriate self-disclosure, behavioural flexibility, interaction management, identity maintenance, uncertainty reduction strategies, appropriate display of respect and immediacy skills and ability to establish relationships.

The essence of intercultural communicative competence, therefore, calls upon a speaker's personality strength, communication skills, psychological adaptation and cultural awareness. Hence, it does not involve behaviour, beliefs and values of a group of people only, it also involves self-perception.

Conclusion

To conclude, throughout this chapter it has been demonstrated that cross-cultural communication necessitates the learning of culture and that culture though always present has always occupied an isolated position. Culture has never been taught as an inherent part of language. Furthermore, prior to the 1990's, the teaching of culture and its role in communication were always ignored. The communicative approach adopted the technique of teaching forms within functions of language use

and no room was left for the teaching of culture. At present, it is believed that the separation of language from its culture is inadequate. All the scholars referred to in this chapter supported the idea of culture integration in foreign language teaching and the adaptation of an approach which highlights an intercultural perspective, takes intercultural communicative competence as its ultimate aim and gives the cultural component its right place within the teaching of a foreign language program. The next chapter, therefore, will be devoted to the exploration of the relationship between language and culture, the utility of culture-integrated language teaching, the reasons for the integration of culture in teaching foreign languages and the necessity of teaching culture within the Departments of English at the UMC and the ENS.

Chapter Three

The Importance of Teaching Culture

Introduction

Now that a precise meaning of the term ‘culture’ is established, an awareness of the limitations and flaws of some approaches to the teaching of culture is developed, and a clear image of past teaching practices is drawn, a good starting point for this chapter is to highlight the necessity and utility of integrating culture in foreign language teaching and, for that matter, within the English course offered by the Departments of English at the UMC and the ENS. The driving vision for this chapter is that language and culture are closely related and that teaching culture at the Departments of English is of crucial importance. As will be attested, there are many reasons which inspired the researcher to hold such a view.

3.1 Interconnectedness between Language and Culture

To start with, language and culture are closely linked in relation to foreign language teaching. Many people involved in foreign language teaching have the firm belief that you cannot have one without the other. Brown, D.H. (1994:165) wrote

a language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.

On the one hand, language is a human social institution; it both influences and is influenced by the society in which it is used; and it is not an “autonomous

construct” which exists in a vacuum (Fairclough, 1989: 6). On the other hand, culture is realised within human societies and manifests itself in a number of different ways. Language is just one instrument among others through which culture manifests itself. This close relationship is trenchantly described by Thomson, G. (2007:1).

Language is not separate from the way of life (culture) that it supports and that it depends on, nor is it separable from the concrete activities of the people, nor from their specific interpersonal relationships. To learn a language is to be nurtured or apprenticed into the life-world of individual host people and groups.

Bearing in mind, as stated in Chapter One, that culture is the sum total of behaviours, practices, values, beliefs, customs and perceptions by which members of one society or group distinguish themselves from members of other societies or groups, one, then, is talking about a system of culture. This system is affected, organised and made possible by language. It is through language that the composites of this system are learned and transmitted from one generation to another. In addition, since this research is concerned with the integration of culture as an important component within the English course, it is therefore necessary to aim towards an understanding of how the two relate to each other.

As was mentioned previously, many disciplines contributed to the knowledge base about culture. It is, therefore, no surprise that points of view about the relationship between language and culture can be found in the literature of many disciplines such as anthropology, sociolinguistics, ethnography and linguistics.

In anthropology, for example, the correlation between language and culture was long ago established by linguists who worked in the field of anthropology. The works of prominent linguists and philosophers such as Boas (1911), Sapir (1958), and Whorf (1956) contributed to the establishment of this correlation. Franz Boas, an anthropologist by training, believes that language is analogous to culture and insists on the interdependence between language, thought and culture. As early as 1921, Sapir noticed that language cannot break away from culture. He believed that language shapes individuals' view of the world and thereby their reality. He wrote: "The fact of the matter is that the 'real' world is to a large extent unconsciously built upon the language habits of the group" (cited in Damen, 1987:127). He later developed this idea with his student, Lee Whorf, and became known as the theory of linguistic relativity. This theory holds that each language embodies a world view and that the way one sees the world is decided by her/ his language. Put differently, to speak a given language means to embrace a given vision of reality because languages are not only different in their grammars but in worldviews as well. This theory still has its supporters long after it was first developed. Its founder is still quoted as an authority in the introductory essays to a recent series of 'cultural lesson plans' for ELT teachers (Fantini, 1997). Byram (1997), for example, pointed out that some recent moderate theories have provided evidence that some areas of language appear to reflect a culture. Very briefly, the theory, as seen by Kramcsh (2000: 14), prompts the following insights about language and culture:

- Ø As a code, language is conceived as a reflection of the cultural preoccupations and constrains of the way people think.
- Ø Context is highly important in complementing the meanings encoded in the language.

The first insight relates to culture as semantically encoded in the language itself; the second concerns culture as expressed through the actual use of the language. Accordingly, what is found in one language may be different from that found in another because of the cultural differences between the two.

Following the same line of thought, what people perceive as normal and natural is shaped by their language (Fairclough, 1989). Their ways of thinking and conception of the world is shaped by the hidden ideologies of their culture which is embodied in their language. In relation to language teaching, Fairclough claims that the learners must be made aware of the way language restricts their way of thinking by teaching them critical language awareness. This can be done through comparison between the learners' culture features and those of the native speakers (for further development, see Chapter Seven.).

In ethnography, Language and culture are said to be closely related. On the one hand, language is seen as being part and parcel of culture; on the other hand, language is seen as the medium through which culture is expressed. This interconnectedness between language and culture is best depicted by Agar (1994: 28) who wrote that: "Culture is in language and language is loaded with culture". Put differently, language is a product of culture and by the same token has a cultural nature. This view is parallel to that expressed by Galisson (1991: 119) who believes

that language and culture are naturally bound up and that “they are the reciprocal and compulsory reflection of each other (Translated by the author of this thesis). Galisson’s point of departure was semantics. He was more oriented towards the study of culture in relation to lexicography. He believes that culture is contained in the vocabulary of a language.

Another point of view, this time from sociolinguistics literature, holds that "language is one among a number of systems of meaning that, taken all together, constitute human culture" (Halliday and Hasan,1985: 4) . Their view of language as social practice is a clear indication of the link between language and culture. For them, language use is essentially cultural. It is a mode of social action. They view culture as the total set of meanings available to a community which they refer to as the semiotic system or the system of meaning.

Goodenough (1957) also developed a similar view. He argued that language is an aspect of culture and believed the relation of language to culture is that of part to whole. Hence language for him is an integral part of culture reality which shapes and helps to interpret culture.

For Michael Byram (1989:42), who is a very active member of the European Council, “language pre-eminently embodies the values and meanings of a culture, refers to cultural artefacts and signals people’s cultural identity”. This view about culture and the teaching of culture is shaped on the basis of findings from anthropology, sociology and social psychology and is in line with the European

Council's guidelines which stress the importance of language and culture in terms of identity.

Language, according to the different opinions voiced by the aforementioned scholars, is not an organic element of culture; it is a carrier of culture. To understand a language is to be aware of its culture. Linguistic contact, as a form of communication, presupposes common cultural norms and codes. Following Samovar, et al (1982: 32), language, as a means of communication, is influenced and shaped by culture.

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication.

Viewed from such a cultural perspective, language is the symbolic representation of a people. It encompasses their historical and cultural backgrounds, their view of life and their ways of living and thinking. Language is inseparable from culture; it is a medium for expressing culture. It expresses and embodies the values, beliefs and meanings which members of a given society share among each other. In short, it is a replication of culture. Thus, awareness and understanding of culture presuppose an understanding of its language.

More importantly, because of the close relatedness of language and culture, language can be used to express more than what is explicitly said, i.e., it may convey

implicit dimensions which for an insider remain unsaid (implied) but understood and for an outsider unsaid and thereby unintelligible. Languages can also relate different ideas in ways that are either different or inexistent in other cultures. These are possible scenarios in real life communication and may be encountered when two interlocutors from different cultural backgrounds come to communicate with each other. It is therefore fair to believe, as stated by Kluckhohn (1957: 125), that:

...each language is also a special way of looking at the world and interpreting experience. Concealed in the structure of each different language is a whole set of unconscious assumptions about the world and life in it.... Each language is an instrument which guides people in observing, in reacting, in expressing themselves in a special way.

Language, therefore, can be seen as deeply rooted in its culture and would remain unintelligible without recourse to its culture. Hence, the relationship between language and culture can be seen as a complex one for the mere reason that language is both part of culture and a representation of culture, i.e., both substance and medium.

To better serve the purpose of the present research, the relationship between language and culture is seen as an inseparable phenomenon. To describe this model of relationship between the two, the use of the concept 'languaculture', coined by Michael Agar, is adopted. The term is used to describe the single universe of language and culture. Originally, it is used to mean "using a language involves all manner of background knowledge and local information in addition to grammar and vocabulary" (Agar, 2006:2). Agar's main interest is in the variability of languaculture in discourse

and his focus is on the semantic, cultural and pragmatic variability of linguistic practice (cited in Risagar, 2005). According to her, languaculture exhibits three dimensions; two are of particular interest to the present study.

Ø the semantic and pragmatic potential (culture as understood in anthropology)

Ø the identity potential (culture as understood in sociolinguistics)

In terms of language teaching pedagogy, teaching a foreign language means teaching the learners to see the world through the native speakers' eyes, to be aware of the different ways language reflects their ideas, customs and behaviour. The teaching of English or any other foreign language will, therefore, inevitably entail the teaching of its culture. But before dealing with this matter, an investigation of the utility of culture to foreign language teaching is necessary.

3.2 The Necessity of Integrating Culture in foreign language teaching

For the sake of efficiency in handling the matter at hand, a recall of the main points dealt with so far is necessary. Language and culture belong together as asserted by Buttjes (1990: 55, cited in Lessard-Clouston, 1997: 2) "language and culture are from the start inseparably connected". He believes that it is hard to find any two things which are so tightly connected. A society's language is seen as a reflector of that society's cultural reality. It both shapes that reality and is shaped by the socio-cultural actions, beliefs and values prevalent in that society.

In foreign language teaching, culture has been the centre of academic discussions for nearly half a century now. Most people involved in this profession have come to understand that in engaging in language, language learners need more

than mere factual knowledge about the language and its culture. The socio-cultural phenomena they face in handling the foreign language most often surpass their pure linguistic abilities. In natural language learning settings, as asserted by Hymes (1972: 279),

...from a finite experience of speech acts and their interdependence with socio-cultural features, they (children) develop a general theory of speaking appropriate in their community, which they employ, like other forms of tacit cultural knowledge in conducting and interpreting social life.

Very much linked to this point of view is that voiced by Buttjes, D. (1990) who asserts that native speakers, in addition to language, also acquire the paralinguistic patterns of their culture. It is therefore justifiable to believe that foreign language learners in foreign language classes can also learn language and culture in very similar manners. Separation of language and culture in teaching a foreign language has always carried the implication that a foreign language can be treated as if it were self-contained and independent of its socio-cultural phenomena. Put differently, the teaching of a foreign language without its culture, as previously mentioned, was one of the major flaws of many foreign language teaching methods and approaches.

For some people, learning a foreign language is summed up to remembering a workable stock of vocabulary with the ability to put it together in a way acceptable syntactically and to pronounce the resulting utterances or sentences well. For them, the guiding concepts for the overall aims of foreign language teaching are the often mentioned skills of speaking, listening, writing and reading. For a person with such a

conception of foreign language learning, everything else outside the realms of vocabulary, grammar and pronunciation is not language and, thereby, supplementary or secondary. Learning a foreign language, accordingly, is merely a process of sequential acquisition of language units, a belief that should be rejected if only on the basis that no such claim should be expected of any approach or perspective half a century after the grammar translation method was initiated.

For others, learning lists of vocabulary items, putting them together appropriately and pronouncing them accurately without being conscious of their social dimension are just not enough. For these people, what matters most are the results brought about by the generated sentences or utterances. For Example, Luke, 1995: 35) believes that:

Learning to engage with texts and discourses...entails far more than language development or skill acquisition per se. It involves the development and articulation of common sense, of hegemonic 'truths' about social life, political values, and cultural practices.

Language teaching, in this sense, means inevitably 'language and culture' teaching as asserted by Byram (1999:168) who wrote that, "The aims of language teaching are to develop both linguistic and cultural competence" which can be called intercultural communicative competence. A similar argument is echoed by Claire Kramsch who argues against those who claim that foreign language teaching should content itself with providing the learners with workable stocks of vocabulary items and grammar rules. If language is viewed as social practice, she said, culture is the nucleus of language teaching. She (1993:8) wrote, "Culture awareness must be viewed both as

enabling language proficiency and as being the outcome of reflection on language proficiency”.

As aforementioned, language is closely related to culture. It represents one element of the complex system that makes up the culture of a community. Language, in this sense, does not only include mechanisms of grammar, vocabulary, morphology, phonology...etc, but it also includes other mechanisms which are said to be necessary in inter-personal communication. These mechanisms include, among other things, linguistic and non-linguistic elements that may differ from one person to another. These non-linguistic elements may be referred to as the mechanisms of discourse which in turn are culturally bound. In fact, one can hardly imagine communication taking place without language and culture or between un-socialized and un-aculturated people. In addition, culture shapes and influences a person's view of the world, i.e., one's reactions to different life situations in which intercultural communication (verbal or silent) is necessary are conditioned by one's culture. When a person speaks, when s/he chooses to be silent and how close to strangers s/he stands show whether s/he is aware of the culture of others ,whether others' culture differs from her/his own, and most important of all if s/he is able to interpret the world around her/ him correctly.

Viewed from such a perspective, Language and culture should be learned and taught in an integral manner because language is a means of communication by which the cultural identity of members of a particular community is marked just like other cultural markers such as dress, housing, or social institutions. Of course, culture is not a fifth skill to be added to the other four skills (Kramsch, 1993) that teachers can

just choose to add on or take away as they see appropriate, but it can always be a challenge to foreign language learners and the foreign language teachers themselves. But if culture is seen as social practice through the language medium, the teaching of culture becomes the nucleus of foreign language teaching. Teaching culture, accordingly, should enrich and raise the learners' knowledge of the foreign language and culture which will enable them to imagine the 'other's' way of viewing the world (Byram, 1997). However, the assumption is that it should be incorporated in teaching the language and not separated from it. Linguistically speaking, separating culture from language will result in what Byram (1991) called an 'epiphenomenon' of the mother language; the process whereby the foreign language is attributed the cultural understanding of the learners' first language. Concealed in this last sentence is the idea expressed by Edward Glissant as follows: "Je te parle dans ta langue et c'est dans mon langage que je te comprends" (Glissant 1981:14). This idea is a clear indication that the expression of meaning involves some non-linguistic elements that are culture specific. Following these arguments, the integration of culture with language within a foreign language course is motivated by a multiplicity of interconnected reasons.

As a preliminary reason, one may invoke the foreign language context of teaching/learning English in Algeria. This context offers the learners very little opportunities to get involved in real life communication situations. It is, therefore, considered necessary to help the learners' develop their intercultural communicative competence inside the classroom context by teaching them language as culture. With regard to the cultural reality which characterises the world today where cultural

encounters are abundant, the integration of culture within the English language course will help meet the pressing need to take account of the cultural elements (factors) of communication which are always omnipresent and necessary in any act of communication with people from different cultural backgrounds.

Second, the English language course should help the learners develop an awareness of cultural and social norms and behaviours of the target language which by the same token helps to enhance intercultural competence. The teaching of culture, therefore, should in the first place aim to enhance the students' reflection on the nature of culture and to promote openness towards other people's culture.

Third, the course should aim to foster the learners' ability to behave and use language in ways acceptable, appropriate and familiar to native speakers. The aim is to foster and to help increase the learners' international and cross-cultural tolerance and understanding.

Fourth, emphasis is to be laid on the promotion of the learners' ability to carry out successfully the various interactive needs in the target culture while avoiding discrimination based on stereotypes of the 'other' which ideally leads to an awareness of one's own and the others' culture-bound behaviour. Meaning expression, in this sense, means the successful fulfilment of particular social purposes and needs in appropriate contexts.

Last but not least, the integration of culture is meant to enable the learners to avoid transfer from their mother culture into the English culture. The challenge for lecturers in the Departments of English is to help the learners to identify what can be

retained from their native language and culture as valid and thereby can help in communicating and functioning within the English culture, as well as to identify what needs to be learned. This is because, as will be demonstrated in the analysis of communication strategies used by the learners in the administered test, the learners very often resort to using their native culture norms in the realisation of different speech acts.

In a similar vein, highlighting similarities and differences between the learners' and target cultures will incite "... the student to begin looking for the reasons behind human behaviour" (Seelye, 1984: 31) which will help them to understand both their culture and the target culture, to have more positive attitudes towards culture differences and to develop less stereotypical views about the others' culture.

To get deeper insights into the reasons for teaching culture in foreign language courses, to show that unawareness of the foreign language culture often results in the learners' reliance on their native culture in their attempt to communicate in English and to provide a theoretical framework for the analysis of the research instruments, mention of the theory of speech acts seems necessary. Dealing precisely with this theory is motivated by the following:

- Ø Speech acts represent the area where transfer of the mother culture manifests itself most.
- Ø Pragmatic failures, unlike grammatical errors, often pass unchecked and at times unnoticed by the teachers.

- Ø Realisation of speech acts is culture bound and represents the level of communication at which intercultural misunderstandings may arise.
- Ø Culture is contained in the pragmatics and semantics of language.
- Ø Material for teaching culture is based on careful analysis of socio-cultural deviations that characterize the performance of the Learners of English when using English.

3.3 Speech Act Theory

Ever since the introduction of the concept of communicative competence by Hymes, the idea that linguistic structure and social structure work together in communication has been reflected most specifically in the concept of the speech act. Different linguists have realised that a linguistic form can be used in different situations to realise different communicative functions. Additionally, the socio-pragmatic rules of language have come to be seen as a device which regulates the use of different linguistic forms in different social situations. Even more important, the views that speech acts differ cross-culturally and that culture can be used as a variable to explain differences in language use are also established as facts. As a result, many scholars became interested in the study of speech acts with the aim to provide a better understanding and new insights into the correlation between linguistic forms and socio-cultural context (Olshtain and Cohen, 1983).

Following these interests, the study of language in use during the second half of the twentieth century saw significant development in pragmatics studies. Among these developments is the Speech Act Theory. Very briefly, the Speech Act Theory, now seen as a sub discipline of cross-cultural pragmatics, tries to explain

how language users achieve intended actions and how hearers deduce intended meanings from what is said.

Past linguistic studies suggest that language was viewed primarily as a way of making factual assertions and that the study of sentence meaning was reduced to a mere description of the fact or state of affairs to which a sentence refers. With the advent of socio-pragmatics, many linguists and philosophers started to analyse meaning in terms of the interrelationships and correlations between the linguistic rules, the situation where an interaction between a speaker and a hearer occurs and the intentions of the speaker.

Among these scholars, Austin (1962) was by no means the first to deal with the study of speech acts. His series of speeches (lectures) given in 1955 were later on published in a book entitled '*How to Do Things with Words.*' His theory, which became to be known as the Speech Act Theory, holds that people 'do more things with words', that is, to perform actions such as apologizing, complimenting, requesting...etc. than simply communicating information. According to Austin, communication is a series of communicative acts or speech acts. A speech act, in his view, is the minimum functional unit in communication such as making statements, giving commands, asking questions or making promises (Austin, 1962). It is an action performed by means of language and defined with reference to the intentions of a speaker at the moment of speaking and the effects it has on a listener (Crystal, 1993). Following Austin (op.cit), a single speech act actually contains three separate but related speech acts: locutionary act: performing an act of saying something, illocutionary act: performing an act in saying something and perlocutionary act:

performing an act by saying something. To illustrate the difference between the three concepts, the following example may help:

The room is dirty.

The surface form, the locutionary act, of this utterance is a statement describing a state of affairs in a particular situation, .i.e. the literal meaning of the utterance; the illocutionary act expresses an indirect request on the part of the speaker, i.e., the function that the utterance performs in the social context and the perlocutionary act expresses the speaker's desire that the hearer cleans the room, i.e., the result or effect produced by the utterance in the given context (Austin, 1962). Among these, the central component of language functions, according to him, is the illocutionary act. A similar view is expressed by Yule (1996:49) who affirms that "...the term speech act is generally interpreted quite narrowly to mean only the illocutionary force of an utterance".

Drawing on Austin (1962), one single utterance may have more than one illocutionary force. Take the following:

It's hot in here.

This utterance in the form of a statement describing some state of affairs, namely that the weather is hot, can be interpreted to mean two different things. It can be interpreted as a request to open the window when uttered by a speaker who does not feel at ease because of the heat, or as an offer to open the window to make others at ease. This utterance has two illocutionary forces. One is direct and the other is indirect. Hence speech acts are of two types: direct and indirect speech acts (Searle,

1975). With an indirect speech act, a speaker can communicate to her/ his interlocutor more than what he actually says and on the basis of shared background knowledge the hearer can infer what the speaker means. At times, Searle (1969) believes, speakers are not totally explicit.

A further aspect to mention is that speech acts are classified into five main categories (Searle, 1969) Representatives, Directives, Commissive, Expressives and Declarations which are briefly described below.

∅ Representatives: Through language use, a speaker describes a state of affairs, “*The weather is nice.*”, for example.

∅ Directives: Through language use, a speaker tries to put her/his interlocutor under certain conditions to act in a certain way, to give a command or a request, for example.

∅ Commissive: Through language use, a speaker commits himself to act in a certain way in the future, to make a promise or an offer, for example.

∅ Expressives: Through language use, a speaker expresses a psychological state, to make an apology, for example.

∅ Declarations: Through language use, a speaker pronounces some change in certain states of affairs; a sentence pronounced by a judge, for example.

Alongside this line of thought, Grice (1975) developed his idea of conversational implicature; the implied meaning as opposed to the explicit meaning of utterances. That is a message not found in the plain sense of the sentence. To illustrate this idea, Grice (1975: 51) gives the following example

John: Smith doesn't seem to have a girlfriend these days.

Harry: He has been paying a lot of visits to New York lately.

According to Grice, Harry does not explicitly state that Smith has, or may have, a girlfriend in New York. In addition, in order for John to understand the inexplicitly stated meaning of Harry's answer, he must share certain rules and conventions with Harry. In this particular example, a pragmatically competent listener is most likely to interpret Harry's answer as positive and to understand that Smith has a girl friend in New York. Following Grice, when people communicate, they tend, though unconsciously, to be conversationally cooperative. In real life communication, according to him, people expect their interlocutors to be concise, honest, relevant, and clear. His cooperative principle runs as follows: "Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (Grice 1975:45). For him, conversational cooperation involves four maxims: quantity, quality, relation, and manner. Grice (1975:45-46) defined them as follows:

Quality: Make your contribution as informative as is required;

Quality: Do not say what you believe to be false.

Relation: be relevant;

Manner: Avoid obscurity of expression.

Avoid ambiguity. Be brief. Be orderly.

He assumes that as long as speakers abide by these maxims, they will be able to infer implied meanings of language utterances and to sustain conversations. If any of these maxims is violated, communication breaks down.

However, the co-operative principle and its associated maxims are not as universal as claimed by Grice. Some studies (Blum-Kulka and Olshtain, 1986) challenged this claim and showed that Grice's maxims are culturally bound. They argue that since each culture has more or less culture-specific pragmatic features, different cultures judge adherence to these maxims differently. Accordingly, these maxims must be subject to cultural variation. This is mainly true for culture-specific conversational implicatures which may be influenced by culture specific pragmatic features such as the following (Yule, 1996):

- Ø Mental Sets: a person's nature to think of a problem or a situation in a particular way which may result in the carryover of culture-specific knowledge from a situation of intra-cultural communication to a situation of intercultural communication,
- Ø Schemata: a pre-existing knowledge structure in an individual's memory involving certain patterns of things such as stereotypes and social roles which help in understanding the world.
- Ø Scripts: an individual's pre-established knowledge for interpreting communication events which includes rules for interaction and norms of interpretation.
- Ø Socio-cultural norms: which establish culturally appropriate phatic utterances, opening/closing a conversation, turn-taking, the use of silence...etc.
- Ø Linguistic Etiquette: differences between speakers with regard to relationships, social power or authority...etc.

The principles, like Grice's maxims above, governing human communication are meant to regulate the interactants' linguistic activity or make it effective. In view of this, communication can be seen as an attempt to attain a set of goals (illocutionary acts) in language production and interpretation. Attainment of different communication goals is realised through a variety of potentials (rules or principles) such as the linguistic, the social and the cultural potentials. The first refers to the interactants' grammatical competence and the two others refer to the interactants' pragmatic and intercultural competences which include their social role, social distance, status, age, gender ...etc. Hence, one of the basic goals of communication is politeness. It is the goal resorted to by interactants through the use of language in all cultures.

With regard to Grice's maxims, Lackoff (1973) claims that these cannot account for politeness but are merely rules of clarity. Instead she puts forward a theory called 'Politeness Theory'. One of the main principles of this theory is that through communication, interactants seek to establish good relationships and, thus, they always try to be clear, honest, brief, and polite.

Extending Grice's work, Leech (1983) sets the 'Politeness Principle' and claims that it is necessary to maintain good relations. His conception of politeness runs as follows: the participants' ability to engage in interaction in an atmosphere of relative harmony. It enables participants in interaction to avoid disruption and to maintain the social equilibrium and friendly relations. Leech assumes that the Politeness Principle ensures that interactants behave politely to one another since they respect each other's 'face'. His principle requires interactants to adopt two strategies:

'Do not offend others' and 'Be nice to others'. Leech (1983: 132) also identifies six maxims associated with politeness. These can be boiled down to:

- ∅ Tact maxim: minimise cost to other; maximise benefit to other.
- ∅ Generosity maxim: minimise benefit to self; maximise cost to self.
- ∅ Approbation maxim: minimise dispraise of other; maximise praise of other.
- ∅ Modesty maxim: minimise praise of self; maximise dispraise of self.
- ∅ Agreement maxim: minimise disagreement between self and other; maximise agreement between self and other.
- ∅ Sympathy maxim: minimise antipathy between self and other; maximise sympathy between self and other.

Despite the criticism directed to Leech's framework of politeness, it is still a suitable approach to compare cross-cultural differences in the use of politeness strategies in certain context (Thomas, 1995). Leech (1983:11) believes that the "Cooperative Principle and the Politeness Principle operate variably in different cultures or language communities, in different social situations, among different social classes ...etc."

The most outstanding model of politeness is that developed by Brown and Levinson (1987). Politeness, in their view, is a strategy used by interactants to avoid conflict. Its basic role is in its ability to function as a way of controlling possible

aggression between interactants. The central concept within this model of politeness is that of face; a concept coined by Goffman (1959) in the late fifties. This concept is defined to mean "the public self-image that every member wants to claim for himself" (Brown and Levinson, 1987: 61). They further argue that "face is something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction" (Ibid). These definitions imply that in a conversation, interactants need to save one's own as well as any other person's face. The authors of this theory assume that several universal factors come into play with regard to politeness conventions. They also assume that when the interactants engage in communication, 'face work' comes into play, .i.e. the efforts made by the participants to preserve their face or to communicate a positive face. Consequently, each of the participants shows two types of face; one is related to an individual's desire not to be imposed on and the other is related to an individual's desire to be liked. The first is referred to in literature as negative face and the second as positive face. Positive face refers to an individual's desire to be appreciated in social interaction and negative face refers to an individual's desire to be free from imposition and to have freedom of action. The theory assumes that in social interaction, participants perform different speech acts some of which are face-threatening. They can be face threatening to both speakers and hearers. It is precisely with face threatening acts that politeness is involved by redressing them. Brown and Levinson (1987) assume that speech acts performance involves three different strategies: positive politeness, negative politeness and off-record politeness. Positive politeness aims to preserve the addressee's positive face; negative politeness aims to

soften the violation of the addressee's right to act (verbally) freely and to be free from imposition and off-record politeness refers to addresser's violation of the cooperation principle. They further argue that interactants apply different amounts of politeness in their attempt to save each other's face. This amount is determined by some social factors such as distance, power and rank of the interactants. Proponents of this theory claim that it is universal. Brown and Levinson (1987) believe that culture has a little impact on politeness strategies used by different interactants in different social settings. They claim that the differences in strategies used in different cultures can be explained by invoking the power relationship between the addresser and the addressee, the social distance between the two and the rank of each. This claim has been questioned (Kasper, 1990). It is now widely accepted that cultural factors intervene in an individual's choice of politeness strategies and in the social relationships which activate face-protective strategies.

Now, if one looks closely at speech acts, one can easily see that their realisation requires more than a mere mastery and understanding of the forms of language; it calls for knowledge of the target language culture. In other words, successful communication involves far more than knowledge of the linguistic forms of different speech acts; it requires an understanding of how human communicative interaction is socially organized and culturally patterned. This is because "language use is not chaotic, but patterned in both similar and different ways from the combinatorial organization of the linguistic code itself" (Gumperz, 1982:155). Speech acts, therefore, have a high cultural nature and, thereby, their importance in intercultural communication. This importance stems from the fact that their

realisation requires the learners not only to possess linguistic competence but socio-cultural competence as well. Socio-cultural competence is used here to mean a “speaker’s ability to determine whether it is acceptable to perform the speech act at all in the given situation and, if so, to select one or more semantic formulas that would be appropriate in the realization of the given speech act” (Cohen,A. 1996:254).

Despite the fact that many scholars claim that speech acts are universal, different studies show that they are realised differently across cultures (see below). Wierzbicka (1985), for example, asserts that speech acts vary in both conceptualisation and verbalisation from one culture to another. Consequently, people rely heavily on their cultural norms in the performance and interpretation of different speech acts. When it comes to learning a foreign language, unawareness of these norms may lead to inter- cultural pragmatic failure and cause communication breakdowns. Consequently, speakers may resort to transfer of their native culture communication norms. Cross cultural transfer or inter cultural transfer is the subject matter of cross-cultural pragmatics. Its importance is vital with regard to teaching a foreign language as asserted by Rintell-Mitchell (1989, cited in Trosborg 1994: 3) who wrote:

Perhaps the fascination that the study of cross-cultural pragmatics holds for language teachers, researchers, and students of linguistics stems from the serious trouble to which pragmatic failure can lead. No "error" of grammar can make a speaker seem so incompetent, so inappropriate, so foreign, as the kind of trouble a learner gets into when he or she doesn't understand or otherwise disregards a language's rules of use.

The works of Austin and Searle paved the way for further research on speech acts. The Cross-cultural speech act realization project (CCSARP) (Blum-Kulka, House & Kasper, 1989) is one of the first intercultural studies on speech acts. One of the basic findings of this study is that despite the fact that speech acts have some universal features still their realisation varies across cultures. Speakers from different cultures use different strategies in the realisation of speech acts. It is therefore an imperative, as assumed by the present study, that foreign language learners be aware of the target language socio-cultural restrictions on speech acts realisation in order to be pragmatically competent. On the basis of the design and coding schema of this research, other researches including the present one, were carried out. Among these are Holmes (1990) on apology, Cohen & Olshtain (1993) on complaints, Barron (2003) on requests, House and Kasper (1987) and Al-Shalawi, H.G. (1997) on refusals, El-Sayed (1990) , Nelson & El-Bakary (1993) and Farghal (1996) on greetings, to name but a few. The general procedure followed by these studies starts with a search for pragmatic universals, moves towards culture-specific pragmatics, inter-cultural interactional and pragmatic failure, and finally towards implications for language teaching. Their aim was to determine what knowledge, attitudes and skills foreign language learners should possess to be inter-culturally competent. The interests of these and other researchers centred on the learners' intercultural communicative and sociolinguistic (pragmatic) competence. In sum, they concentrated on cross-cultural variables which are thought to influence the learners' intercultural (pragmatic) competence development. These researchers think that these

variables, some of which are summarised below, are of paramount importance in accounting for speech acts realisation within different cultures (Wierzbicka, 1991).

- Ø Cross cultural differences in the realisation of different speech acts in different culture,
- Ø Norms of use, for example politeness norms and strategies in the realisation of certain speech acts,
- Ø Culture-specific rules of use, communication styles such as directness, indirectness and appropriateness.
- Ø Language is no longer looked at as a tool for describing reality but also for transforming it.

Such variables, and the like, are believed to differ from one culture to another, to reflect different cultural values, or rather different hierarchies of values, to influence ways of speaking and communicative norms and styles which may lead to misunderstanding or communication breakdowns (Wolfson, 1989). The results of these and other researches were applied in different fields and disciplines and have demonstrated the need to assist foreign language learners to not only develop linguistic but also inter-cultural competencies. This field of study has come to be known as intercultural pragmatics. Its main concern lies in the analysis of interaction in which interlocutors do not share common cultural backgrounds, namely the explanation of intercultural (pragmatic) miscommunication.

Intercultural pragmatics as succinctly defined by Kasper (1996: 145) is perceived as "the study of non-native speakers' use and acquisition of *target language*

pragmatic knowledge” (italics added). One of the basic assumptions of intercultural pragmatics as phrased by Kasper (ibid: 156) runs as follows “the influence exerted by learners’ pragmatic knowledge of languages and cultures other than L2 on their comprehension, production, and acquisition of L2 pragmatic information”. It is, therefore, believed that in their attempts to realise different speech acts in the foreign language, the learners rely heavily on their native language intercultural communicative competence. This phenomenon is referred to in foreign language teaching as pragmatic transfer and occurs when “native procedures and linguistic means of speech act performance are transferred to inter-language communication” (Blum-Kulka, House and Kasper 1989:10). Takahashi & Beebe (1993) held that transfer consists of both cross-linguistic influence and cross-cultural transfer of elements.

Pragmatic transfer can be described either as negative or positive. It is positive when ways of speech acts realisation are similar in both the learners’ target and native cultures and are correctly transferred from the native to the target culture.

It is described as negative when the native and target cultures ways of speech acts realisation are different and is usually attributed to “overgeneralization, simplification, reduction of sociolinguistic or socio-pragmatic inter-language knowledge” (Trosborg 1994:55). Hence, social and cultural factors which usually affect speech acts realisation are an important source of Socio-pragmatic failure, i.e., the learners’ inability to understand what is meant by what is said (Thomas, 1983). More precisely, pragmatic failure refers to the learners’ inability to recognise the force of the speaker’s utterance.

3.4 Previous Studies on Speech Acts

Socio-pragmatic and intercultural pragmatic transfer has been documented in many studies which dealt with how non-native speakers differ from native speakers in interpreting and producing speech acts in the target language. The usual procedure followed consists of collecting data, highlighting the differences between the native and the target cultures in the realisation of different speech acts and an analysis of the different strategies used by the learners is, then, carried out. In these cross-cultural pragmatic studies, speech acts and the politeness maxims have been a rich explanatory source of the data collected.

As a case in point, House and Kasper (1987) used a discourse completion task to locate deviations in the choice of directness levels in five request situations. The study involved German and Danish learners of English. The analysis of the data showed that the learners tended to follow their native language norms in their realisation of the speech act under study. The researchers also noticed that these learners used far more direct imperatives than the native speakers and attributed it to the influence of the learners' native language.

Another example is that of Al-Shalawi (1997) who carried out a study involving Saudi and American male undergraduate students on the realisation of the speech act of refusal. Participants, as noted by the researcher, used similar semantic formulas in refusing requests, invitations, offers, and suggestions. However, these formulas differed with regard to their semantic content which reflected some cultural values of the Saudi and American cultures. The Saudi students' formulas reflected

collectivistic culture, while American students' refusals reflected individualistic culture. With regard to clarity, the researchers concluded that the Saudis made use of complicated formulas whereas the Americans were more straightforward.

Highly similar results were obtained by Al-Issa (2003). The aim of the study was to investigate the socio-cultural transfer and the factors which may push foreign language learners to resort to use their native culture communication norms in the realisation of different speech acts. The researcher investigated the formulae used by the Jordanian learners of English in the realisation of the speech act of refusals. He used two research instruments in the collection of his data: a Discourse Completion Task and semi-structured interviews. The obtained data were compared with similar data elicited from native speakers of English. The obtained results showed that the content of the semantic formulae produced by Jordanian learners of English reflected their native language cultural values. The researcher concluded that socio-cultural transfer influenced the Jordanian learners' of English.

3.5 Why Teaching Culture at the Departments of English?

With regard to the present research, the question that raises itself now is whether the university learners of English in their standardised classroom environment have access to the system by which meanings are expressed in the English society or are just loaded with a body of information or knowledge about the English culture and history.

Some people claim that the learners of English at the university level are imparted with a sufficient body of cultural knowledge about the English society; they

know the English institutions, such as the church, the parliament...etc. They study English literature, and they can speak about the English history.

In contrast, some others, including the author of this thesis, argue that very few of these learners are aware of the cultural meaning of these institutions which native speakers of English share and take into account in their daily interaction. They insist that the kind of knowledge these learners have is useless because knowledge about different English institutions, as currently taught to the learners, has no significance in their speech or writing. This is quite apparent from the fact that these learners usually face some comprehension and communication problems not necessarily caused by a lack of systemic knowledge, i.e., the formal properties of the English language which comprise its semantic and syntactic aspects, or by a lack of cognitive knowledge or factual information. These problems arise because of the lack of schematic knowledge, i.e., the socially acquired knowledge. Evidence of this point of view can be traced in the following examples produced by third year students reading for the BA degree in English offered by the Departments of English in oral expression sessions:

A: Would you like to see a movie?

B: Excuse me, but I am not free.

This example illustrates the kind of unexpected problem that these students may run into when they try to be polite. In fact, this example shows that a particular routine found in the learners' native culture is extended to where it is not appropriate. It is not appropriate because the use of '*excuse me*' in this particular context is not the usual

way a native speaker of English may respond when s/he is invited to see a movie. In Kasper's (1992:209) terms, "the illocutionary force or politeness value assigned to a particular linguistic material in NL (*native language*) influences learners' perception and production of form-function mappings in TL (*target language*)".(italics added.)

The following is another example that confirms or rather consolidates the present argument. The meaning of many routines is idiomatic; therefore, knowledge of the meaning of their constituent parts (lexical items) does not help the learners in the Departments of English but impedes their communication efforts. For instance, an utterance like '*You bet!*' is used to mark argument or confirmation; but many learners understand it literally.

A further example which shows the students unfamiliarity with the English norms of communication and in which they seem to combine an English linguistic form with an Algerian way of thinking (conversational routine) is the following dialogue:

A: Where are you going?

B: I'm going to the library.

Although the above forms are linguistically speaking correct, still they are not appropriate if one knows that A's inquiry is meant to maintain conversation going on. The natural reaction of a native speaker to such an event of 'small talk' might be '*Why do you ask?*' and may consider it as an intrusion on his own privacy or an intrusion into his personal space. He may even think that the speaker is rather pushy. In other words, there seems to be a violation of the native speaker's idea of privacy and contains an intrusive meaning.

Furthermore, the learners of English most often fail to capture the different English interactional styles as shown in the following example.

Open the window, please.

Requests of this type are very common among the learners of English and teachers have heard it time and again. Although this kind of requesting behaviour shows the learners' efforts to be polite, but the way they express it does not suit their intentions and may cause socio-pragmatic failure. It is highly impositive, inappropriate and face-threatening. The learners seem to be unaware that "The pragmatics of knowing the appropriate routines for requesting, complaining, agreeing, praising, and thinking is crucial to effective intercultural communication." (Lee-Wong, 2002:81).

In addition, many expressions in English are said to be fixed. For example, when native speakers ask for the price, they say '*How much, please?*' whereas many third year students say '*How much do you charge me?*' These cultural deviations on the part of the learners are to be accounted for in differences of customs and traditions.

Another example which shows that the learners have acquired good grammatical, but poor pragmatic, competence is the following.

Teacher: Do you think you could open the door?

Student: Yes, I do.

In this example, the teacher has made use of an interrogative sentence to express a request. Unfortunately, the student seems to be unaware of the implicature of the teacher's utterance. In terms of the Speech Act Theory explained above, the learner

cannot infer the implicit meaning or the illocutionary force of the utterance which shows that s/he lacks pragmatic competence.

To follow the same line of thought, a teacher who presents his learners with some aspects of the English systemic knowledge through some unfamiliar contexts as the 'pub' or 'Halloween' will find it difficult to make the learners understand these aspects of the English culture regardless of how much explanation is provided. This is mainly due to the learners' ignorance of the English culture. It is therefore clear by now that conversational exchanges in which English is the medium is a form of cross-cultural encounter.

In addition, cultural misunderstanding is not peculiar to oral interaction but can also occur in the learners' writings. Studies in contrastive rhetoric, (Ulla, 1986), have shown that writing is conditioned by one's specific cultural patterns. English rhetoric, for example, is characterised by digression. The English rhetoricians make use of syllogism in their reasoning whereas the Arab rhetoricians use repetition in their attempt to reach textual effectiveness. These differences, which cannot be attributed but to culture, may cause misunderstandings on the part of the learners because most literary texts or novels with which the learners are presented are written by English writers. As a result, they may not be able to follow the reasoning of a particular writer and will find him too direct.

Furthermore, when it comes to oral interaction in the Oral Expression sessions, the learners often approach the subject of discussion in a spiral way. They tend to make use of unnecessary supporting facts they think will make their point of

view clearer and their argument stronger; whereas native speakers of English may consider these facts irrelevant. Of course, this kind of language use is not due to the learners' inability to use the linguistic code but to their cultural assumptions.

Potential for confusion and misunderstanding is, therefore, plentiful and plain. All the above deviations, and others dealt with in the following chapters, stem mainly from the learners' unfamiliarity with the English cultural background. The learners' inappropriate behaviour in such situations is not due so much to linguistic factors as to cultural ones. This is what Byram and Fleming (1998: 4) warned against when they wrote,

...without the cultural dimension, successful communication is often difficult: comprehension of even basic words and phrases may be partial or approximate, and speakers and writers may fail to convey their meanings adequately or may even cause offence.

Similar warnings related to other consequences of not teaching culture were issued by other scholars. Lado (1957) takes it for granted that if the learners are not aware of the cultural differences between their culture and the target language culture, they will resort to transfer their native culture habits into the target language culture. Fantini (1997: 13) further elaborates this idea and asserts that "success with our native linguaculture (*native language culture*) unfortunately, does not always ensure equal success with a *target language culture*. In fact, an individual's *native language culture* is often the biggest impediment to acquiring a second" (italics added). More importantly, if the learners are not taught cultural aspects of the English language, they will not learn the language well and the Departments of English will

‘produce’ what Milton, (1997: 16) refers to as ‘fluent fools’, i.e., learners who may be linguistically speaking quite competent but unable to understand the cultural dimension of the English language. Perhaps worse, the Departments of English will induce the learners to committing what Angela Moorjani (1983) called sin of triviality, i.e., they envision the English culture almost solely in terms of the two C's, Costumes and Cuisine. It would seem, therefore, that foreign language learners in their learning experience are subject not only to novel linguistic data but to novel cultural data as well. Hence the adoption of a “cultural view of language is to explore the ways in which forms of language, from individual words to complete discourse structures, encode something of the beliefs and values held by the language user”, (Pavlenko, et al., 2000:156). Awareness, therefore, of the influence culture and context may have on the learners’ behaviour will enable them to behave in more informed ways and to avoid being offensive, inappropriate, or socially unacceptable towards the English native speakers (see Chapter Six for more details).

Taking into consideration the above mentioned facts, the inclusion of cultural elements of the above mentioned type within the English course is more than necessary. This is because a good learning program should develop not only the learners’ linguistic capacities but should also provide them with opportunities for participating successfully in real life situations by giving the cultural aspect of the English language its right place in the curriculum. The main arguments for such integrative approach towards culture and language teaching, as stated by Dłaska, (2000), may be summarised as follows:

- Ø Since language and culture are inseparable, neglecting one of the two aspects will be to the detriment of the other.
- Ø With regard to the course objectives (see section: Background for the Study), culture will be a motivating factor for the learners due to their career considerations.
- Ø Since the learners are likely to work, live, and travel abroad there is a pressing need to go beyond a tourist approach in teaching English.
- Ø Culture-integrated language teaching encourages meaning negotiation rather than speech reproduction.
- Ø The often disconnected and disjointed modules of the English course will be given some coherence.
- Ø Culture-integrated language teaching raises the learners' awareness and helps to overcome their ethnocentrism.
- Ø Culture-integrated language teaching may represent an intellectual challenge for the learners which may lead to high learning motivation.

Moreover, these same arguments can stand against the view that, due to time constraints, the teaching of culture, considered by many a cumbersome and unwieldy subject, may compromise the students' linguistic progress. In addition, the author of this thesis argues that because of the mutually enriching relationship between language and culture, the cultural component will create within the learners more motivation and curiosity and will give the unrelated topics in such modules as oral expression, written expression and general culture more coherence.

Given the above mentioned facts, one can assume that the classroom environment offers adequate conditions for teaching culture and raising cultural awareness as asserted by Fischer (1994: 261) who considers classrooms as “a symbolic linguistic arena”, where the learners take new roles, show curiosity, cope with the unknown and enter new and unfamiliar situations. In addition, if culture is defined as attitudes, beliefs, ways of thinking, behaving and remembering which are common to all members of a speech community (Kramsch, 1993) and which make the functioning of the members of that community possible, i.e., language enables them to communicate in culturally appropriate manners, the teaching of culture, then, will revolve around these themes. Further evidence, as shown in the previous chapter, which consolidates this view is that expressed by Brooks, (1986) who pointed out that the word "culture" carries the following meanings: growth, refinement, fine arts, patterns of living, and a total way of life. Among these, Brooks believed that ‘patterns of living’ is the aspect that should matter most to foreign language teachers because it is the one that focuses on native speakers behavioural patterns or lifestyles such as food habits, expressing attitudes towards friends and members of the family, expressing approval and disapproval ...etc. Therefore, knowledge of these lifestyles would constitute the basic core of a cultural syllabus which in turn will help the learners of English to find solutions to their communication problems.

Moreover, imparting our students with a body of knowledge about facts of English history or geography would not help them to have a view of what life is really like in the target culture. Facts and figures are no longer believed to give an adequate picture of the language communities. So, the teaching of culture, as dealt

with in this study, refers to something beyond art, literature and history (civilisation). It encompasses the system of values, beliefs and norms of human behaviour. Teachers in the Departments of English, therefore, have good reasons to believe with Kramersch (1998:31) that their responsibility is “to teach culture as it is mediated through language, not as it is studied by social scientists and anthropologists”, i.e., to go beyond ‘background studies’ or what are usually called “civilisation modules” in the English teaching programs.

Furthermore, the English course offered by the Departments of English at the UMC and the ENS should set itself the objective of developing the learners’ ability to look at themselves from an external perspective in their attempt to communicate in English and to adopt their behaviour, values and beliefs to the communication setting they find themselves in, i.e., to make of the learners, in Byram’s terms, ‘intercultural speakers’. An intercultural speaker according to him is “someone who has knowledge of one or, preferably, more cultures and social identities and has a capacity to discover and relate to new people from other contexts for which they have not been prepared” (Byram, and Fleming, 1998: 9). In this sense an intercultural speaker, or a ‘competent speaker’ as sometimes referred to in the literature, is someone who not only has the ability to understand and explain the cultural and linguistic differences between his native language and culture and the target language and culture but to use this ability in communication as well. Very briefly, through teaching culture, the course should set itself the aim to develop the learners’ ability:

Ø To express respect to others with a different language and culture.

- ∅ To suspend judgement and to understand that people's behaviour from different cultures is culturally-conditioned.
- ∅ To show empathy and understanding.
- ∅ To reflect on their own behaviour and to see themselves from a different perspective.
- ∅ To manage interaction in cross cultural encounters.
- ∅ To tolerate ambiguity.

These are mainly the aspects which the present course fails to develop in the learners and yet these are, as will be shown in the analysis of the learners' responses to questions included in the Discourse Completion Task, a research instrument used in the present thesis, the type of communication deficiencies learners in the Departments of English suffer from most often than not.

Conclusion

One of the main concerns of this chapter is the exploration of the relationship between language and culture. It is demonstrated that language and culture are inextricably linked. Far from being deterministic, the view adopted throughout both this chapter and the rest of the thesis is that language is culture. Additionally, the necessity to integrate culture within the English course syllabus is stressed. It is made clear that language cannot be separated from its social and cultural contexts of use, that culture is a critical dimension of understanding language in use and that there are valid and sound reasons why there is a need to teach language as culture. Through the review of literature on the importance of culture-integrated foreign language

teaching, reference to some modern trends in foreign language teaching aimed at highlighting the nature and scope of the cultural component in foreign language teaching. A theoretical framework for the analysis of the research instruments used in the present study is also outlined. The different scholars cited in this chapter have stressed the need not to reduce the teaching of culture to factual knowledge about English speaking societies. A further aspect dealt with in this chapter relates to the dangers of not teaching culture. One of these problems is the phenomenon known as intercultural pragmatic transfer. The various studies cited in this chapter on the influence of the native culture on learning a foreign language have revealed that the native culture is a real obstacle to the development of the learner's intercultural communicative competence.

Chapter Four

The Methodology Used in the Present Research

Introduction

This chapter gives an outline of the research method followed in the present thesis to investigate the importance and necessity to integrate the teaching of culture within the English course offered by the Departments of English at the UMC and the ENS. It starts with a restatement of the research enquiries. A discussion of the research design used to explore the aims of the study will then follow. The discussion will include a description of the general setting of the research with particular focus on different methods of data collection and analysis. It then moves to describe the method used in collecting the data with particular focus on the research instruments used. A justification for the research design adopted will be provided and a full data analysis will then follow. The discussion ends with a conclusion that rounds off the whole chapter.

4.1 Restatement of the Research Aims

As aforementioned, the primary concerns of the present research can be summarised as follows:

- Ø To give an overview of how the teaching of culture is viewed in literature on foreign language teaching and bring together the most important ideas and suggestions for teaching culture.
- Ø To examine the situation of teaching and learning culture in the Departments of English at the UMC and the ENS.

- ∅ To demonstrate the necessity to adopt an intercultural approach in the teaching of English.
- ∅ To suggest a theoretical framework for the integration of culture in the present English course based on the results obtained from the analysis of the learners' and teachers' responses including a cultural syllabus and the method(s) and techniques necessary for its implementation.

This will be approached using the following procedures.

- ∅ The analysis of a sample of the learners' intercultural interaction patterns.
- ∅ The investigation of the teachers' views of culture, their teaching practices in teaching culture and their willingness to adapt to modern teaching approaches.
- ∅ The demonstration that socio- pragmatic competence can help in the development of intercultural competence
- ∅ The examination of the learners' native culture influence on their intercultural interaction patterns.
- ∅ The investigation of the possibility of using the students' native culture as a resource to learn the target culture.

The research was carried out at University Mentouri Constantine (UMC henceforth) and the Ecole Normale Supérieure de Constantine (ENS henceforth).

4.2 Research Design

In any research study, the researcher usually goes through a series of inter-related phases which together make up the design of the research. A research design therefore refers to the general plan of data collection and the procedures used in the analysis of data in order to shed light on the problem(s) under investigation. The aim

is to obtain data which will serve to answer the research questions. Thus a research design, in this sense, can be defined as “the procedures for conducting the study, including when, from whom and under what conditions data were obtained. Its purpose is to provide the most valid, accurate answers as possible to research questions (McMillan & Schumacher, 1993:31)

As far as second / foreign language research is concerned, it is now common practice among researchers that data collection is handled using two different types of approaches: the qualitative (descriptive) approach and the quantitative (experimental) approach. The two are sometimes combined in one single study despite their apparent differences.

4.2.1 Qualitative Research

The qualitative approach is described as the method of analysis that provides results not arrived at by means of numbers (Strauss and Corbin, 1990). McMillan & Schumacher (1993) agree and add that it is a method which does not make use of statistical procedures in the examination and interpretation of observations; it makes use of words rather than numbers, i.e., it is narrative and non experimental in character. A qualitative approach, as asserted by Nunan (1992), uses textual analysis and is very effective in the exploration and interpretation of participants’ beliefs, opinions, attitudes and motivation. The steps to be followed in this type of research are not planned in advance. The approach is context sensitive and the researcher usually involves himself in the situation / subject under investigation. According to Bogden and Biklen (1992:121), the general characteristics of qualitative research are:

- Ø The natural setting is the direct source of data and the researcher is the key instrument.
- Ø Data are collected in the form of words.
- Ø The process and the product are important.
- Ø The data analysis is inductive, and the theory is constructed from the data.
- Ø The perspective of the subject of a study is very important to the researcher.

4.2.2 Quantitative Research

According to Goodwin and Goodwin (1996), a quantitative approach uses statistical data in the description of observations. McMillan & Schumacher (1993:32) expressed the same idea and added that the quantitative approach “adopts a positivist philosophy of knowing the emphasised objectivity by using numbers, statistics and experimental control to quantify phenomena.” This approach is context free and makes use of deductive methods. The relationships between different variables are stated in tabular and statistical forms. The researcher’s population model, according to McCracken (1988), is of a definite size and type and his conclusions will be generalised to a larger population. The steps involved in this type of research are outlined by Goodwin and Goodwin (1996:34) as follows:

- Ø Identify the target population.
- Ø Select the type of instrumentation needed.
- Ø Choose or construct the needed measures.
- Ø Collect data.
- Ø Analyse the data.

Ø Report the results.

The main aim of this approach is to draw conclusions from an objective detached perspective. The researcher is not involved and the reality of the question under investigation can be described objectively. The researcher does not feel the need to contact actual people involved in communication (Cassell & Symon, 1994).

As far as the present study is concerned, the author of this thesis believes that a quantitative approach would serve better the aims the present research sets itself to achieve. This is motivated by the fact that this kind of approach allows the researcher to state the research problem using very specific and definable terms which in turn help to follow the set research aims. The use of this method allows the researcher to enjoy high reliability of data collection and contributes to the objectivity of the conclusions reached. More importantly, this kind of method helps to determine whether the predictive hypothesis underlying the present research holds true (Frankfort-Nachmias Nachmias, 1992).

In the light of the above, it would now be appropriate to turn to the research instruments, the sample and the sampling procedures used in this research.

4.3 Research Instruments

The quality of research depends to a large extent on the quality of the data collection instruments used. The present research makes use of two research instruments. Resort to such a choice is motivated by the belief that

human beings are complex and their lives are ever changing;
the more methods we (researchers) use to study them, the better
our chances to gain some understanding of how they construct

their lives and the stories they tell us about them (Fontana & Frey, 2000: 668).

The researcher is also aware that the use of two research instruments neither guarantees the research validity nor its objectivity. Rather, it gives insights into the teachers' and the learners' conception and understanding of culture as an important factor in communication and thereby a necessary component of foreign language teaching within the Algerian context.

The research instruments used for gathering information to investigate the intercultural interaction patterns of the Algerian learners of English at the university level and the importance and the role of teaching culture in the Departments of English are:

Ø A questionnaire

Ø A socio-cultural test in the form of a Discourse Completion Task

The nature of these instruments, the advantages and disadvantages of each and the reasons behind their choice are described in the sections below.

4.3.1 The Questionnaire

A questionnaire is an instrument for collecting data in the form of a series of questions about a particular subject or related groups of subjects. According to Tuckman (1994), through these questions the researcher aims to gather information about the subjects' opinions, attitudes, interests and background. Brown (cited in Dornyei, 2002:6) also defines a questionnaire as "any written instruments that present respondents with a series of questions or statements to which they react either by

writing out their answers or selecting from among existing answers”. The obtained information is presented in the form of descriptive and explicatory studies. The questionnaire usually involves an impersonal approach in the sense that the subjects are given the questions and asked to write their answers on paper.

4.3.1.1 Questionnaire: Advantages and Disadvantages

The use of questionnaires, along with other instrument types such as surveys, interviews, and role plays, in foreign language teaching research has now become a common practice. This is because of their perceived advantages as instruments for collecting information. These advantages include:

- ∅ The informants find questionnaires relatively easy to complete.
- ∅ The use of questionnaire can reach a large number of people easily.
- ∅ Researchers in second language teaching find the data generated by questionnaires accurate, relevant, and easy to code and analyse.
- ∅ Because questionnaires are relatively accurate, relevant, easy to code, to complete and to analyse, this saves time and financial resources.

However, questionnaires also have their own shortcomings. These usually stem from the following.

- ∅ When faced with difficulty, the informants tend to guess answers especially if the questionnaire includes questions of the closed-ended type.
- ∅ The data generated by questionnaires may be interpreted differently by different researchers.

4.3.1.2 Description of the questionnaire

The questionnaire is mainly based on the theoretical part of the present research which includes a review of the literature (Chapters Two and Three) related to: definition of culture, relationship between language and culture, the importance of teaching culture in foreign language teaching and culture in communication.

The questionnaire is addressed to teachers and makes use mainly of the technique of close-ended questions but not exclusively. There are cases where teachers are allowed room to provide their own answers. Very briefly, the respondents are given various response options to choose from by ticking one or more of them. All in all, the types of questions used are the following:

- ∅ Numeric question items: these questions ask for specific background information such as age, work experience, degree(s) held, and period of stay in the UK...etc.
- ∅ Open ended questions are those that allow respondents to answer in their own words. These are mainly meant to seek free responses and aim to determine the respondents' opinions of the subject under study
- ∅ Close ended questions (multiple-choice – one answer or multiple answers): one type of close-ended questions is a “dichotomous” question which allows respondents to choose one of two answer choices (e.g. ‘Yes’ or ‘No’). The second is the multi-choice questions which allow respondents to choose one of many answer choices. Sometimes, if none of the items provided applies, the respondent has the option ‘Other’ category followed by an open-ended question of the kind "Please specify"

Ø Rank order question items: The respondents are given a list of items and are asked to order them according to their importance by assigning a number (1 - 9) to each item.

As explained above, some questions are in the form of clarification questions in the sense that they constitute a follow up to the previous question. Questions of this type are in the form of 'Other, please specify'.

The choice of this type of questionnaire is motivated by the desire to involve the participants fully and avoid any superficial engagement with the topic. In addition, being aware that the task is difficult and time consuming, care was taken to ensure that the questions be phrased and ordered in such a way that enables the teachers to express their views as they wished. As shown in appendix 1, the teacher questionnaire consists of 27 questions. Each question is related, sometimes indirectly, to a specific aspect (part) of the present research.

The questionnaire starts with a short section (Question item 1 through 6) meant to gather some information about the teachers' age, gender, place of work, years of work experience, the subjects they taught / were teaching, whether they lived in / visited an English speaking country and if they did, how long they lived / stayed.

Question item 7 is concerned with the definition of the term culture (see Chapter One: 1.1 Definition of culture). It aims to highlight the teachers' point of view as to what the term culture means and provides two different views of the term. Question item 8 is a direct question and tries to clarify the relationships between language and culture and whether the teaching of English presupposes the teaching of

its culture. Question item 9 investigates the teachers past learning experience to find out whether they were imparted any kind of knowledge about the English ways of life, patterns of face to face communication, ways of behaviour... etc. Question item 10 is more practical and explores the teachers' experiences as active users of the language in real settings either with the natives or non natives. Question item 11 deals with the state of teaching culture at the Departments of English. It examines the teachers' awareness or unawareness of the teaching of culture along with the other four language skills which the present English course emphasises. Question item 12 addresses the teachers' position vis-a-vis the teaching of culture and whether they deem it necessary. Question items 13, 14, 15 and 16, represent a follow up to the previous question and try to bring to light facts on the ground; whether teachers deal with culture related issues, how often they do and which techniques and approaches they use in teaching them along with the module content of which they are in charge. Question items 17, 18 and 19 inquire into the role played by the mother language culture in the shaping of the students' communicative acts and the ways teachers tackle the problems which may then arise and which may originate from the differences between the two cultures; the Algerian culture and the English culture. Question items 20, 21 22 and 23 try to get some insights into the teachers' ability/inability to cope with the teaching of the English culture, their self evaluation and their willingness to undertake a culturally oriented training course which will help them to be more efficient in their teaching. Question items 24, 25 and 26 shift interest from teachers and content to students' attitude towards such important issues as the teaching of culture, their reactions to the English culturally bound patterns and

norms of communication, the culturally loaded content of different modules and other culture related problems that may arise. Question item 27 is an open ended question inviting the participants to make any comments.

Taken together, this questionnaire aims mainly at correlating teacher thinking and practice. The teachers' perception of culture and their teaching practices is important for a full understanding of the relationship between culture and language and can help find answers to how, why and what to teach. Awareness of the teachers' ways of thinking about culture and language will also help the author of this dissertation to establish priorities for the integration of culture within the English course syllabus. All in all, the totality of the questions included in the present questionnaire is intended to help the researcher gain insights into the following concerns:

- ∅ The teachers' views of culture and the effects they may have on their teaching practices.
- ∅ The content they teach as far as teaching culture is concerned.
- ∅ The teachers teaching practices and approaches
- ∅ The teachers' attitude towards culture and culture teaching.
- ∅ How do teachers perceive of the objectives of the English course offered by the Departments of English?
- ∅ How familiar do teachers consider themselves with the English culture?
- ∅ How do teachers perceive their learners' knowledge and attitudes regarding the English culture on the basis of the contents of the module(s) they teach?

- ∅ How do teachers describe their culture teaching practices?
- ∅ How do teachers perceive the teaching of the cultural dimension within the English course syllabus?

At the end, it is worth specifying that the questions which make up the present questionnaire were largely conceptualised on the basis of the literature review described in the theoretical part of the present research.

4.3.1.3 Pilot administration

Prior to the questionnaire administration, a copy of the questionnaire was sent via e-mail to two native, one from Salford University in the UK and another from the University of Reims in France, who are both involved in the field of foreign language teaching and learning. They were asked first to fill in the questionnaire and to comment on such aspect as clarity, appearance, layout, legibility and relevance. This pilot administration mainly aims to highlight the flaws through testing its content validity. It allowed the researcher to determine the feasibility of the questionnaire and to gain some experience about what would happen in the main study. Interestingly, most of the comments made by the two native speakers were similar to those made by the thesis supervisor. The questionnaire was rated highly.

4.3.1.4 Questionnaire Administration

As far as the questionnaire final administration is concerned, it was handed directly to forty participants (work colleagues) from the Departments of English at the UMC and the ENS based in Constantine (Algeria) and an arrangement with different participants for the completed form to be returned later was made. This

personal contact with the participants permitted to explain the purpose of the study, to answer enquiries made by the respondents and to encourage cooperation.

4.3.1.5 Analysis Procedure

Upon collection of all the questionnaires, each respondent is assigned a code and his/her answers were stored on a computer with the help of a computer sciences specialist. The data were then converted into Excel spreadsheet format and analysed. The analysis included mainly descriptive statistics. The way the data was stored enables the researcher to highlight the different correlations between different answers to different questions. Some of these are:

- Ø to identify the number of similar / different answers which could be an indication of either general consensus or specific opinions among the teachers.
- Ø to search for important differences in responses among teachers of different modules in order to identify any difference of opinion or belief which may be assigned to the nature of the module(s) taught.
- Ø to show the influence, if any, of contact with the English culture on the teachers teaching practices.
- Ø to highlight the importance of contact with the English culture in the shaping of teachers' attitudes towards the teaching of culture.

Ø 4.3.2 The Socio-Cultural Test

Another strategy used in the collection of data is referred to in literature as the the cultural competence test. This type of test is used in the present study to assess the intercultural competence of the learners of English in the above mentioned

educational institutions. Intercultural competence, according to Byram, is assessed through the examination of its components, (Byram (1997) namely: Attitudes (*savoir être*), Knowledge (*savoirs*), Skills of interpreting and relating (*savoir comprendre*), Skills of discovery and interaction (*savoir apprendre / faire*) and Critical cultural awareness (*savoir s'engager*). These components, according to Byram, necessitate different test formats. Accordingly, the different parts which make up the test have different formats depending on which kind of “*savoir*” is being tested. For example, to test such aspects of the English culture as geography and history (in Byram’s terms *savoirs* = knowledge) (section 4 part 2), the multiple choice format (MCQ), suggested by Valett (1977) was used with a slight modification. Other test formats such as simulation, production, and observation (hypothesising) were also used to test the students’ attitudes, perceptions, and behaviour (Renwick 1979). In general, the test is in the form of a WDCT (Written Discourse Completion Task) format based on the Cross-cultural Speech Act Realization Project (CCSARP) developed by Blum-Kulka and Olshtain (1984), a large-scale project which investigated native and non-native varieties of request and apology realisations for different social contexts across various languages and cultures. Such elicitation instruments have also been used in studies of methodological validation in speech act research. Kasper and Dahl (1991:221) give the following definition of WDCTs: “Discourse completion tasks are written questionnaires including a number of brief situational descriptions followed by a short dialogue with an empty slot for the speech act under study. Subjects are asked to fill in a response that they think fits into the given context”. The

widespread use of WDCT and MCQ format is a clear indication that they can provide researchers with insights into the learners' pragmatic knowledge as indicated by Kasper and Rose (2002:96):

when carefully designed, DCTs provide useful information about speakers' pragma-linguistic knowledge of the strategies and linguistic forms by which communicative acts can be implemented and about their socio-pragmatic knowledge of the context factors under which particular strategic and linguistic choices operate.

In addition some of the situations used in the present research were adapted from Takahashi and Beebe's Discourse Completion Task (1993). These were modified to suit the situation of the Algerian learners to serve better the aim of the present research.

4.3.2.1 The Socio-cultural Test: Advantages and Disadvantages

Like other methods of data collection, socio-cultural tests have their own advantages and disadvantages. With regard to advantages, tests of this type are characterised by their ease of use. They allow researchers to collect large corpora of data. Usually, data collected using this method is consistent with naturally occurring data (Beebe and Cummings, 1996). However, a number of scholars found that the full range of formulas found in natural speech cannot be elicited by Written Discourse Completion tasks. The generated responses are usually short and deficient in the level of elaboration and frequency of repetition which characterise natural speech (ibid).

4.3.2.2 Pilot Administration of the Socio-cultural Test

Prior to the administration of the final form of the questionnaire, a pilot form

of the test was tested with five native speakers; four were British, all of them were involved in foreign language teaching research, and the fifth was American, the cultural affairs officer in the US embassy in Algiers. This pilot study aimed to highlight any linguistic deficiencies within the questionnaire and to ensure that the scenarios described were likely to occur in the daily life of an ordinary native speaker. Post discussions with the subjects (native speakers) indicated that the scenarios described in the test were very likely to occur in real life situations where a native speaker may find herself/ himself. However, during a meeting with three of the native speakers and after a careful scrutiny of the different scenarios and the question items, the native speakers suggested that some changes be made. These suggestions were in line with the suggestions made by the research supervisor. They focussed mainly on the order of question items and the phraseology of two question items (10) and (16).

One of the native speakers suggested that question item (10) which reads *“You invited someone home for dinner. After eating s/he said: You really did a nice work. You made a delicious food.* would sound better if rephrased in the following way: *“You invited someone home for dinner. After eating s/he said: **You really made a nice meal. The dinner was delicious.**”*

A second native speaker suggested that in order to respond appropriately to question item (16) which reads: *You applied to enrol at one of the British universities. Your course tutor has requested that you have your teachers send letters of recommendation directly to the university. You decide to go and ask one of your teachers to write one for you.*

Teacher: Hi, [your name]. should be rephrased either into *Teacher: Hi, (your first name)* or *Teacher: Hi, (your surname).* Rephrasing the question item as indicated above, according to the native speaker, makes the question clearer with respect to the familiarity / unfamiliarity of the students with their teacher. In addition, some of the scenarios were reordered in accordance with the native speakers' suggestions. Prior to the administration of the test the above changes were brought to the questionnaire. In general the test proved successful.

4.3.2.3 Administration of the Socio-cultural Test

The method used in the administration of the test is that of group administration. The participants belong to two different groups; a group of native speakers and a group of university learners of English. As far as the learners are concerned, they were all students in the Departments of English at UMC and ENS; a group from the Department of English at The ENS composed of 47 students and another group from the Department of English at UMC composed of 53 students. It was therefore judged appropriate to administer the test to each group separately during their oral expression sessions. The test was administered by the researcher himself which gave him the chance to reduce the students' reluctance to do the test by explaining the purpose of the test and to tackle any linguistic problem which may arise. Care was taken not to influence the students' responses by inciting them to respond as they would in a real life situation.

As for native speakers, there were twelve of them; two Americans and ten British. The test was either sent by e-mail or handed directly by the researcher. The aim for administering the test to native speakers was to get a standard against which

the Students' responses would be evaluated.

4.3.2.4 Description of the Socio-cultural Test

The test includes a total of twenty nine (29) question items and requires the students to answer in writing. The language used in the formulation of the questions is made simple so that any deviation from native cultural and social norms could not be attributed to variables other than those being studied. The questions are of two kinds: questions with open ended returns and questions which include predetermined answer items followed by an open ended return.

Questions with open ended returns are questions which do not require the informants to choose their answers from sets of provided alternatives. They are rather free to give their opinions and to answer as freely as they deem it necessary. But questions with predetermined answer items are those which provide the informants with sets of alternative options from which they choose the one(s) they think express (s) best their opinions. The test is divided into four sections. Each section, except the first, consists of two parts.

Section one is meant to gather some information about the participants' age; gender, English learning experience, level of proficiency, and the subjects they have dealt with starting from their first year at the university / college.

Section two, *Language Use*, part one consists of written description of imaginary scenarios or language situations and at the end of each the students are given a number of response choices and are required to tick the one they would use in a real life situation. For each given situation, the option 'Other. Please specify' is

added to give the students the opportunity to express their own responses if they think those suggested are not appropriate.

Section two, *Language Use*, part two also consists of written descriptions of hypothetical scenarios or language situations and at the end of each only a conversational turn is provided and the students are required to give a written response; the one they would give in a real life situation or scenario.

Section three, *Social Behaviour*, part one is in the form of written descriptions of hypothetical scenarios or social situations at the end of each the participants are provided with two sets of possible reaction choices. From the first set they are required to choose the appropriate reaction by ticking the appropriate box. From the second set they are required to guess the way a native speaker might react in the same situations by ticking the appropriate box. This part also provides the option 'Other. Please specify' which gives the participants the opportunity to react in a way different from those given.

Section Three, *Social Behaviour*, part two consists of written descriptions of hypothetical scenarios or social situations and at the end of each the students are required to say how they would react to each given situation and then try to guess how a native would react in the hypothesised situations. No answer options are provided in this part.

Section four is entitled *Britain and British life* and is divided into two parts. The first part deals with British etiquette. In this part participants are asked questions about the English manners, customs and small talk. Most of the questions provide

some options from which students are invited to choose, others are left open. The second part deals with British history. The participants are given four questions and are provided with three optional choices for each. They are required to choose the one they think is correct. By and large, these questions aimed at finding out about the participants’:

- ∅ behaviour in culturally bound sociolinguistic situations
- ∅ perception and understanding of the English culture
- ∅ degree of awareness of the differences between their own and the English cultures
- ∅ success or failure to adjust to new ways of life and new manners of behaviour
- ∅ attitude towards the English culture as seen by their teachers
- ∅ awareness and perception of foreignness and otherness.
- ∅ knowledge about British history.

4.3.2.5 Evaluation procedure

As pointed out above, the test consists of four parts. The first part, question item 1 through 7, merely aims to gather some information about the participants and therefore no evaluation procedure is necessary.

Part two, question item 8 through 17, is intended to test the students’ socio-cultural awareness. The students are presented with different social situations and are required to respond, i.e. to express what they would say in each situation. Part three, question items 18 through 21, tests the students’ awareness and attitude and requires the students to react, i.e., to say what they themselves would do and to hypothesise

how a British would react in the same situations. In each of these situations the students respond or react either by choosing one from the provided formula, or if they think none is appropriate they are then required to provide their own answers. In either case, the evaluation of the participants' responses is made on the basis of the native speakers' responses or reactions to the same situations. Practically speaking, if, on the one hand, the students choose one of the suggested answers, they are evaluated on the basis of their answers' similarity to those provided by the native speakers. If, on the other hand, the participants provide their own responses, the likelihood of these is evaluated on the basis of a five-item Likert scale, a measurement system which categorise the learners' responses into five categories ranging from very likely (5) to Very unlikely (1), passing through Likely (4), Possibly (3), and Not likely (2). Put differently, the participants' responses for each situation are grouped together into five categories depending on whether they were 'Very likely', 'Likely', 'Possibly', 'Not likely' and 'Very unlikely'. Categorisation was first made by the researcher himself on the basis of the participants' responses and reactions similarity to those given by the native speakers in the same situations. It is pertinent to note that the natives' responses or reactions serve as reference, but occasionally, the researcher also resorts to informal discussions with his colleague teachers or to native speakers over the phone or via the internet. Upon the completion of the classification process, all responses were put into a tabular format and given to two native speakers who were then asked first to rate them on the basis of their occurrence likelihood and then to reclassify them in the appropriate category ranging from very likely to very unlikely. Upon the completion of the classification process, the responses were coded

for easy entry into a computer. Quantitative data analysis was performed with the help of a computer sciences specialist. The statistical analysis performed included the frequency of occurrence of the answers and their use likelihood by native speakers. This allowed the researcher to obtain the percentage for each kind of response. A full analysis of the responses was then carried out and the causes of each misuse were highlighted on the basis of opinions of eminent scholars or by referring to other studies of the same type. Occasionally the results obtained were correlated with those yielded by the teachers' questionnaire.

It is to be noted that part four of the discourse completion task is meant to evaluate the students' knowledge of British etiquette and history. With regard to the second part (question items 26, 27, 28 & 29) which includes questions about British history, evaluation is based on the answers truthfulness. These were historical facts and therefore are either true or false.

4.4 The Participants

Participants in the present study are university teachers and students from two different higher education institutions in Constantine (Algeria): UMC and ENS. Taking into consideration the purpose of the present study, the choice of this type of informants is motivated by the following. First teachers in these institutions have better chances to get into contact with people with an English cultural background during conferences and meetings held in Algeria or abroad. In addition, most of them have either lived or stayed in an English speaking country and therefore have come into direct contact with the English culture. Second, all the teachers hold postgraduate degrees (Magister (MA)), Doctorate (PhD), a necessary requirement to get a teaching

position in any Algerian university, and therefore it is safe to say that their linguistic competence and intercultural communicative competence as far as the use of English is concerned is relatively high.

As for the selection of the students' population, all of them are third year students reading for a B.A. degree in the English language in the above mentioned educational institutions. Their educational background is more or less the same in the sense that they all sat for and passed a number of exams during their first and second years at the university. The researcher chooses to carry out the test on third year students for two main reasons. First, third year students are believed to be linguistically speaking at ease in expressing themselves in English and therefore will have no problem in performing the different speech acts included in the test. Second, the researcher believes that they can offer a better picture of the situation of teaching culture in these institutions. Being third year students suggests that they have already had enough practice in the use of English in different social settings. They are all Algerians; most of them are females and come from different socio-economic backgrounds. Students at the UMC are learning English with the purpose either to follow postgraduate studies (MA or PhD) or to get a job in such fields as teaching, translation, tourism, marketing...etc. Students in the ENS are training to be teachers either in the middle or secondary schools. In general the informants' direct contact with native speakers, if any, is very limited. The only contact they have with the English language is through the media, films and during their classroom interaction with their peers or teachers. All the participants remain anonymous.

4.5 Limitations of the Study

To explore the teachers' views and conceptions of the research subject, the use of a questionnaire was judged adequate. It can be assumed that the insights, gained from the study and analysis of the responses, are things which can be established as certain. The answers provided by the 40 informants reflect their views about such aspects as culture teaching, the approaches to be followed and the difficulties that may arise in teaching culture. Admittedly, the number of respondents is reasonably small, which may raise the question of whether a larger group would have generated different results and a different set of answers. This was not easy to tell.

With respect to the socio-cultural test, it is believed that the collected data is highly reliable and reflects the informants' real behaviour. As far as the size of the informants is concerned, one can assume that it was large enough to be considered a representative sample of the English language learners in the Departments of English at the UMC and the ENS.

Conclusion

In the light of the above discussion and taking into account the nature of the present research, the researcher adopts a quantitative method using a questionnaire survey and a Discourse Completion task to obtain the needed data information. To achieve this end, it is deemed necessary to chart the teachers' views and attitudes towards teaching culture and analyse the learners' intercultural competence through language use. These will be the main concerns of the following chapters.

Chapter Five

Analysis and Interpretation of the Teachers' Survey Data

Introduction

Now that the research method, the research instruments and procedures are highlighted, this chapter gives a full analysis and discussion of the data generated by one of the research instruments used in the present thesis which is the questionnaire survey. This questionnaire is used to investigate the situation of teaching culture within the English course at the Departments of English at the UMC and the ENS, the teachers' beliefs about the teaching of culture, their teaching practices and their views about the learners' attitudes towards the teaching of culture. The procedure followed consists of the analysis of question items separately followed by a correlation of the findings generated by different question items where necessary. The chapter ends with a general commentary on the general consistency/inconsistency of the teachers' responses followed by a general conclusion in the form of a summary. For the sake of clarity, some findings are reported in tabular form and each table is allocated a number. The system of consecutive numbering is adopted throughout this chapter. In addition, the obtained results together with the discussion and analysis are reported in the form of percentages.

5.1. Data Analysis

5.1.1 Background Information: Question Items One through Five

The return rate of the questionnaire was 87.5%, a rate which can be described as relatively high with 40 teachers out of 45 who completed the questionnaire; thirty

were from the UMC and ten from the ENS. All the teachers are university awards; they all hold a BA and an MA or a “Magistère” degree and only 12.50% hold a PhD (Doctorate) degree. They are all fulltime lecturers and, given their work experience which amounts to more than fifteen years of experience for 67.5% of the teachers, they are quite experienced in teaching at the university level. All of them teach at least two or more modules.

5.1.2 Question Item Six

This question investigates the teachers’ direct contact with the English language and culture. It tries to find out whether the teachers lived in/visited an English-speaking country and how long their visit/stay lasted. The following table gives the details.

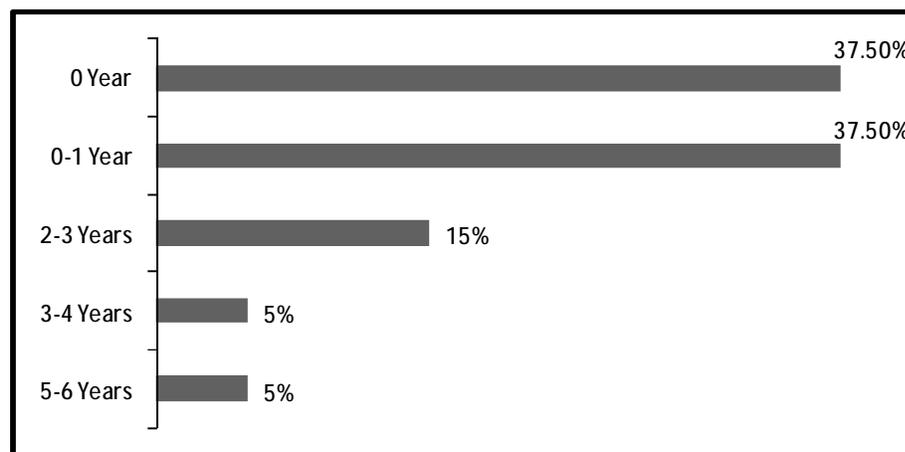


Table 1: Length of living /stay in English speaking countries

The answers to this question item, as shown in the above table, revealed the following. The total number of teachers who had had no direct contact with the English culture is 15 (37.5 %). As can be inferred from their answers to question item 4 relative to work experience, these were teachers who graduated only recently. The

number of those who had had direct contact with the English culture is 25 (62.5 %). In addition, the length of stay or living in an English speaking country within the second category varies from one teacher to another. As displayed in table 1 in the previous page, among teachers who visited or stayed in the UK or the US, the length of stay varies between one month and one year. Few teachers, only 25%, stayed for longer periods which vary from one year to six years.

This question mainly aims to identify the number of teachers who lived/stayed in an English speaking country. This would in turn help to identify those who already had contact with the English culture; a factor considered by people involved within the teaching profession to be of crucial importance first in understanding a foreign language culture and second in teaching it. This is so because a longer stay may help teachers to develop an insider's view of the English culture whereas sporadic visits or absence of visits may promote an outsider's view of the English culture. In this respect, Byram and Morgan (1994) rightfully argued that a longer stay in the target culture community enables the outsiders to a group to acquire the knowledge and behaviour which allow them to interact successfully with insiders. Taking into consideration the number of teachers (62.5%=25 teachers) who stayed or lived in an English speaking country, it is fair to assume that some of them have developed some kind of awareness which enables them to deal with and identify conflictual cultural contact be it with native speakers or with people from different cultural backgrounds. Evidence for this is revealed by correlating the teachers' answers to this question item (6) and question item 22 which asks them whether they were:

- a. *comfortable*,
- b. *very comfortable*,
- c. *uncomfortable* or
- d. *very uncomfortable*

in dealing with cultural elements in their classrooms.

Responses to this question item revealed that among the teachers who travelled to the UK or the US; 42.5% said they were comfortable and 20% said they were very comfortable. In contrast, among the teacher who never travelled to the UK or the US only 25% said they were comfortable and only 7.5% said they were very comfortable. Hence, contact with the English culture brings about greater awareness. That is spending time in an English speaking country is a learning experience in itself. More statistical results of the correlation between the teachers' answers to this question item (6) and question item 22 are displayed in table 2 below.

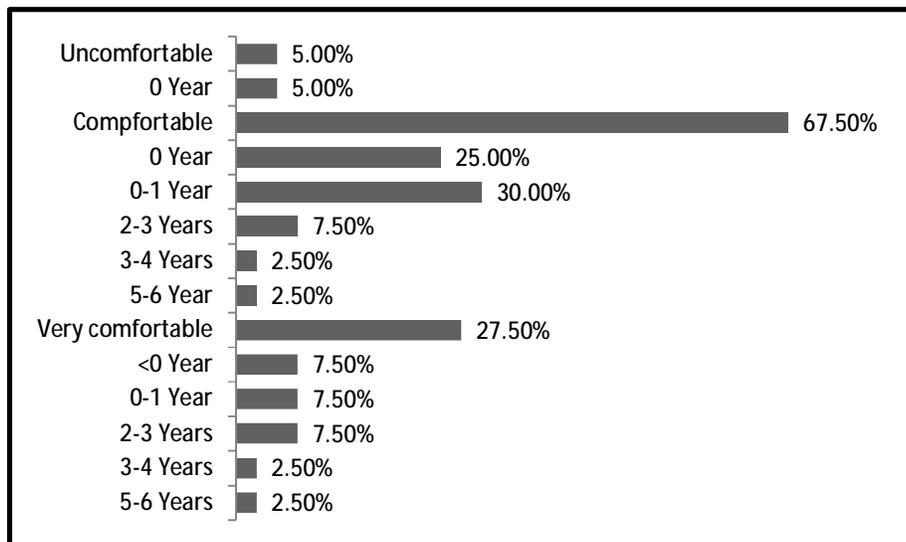


Table 2: Correlation of teachers' answers to question items 6 and 22

5.1.3 Question Item Seven

This is an open ended question which asks the teachers about their understanding of the concept of culture and requires them to choose any of the given options or provide their own definition. The options given are:

- a. *The totality of customs, artistic achievements and general civilisation of a country or people.*
- b. *The totality of a way of life shared by a group of people linked by common and distinctive characteristics, activities, beliefs, patterns of behaviour, day- to-day living patterns, etiquette etc...*
- c. *Other. Please elaborate.*

To start with, the way the question was phrased had a purpose. As stated before, Chapter One: Definition of Culture, the term culture is litigious. There is no single definition of the term. Culture was looked at from different perspectives and many scholars were even reluctant in giving it a definition (Seelye, 1976). With regard to foreign language teaching, many researchers expressed the need to know what culture means which is also the case of the author of the thesis. It was therefore considered necessary to give the teachers two definitions only in order to avoid falling into the problem of having a myriad of definitions. The first of the two suggested definitions is the aesthetic view of culture and the second is conceived from a teaching perspective as all respondents are teachers. The former is more general and emphasises art, music, literature and civilisation of a people, the latter is rather more specific and includes repertoires of meaning making practices of a speech community; the view adopted in the present research. The way the question is phrased

enables the respondents to make their choice and if necessary provide their own definition of culture as the question is open-ended.

As shown in table 3 below, most of the participants opted for the specific definition of culture. Statistically speaking, 60 % of the teachers viewed culture as the totality of customs, artistic achievements and general civilisation of a country or people and only 32.5 % of them perceived culture as the sum of beliefs, living patterns, manners of behaviour and values. This may be due to a multiplicity of factors. As was mentioned in the background information, most teachers (67.5%) had a work experience of more than fifteen years which is a clear indication that the majority of them graduated at a time when foreign language teaching had as its main objective the development of the learners' communicative competence.

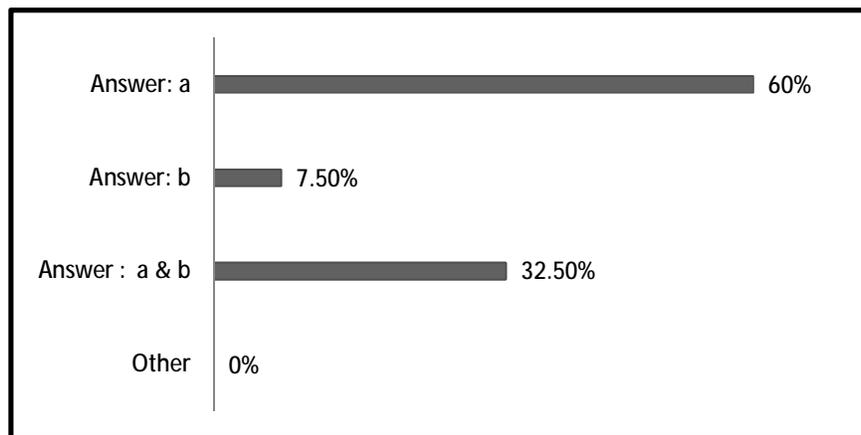


Table 3: Teachers' Definition of Culture

Additionally, research into teachers' knowledge and beliefs has shown that their teaching practice is shaped by their beliefs and perceptions (Clark and Peterson, 1986). Following the research they carried out on teacher thinking, two important conclusions can be made. First, teachers' processes of thinking influence their

behaviour. Second, curriculum interpretation is largely influenced by the teachers' ways of thinking. One possible conclusion then is that teachers in the Departments of English, who may have been influenced by the then (during their graduation studies) very fashionable movement of the communicative approach to foreign language teaching, wrongly equated communicative language teaching with culture teaching. More importantly, the issue of integrating the teaching of culture within foreign language teaching at that time was not very widespread yet. The cultural approach to foreign language teaching only started during the end of the seventies and the early eighties. Hence it is obvious that the teachers drew heavily on their personal experiences in answering this question item. More importantly, their teaching objectives defined by the nature of the module(s) they taught may have also affected both their view of culture and consequently the shaping of their teaching practices. For example, teachers of literature and British and American civilisation modules, as shown in their responses, opted for the specific definition of culture. Most of them equated the term culture with history and civilisation. There is important evidence in current research which suggests that teachers' conceptions of the subject they teach influence their teaching practices. In a review of the research literature conducted by Pajares (1992), it was found that there is a strong relationship between teachers' beliefs and their classroom behaviour, particularly with respect to choices and decisions about instructional practice. It is therefore justifiable to assume that the teachers' conception of culture may have influenced their lecture room practices particularly the method they used in teaching culture and the kind of cultural content they transmitted to their learners. (see below for more details.)

5.1.4 Question Eight

Do you think that teaching English as a foreign language entails the teaching of its culture?

The importance of incorporating culture into teaching and learning English is taken for granted. In theory, all teachers agreed that culture should be taught along with the language. In practice, the English language program offered by the Departments of English at the UMC and the ENS does not make reference to teaching culture either explicitly or implicitly. The national policy on foreign language teaching in Algeria at the university level, as outlined in the 1976 National Charter², aims to encourage the acquisition of foreign languages because they (languages) help to be up-to-date in terms of scientific information and to acquire technical expertise. The teachers then are the actual figures who decide whether or not to include culture in their teaching. It is therefore safe to say, though this belief remains intuitive, that teachers in the Departments of English apparently no longer look at teaching English as a linguistic task only. Their answers to this question item revealed that they are willing to move away, or rather some of them are already moving away, from the traditional approaches towards the inter-culturalisation of the English language teaching. In other words, all the teachers surveyed agreed that they would like to promote the acquisition of intercultural communication skills through their teaching, and that they would like to teach intercultural communication competence. They all believed that there is a strong connection between a language and its culture.

² La Charte Nationale was drafted in 1976 by the FLN party.

However, they are still unclear as to how they may proceed to concretise this kind of relationship in lecture rooms. Taking into consideration the above facts, one is inclined to think that teachers in the Departments of English either think of teaching culture in terms of bits of information about the British and American peoples and societies they pass on to their learners or they may think that by teaching some aspects of communication they are implicitly teaching culture which puts them on the same line of thought as McLeod (1976:212) who wrote some years ago: "by teaching a language...one is inevitably already teaching culture implicitly".

5.1.5 Question Item Nine

In this question item, teachers are asked whether they were taught things about the English language culture when they were students reading for the licence degree.

According to the answers obtained, most of the respondents (95%) answered that they were taught the English language and culture. This applies to teachers who had more than twenty years of experience, i.e., those who graduated during the seventies and the early eighties, as well as to teachers who had less than five years of work experience, i.e., those who graduated only recently. Interestingly, this raises the questions whether the teaching of culture at the Departments of English started during the seventies as the teachers claimed. There is no evidence to suggest that this was the case. There was no overt teaching of culture as such in the sense that there was no module the content of which was exclusively devoted to teaching culture or cultural studies. It is also evidenced by the fact that the content of the English course syllabus did not undergo any changes since it was first implemented in 1972 (see Introduction:

Section: Background for the Study) except for the 2004 reform movement which affected the course form rather than its content. One, therefore, is inclined to conclude that teachers in the Departments of English, who were either American or British native speakers, during the seventies and early eighties taught culture implicitly and that the teachers, who were then students, may have learnt from them.

In addition, taking into consideration the respondents' answers to question (7) which showed that 60 % of them view culture as "*The totality of customs, artistic achievements and general civilisation of a country or people.*", it is safe to conclude that the teachers equated culture with what is /was termed *civilisation* in France, *background studies* in Britain or 'Landeskunde' in Germany (see Chapter One: Section 1.2). This, as Byram (1989) puts it, was mere acquisition of information about a foreign country which cannot be equated with culture learning. Culture learning, according to him, refers to producing changes of attitude in students towards the target culture via change in cognitive structures (see Chapter Five: Question Item 26 about teachers' views on students' attitude). Further evidence that supports this conclusion is drawn from the respondents' answers to question 18 which asks them about the approach they follow in teaching culture and to which only 20% of the respondents selected (d); to teach culture as practice. Among the others, the majority (42%) answered (c); they think culture is, first and foremost, limited to the information about the target country (UK or US) they passed on to their students during the American or British civilisation lectures, i.e., the same information they themselves received from their teachers during their graduation studies. The analysis

of the teachers' responses to question items 8 and 9 yielded the results displayed in the following table.

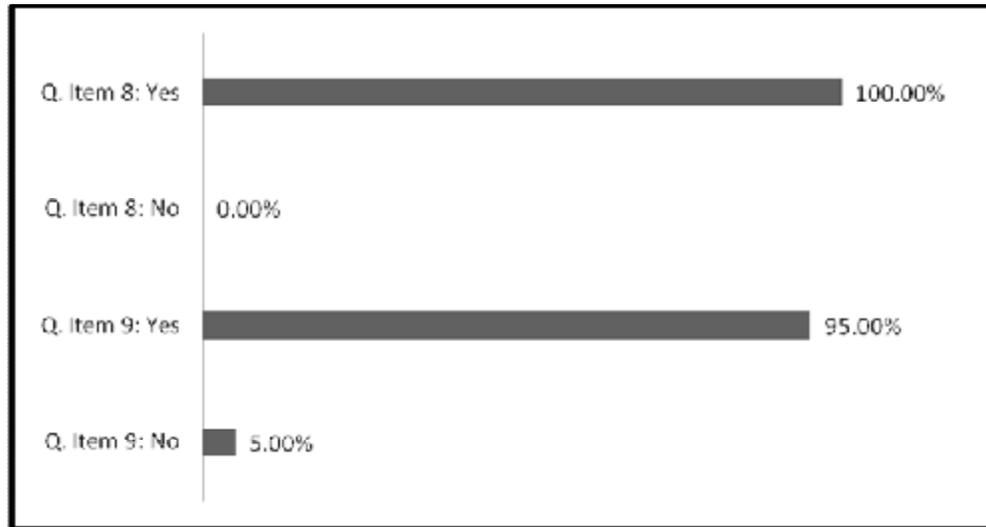


Table 4: Teachers' responses to question items 8 and 9

5.1.6 Question Item Ten

Did you travel to Britain or the USA before/while teaching?

To gain deeper insights into the answers generated by this question, the responses to this question item are analysed in the light of the teachers' answers to other questions. To start with, responses to this question were very informative with regard to the teachers' answers to question item 25. This question enquires into the students' communicative problems and whether teachers attribute them to:

- a. linguistic factors,*
- b. cultural factors or*
- c. both.*

Details of the teachers' responses to this question item are displayed in table 5 in the following page.

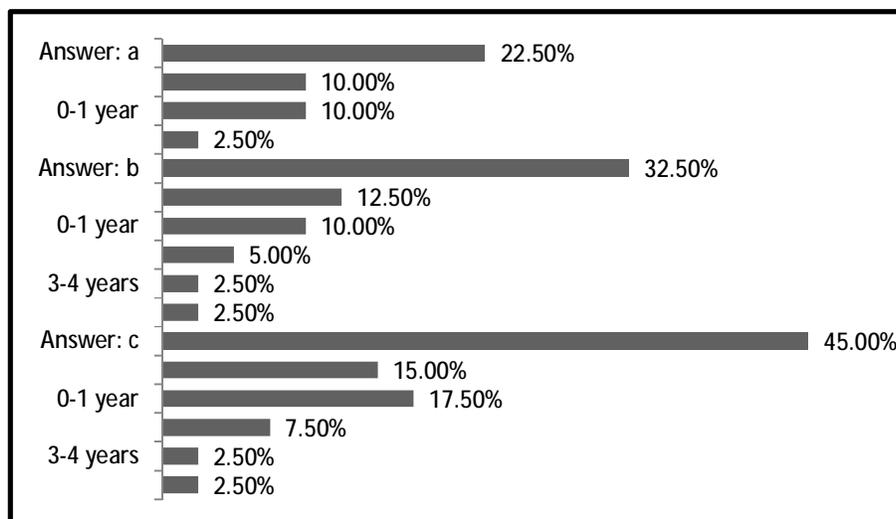


Table 5: Correlation of teachers' answers to question items 10 and 25

On the one hand, within the sub-class of teachers who travelled to an English speaking country (65% =26 teachers), only 12.5% of them thought that their students' communicative problems were of a linguistic nature , 20% attributed them to cultural factors and 30% thought they were due to both linguistic and cultural factors. On the other hand, within the sub-class of teachers who did not travel to an English speaking country (35%=14 teachers), only 10.% attributed their students' communication problems to a lack in the students' linguistic competence; 12.5% attributed them to cultural factors and 15% attributed them to both linguistic and cultural factors.

In addition, the teachers' responses to this question item were correlated with those generated by question item 26 which enquires into the teachers views on their students' attitude towards the British etiquette and whether the students:

a. *accept and respect it,*

b. *understand but do not accept it,*

c. *find it difficult to understand or*

d. *reject it.*

This correlation yielded the results displayed in table 6 below.

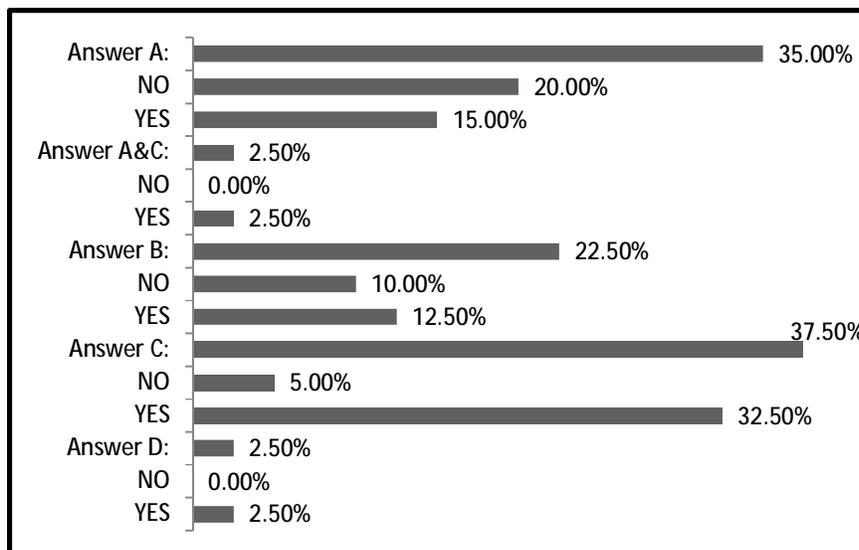


Table 6: Correlation of teachers' answers to question items 10 and 26

As the above table shows, among the teachers who selected answer (a), *students accept and respect the British etiquette*, 15% travelled to an English speaking country and 20% never had contact with the British culture. The table also shows that of the total number of teachers who travelled to the UK or the USA, 12.5% of them agreed that their students *understood but did not accept the British etiquette* (answer b), 32.5% believed the students *found it difficult to understand the British etiquette* (answer c), 2.5% thought their students *rejected the British etiquette* (answer d) included in different teaching materials or dealt with in cultures and 2.5% answered a and c. All in all, 50% out of 65% of the teachers who travelled to an English speaking country had the firm belief that their students had a negative

attitude towards the British way of life and behaviour. Furthermore, among the teachers who thought that the students' attitude was positive (35%=14 teachers), 20% of them did not travel to an English speaking country. One, then, is inclined to believe that teachers who travelled to an English speaking country may have experienced the development of the sense of identity as a member of a foreign group during their stay and therefore they were in a better position to understand and evaluate their students' attitude. In Byram's terms they have acquired two necessary skills in intercultural communication, namely the 'savoir être' and 'savoir apprendre'. In other words, they have learnt to function in a culturally different environment and were able to decentre from their own language and culture.

Additionally, when teachers were asked whether they faced problems in teaching culture (question item 21) and were required to answer with 'yes' or 'no', 57.5% answered 'yes' and 42.5 answered 'no'. It may cause great concern to learn that among teachers who reckoned to have problems with teaching culture, 57.5% in total, 40% of them travelled to English speaking countries, and 17.5 did not. There may be two possible reasons behind such a conclusion. The first is that among the former category, some teachers may have stayed for less than one month which is a very short period. A second possible explanation is that teachers who travelled to English speaking countries were aware of what is meant by learning to function better in a foreign language cultural environment and the difficulties inherent in teaching and learning a foreign language culture. In brief, table 7 in the following page gives the details of the teachers' responses.

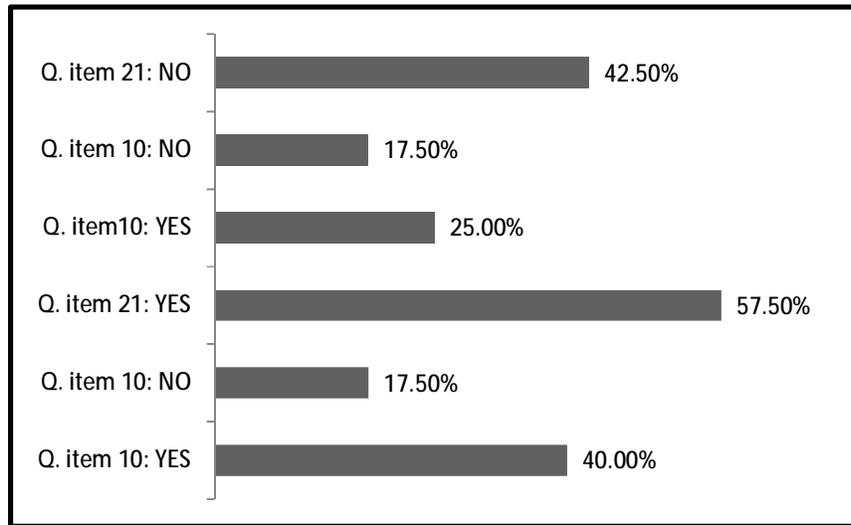


Table 7: Correlation of teachers' answers to question items 10 and 21

In closing, the correlation of this question item (10) answers with answers to other questions showed that the teachers' knowledge of and direct contact with the English culture play an important role both in their teaching practices, their awareness of the reasons behind the students' communication problems and their reflection on the learners' attitude and learning outcome.

5.1.7 Question Item Eleven:

This Question item was a follow up to the previous one and inquires about the teachers' experience during their stay in Britain or the US (either when they were students or when they were on a short study leave).

In answering this question item '*do you think that knowledge of the English language culture (be it American or British) helped you to communicate effectively with the natives?*', only one teacher of those who stayed or lived in an English speaking country (25 teachers in total) answered negatively. The teachers' positive

responses to this question item suggest that experience with the English culture can be rewarding because it helps to communicate successfully, to broaden one's tolerance and openness towards others' cultures, to view oneself from an outsider's point of view and to be aware of cultural differences between one's culture and the English culture (Byram and Fleming, 1998). In sum, the teachers' contact with the foreign culture helped them to advance on the language proficiency continuum (Dornyei and Csizér, 2005). To help recapitulate the teachers' answers to question items 8, 9, 10 and 11, the table below gives additional details.

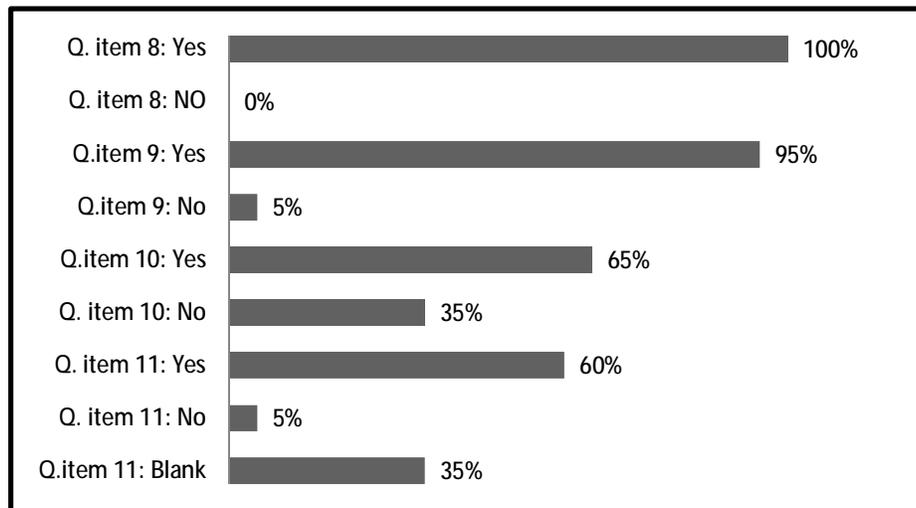


Table 8: Distribution of Teachers' Responses to Question Items: 8, 9, 10 & 11

5.1.8 Question Item Twelve

This question asks whether or not culture occupies an important place in the teaching of English within the syllabus of the English course offered by the Departments of English at the UMC and the ENS.

In response to this question, most teachers (62.5%) believed that culture was given a supplemental role within the syllabus of the English course if at all. These

teachers also believed that they were taught culture (question item 9) when they were reading for their BA degree and 67.5% of them think that culture should be taught (question item 14).

5.1.9 Question Item Thirteen

This question item explores the importance teachers attach to the teaching of culture at the Departments of English and gives them the following options to choose from:

a. very important

b. important

c. not important

This question won unanimity among the respondents; they all thought that teaching culture along with the English language was important. Their answers varied from important (37.50 %) to very important (62.50 %). This clearly stresses the teachers' belief in the strong connection between the teaching of a foreign language (English) and its culture. The responses voiced by the teachers showed that they were aware of the recent movements in the field of foreign language teaching and learning. This connection between language and culture in foreign language classrooms is best expressed by Stern (1992:215) who assumes that culture represents "the context without which language would remain an empty code." Byram (1991:18) also expressed the same view when he wrote

to teach culture without language is fundamentally flawed and to separate language and culture teaching is to imply that a foreign language can be treated ... as if it were self-contained and independent of other socio-cultural phenomena. The consequence

is that learners ... assume that the foreign language is an epiphenomenon of their own language, and that it refers to and embodies their existing understandings and interpretations of their own and the foreign cultures.

However, despite the fact that the teachers believed in the interconnection of language and culture and that the former should be taught in association with the latter and given the state of teaching culture at the Departments of English and the students' attitude towards the English culture, the impression given by such answers to this question item may be misleading. These answers merely show that teachers only thought well of culture but did not systematically teach it as shown by their answers to question item 12. In answering this question item which asks whether or not culture occupies an important place in teaching English within the syllabus of the English course, 62.5 % affirmed that culture did not occupy an important position within the Departments of English which in essence means that the teaching of culture remains inconclusive. Evidence for such a conclusion can also be traced in the teachers' answers to question item 21 which revealed that a high number of teachers faced problems in their attempt to teach culture. Further evidence is also found in the teacher's views about their students attitudes towards the English culture (question item 26). In statistical terms, when teachers were asked whether or not they faced problems in teaching culture(question item 21) a large number (57%) answered 'yes'. More important, in answering question item 26 which requires the teachers to say whether their students

a. accept and respect the British etiquette.

b. understand but do not accept the British etiquette.

c. *find it difficult to understand the British etiquette. or*

d. *reject the British etiquette,*

the teachers reported that their students' attitude towards the English culture, particularly social behaviour, was negative. Students in general, according to teachers, either understood but did not accept (22.5 %) or found it difficult to understand (37.5 %) cultural related issues. For deeper insights, table 9 below gives the details of the correlation between teachers' responses to question item 13 and their responses to question items 12, 21&26.

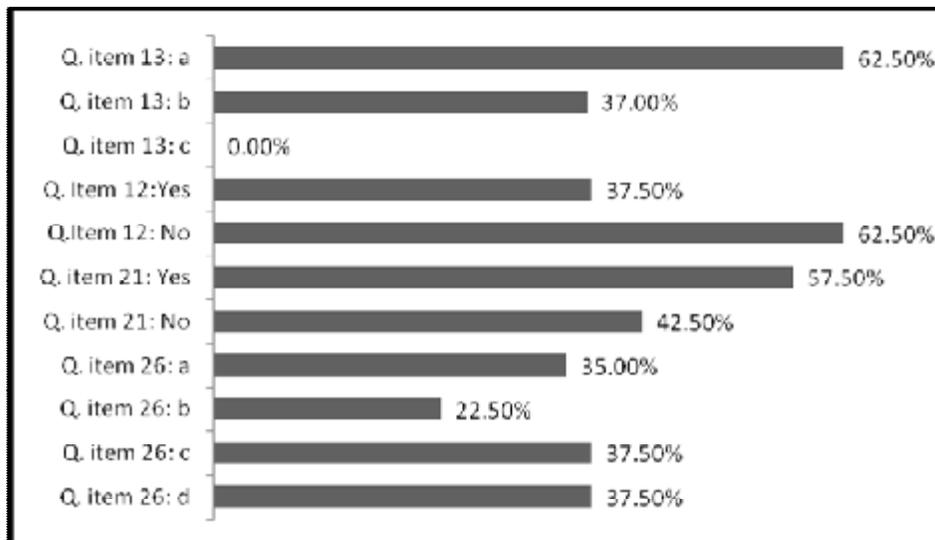


Table 9: Correlation of Teachers' Answers to Question Items 13 & 12, 21 & 26

5.1.10 Question Item Fourteen

Again, this question item is a follow up to the previous one (13). It targets teachers who selected option (a) in answering question item 13 page 158 which requires them to say whether they consider teaching culture an absolute necessity. The responses generated by the present questionnaire survey show that 67.5% of the

participants answered 'YES' and 32.5% said 'NO'. Culture then would be a welcome addition to the content of the module they teach and to the English course syllabus offered by the Departments of English as hypothesised in this thesis.

5.1.11 Question Item Fifteen

This question asks teachers how often they deal with culture related issues in their lectures and requires them to choose one of the following options.

a. often

b. sometimes

c. rarely

d. never

The reasons behind putting this question are first to gain insights into the relationship between the teachers' definition given in answering question 7 and their classroom practices. Second, to get to know how much time teachers allocated to teaching culture compared to teaching the content of their module.

The given responses revealed that option (a), 'often', was the option chosen most often. Unfortunately, only 47.5 % of the teachers frequently dealt with culture related issues in their lectures. The highest percentage for 'often' was obtained for teachers of written expression (15 %) followed by teachers of linguistics (7.5 %). Teachers of British and American civilisation were far behind with only (5%) and (2.5%) respectively. These statistics show that there was a relationship between the teachers' beliefs about the nature of culture and their practices in lecture rooms. Most teachers spent more time on teaching linguistic aspects of English and providing information about the British / American history, geography and political institutions than on

teaching culture. The reason therefore for not getting around for teaching culture more often may be attributed to their perception of culture as expressed in their answer to question item 7. In answering this question item, the teachers (60%) opted for the following definition of culture' *the totality of customs, artistic achievements and general civilisation of a country or people*'. This, as hypothesised by the researcher, draws a real picture of the place culture occupies in the Departments of English. Hence, to secure culture a 'rightful' place in teaching English, there arises the need for an intellectually legitimate cultural "content".

5.1.12 Question Item Sixteen

If you selected answer (a) 'often' or answer (b) 'sometimes' in answering the previous question item (15), give some examples of teaching materials (including handouts) you usually use to teach culture.

This is an open-ended question which invites the teachers to give some examples of the teaching material they used in teaching culture. The answers provided by the teachers serve as a basis to check whether there was a link between their beliefs about culture, the teaching of culture and their everyday teaching practices, and whether there was a coherent approach with regard to the teaching of culture. This, in turn, may help to show whether the teachers' practices were the product of modern theories about teaching language and culture. The suggestions put by the teachers were analysed and classified into categories; whether they were cognitive, skill based, attitudinal, teacher centred or learner centred. Table 10 in the following page gives the details.

Activity	Cognitive	Skill	Attitudinal	Teacher-centred	Learner-centred
video:(documentaries-films)	ü			ü	
newspaper articles	ü			ü	
pictures	ü			ü	
songs					
role plays			ü	ü	ü
reading: (novels-texts- plays)	ü			ü	
group discussion	ü		ü	ü	ü
songs	ü			ü	
handouts	ü			ü	
historical books	ü			ü	

Table 10: Categorisation of Teaching Materials Suggested by the Teachers

Noticeable about these activities are the following. First, all the activities were meant to familiarise the learners with the English culture and to motivate them. Unfortunately none of them, except ‘role plays’ and ‘discussions’, seem to favour the promotion of the learners’ autonomy. Moreover, taking into consideration the teachers’ theoretical beliefs about culture learning and teaching as expressed in their responses to the previous questions, it is safe to conclude that their practices in lecture rooms tended to be more traditional than modern and intercultural communicative competence oriented. All these practices favour the cognitive approach to teaching culture based on the transmission of information on the English

culture and sometimes historical facts. The learners were not assigned any active role in their learning process. They were treated as empty containers teachers filled with bits of information about the English culture. This is not to claim that the above “materials” cannot be used to teach culture, it all depends on the method(s) used. Once more, the teachers seem to confuse knowledge about culture and awareness of culture. The former, in Byram’s (2002) terms is purely instrumental and utilitarian (knowledge = *savoirs*) whereas the latter consists of understanding that the ‘other’ may be socio-culturally different (awareness=*savoir comprendre*, *savoir s'engager*, *savoir apprendre/faire*). Again, the teachers’ practices, as assumed by the present research, need to be remodelled to take account of the importance of teaching culture along with the language.

5.1.13 Question Item Seventeen

This question item provides the teachers with a set of techniques which can be used in teaching culture and invites them to suggest any other technique they deem important. It, then, requires them to rank these techniques according to their order of importance from 1 to 9. The techniques provided are the following:

lectures, discussion of cultural issues, video documentaries, songs and films, radio programmes, reading texts, newspaper/magazine articles, discussion of current events, literature (plays, novels, etc...).

The teachers’ classification of the techniques for teaching culture yielded the results displayed on table 11 in the following page.

Teaching techniques	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th
a: Lectures	10%	2.5%	25%	00%	12.0%	7.5%	7.5%	17.5%	40%
b: discussions of cultural issues	15.5%	5.5%	15%	7.5%	10.5%	17.5%	15.5%	10.5%	5.5%
c: video documentaries	37.5%	10.5%	12.5%	22.5%	2.5%	7.5%	7.5%	00%	0%
d: songs and films	2.5%	10.5%	12.5%	12.5%	15.00%	2.50%	25.5%	15.5%	5.5%
e: radio programmes	0%	17.5%	15%	2.5%	12.5%	17.5%	2.5%	17.5%	15.5%
f: reading texts	22.5%	15.5%	2.5%	5.5%	15.5%	15.5%	15.5%	10.5%	
g: newspaper magazine articles	5.5%	12.5%	17.5%	35.5%	10.5%	10.5%	10.5%	2.5%	5.5%
h: discussion of current events	2.5%	17.5%	7.5%	10.5%	7.5%	17.5%	7.5%	20.5%	10.5%
i: literature	5.5%	7.5%	15%	5.5%	25.5%	5.5%	10.5%	15.5%	10.5%

Table 11: Teachers' classification of Techniques for teaching culture

As the above table shows, the most useful way to teach culture, according to the teachers, was through the use of video documentaries. It was the most often classified first by the teachers with 37.5% followed by 'reading articles' 22.5%. 'Radio programmes' came in the third position with 17.5%. As expected, teaching culture through 'lectures' was the most often classified in the last position, 40% of teachers were against teaching culture through lectures.. The other activities were all classified on a scale ranging from the fourth to the ninth position. The answers given

by the teachers showed that the activities practiced can be described as learner centred. The learners accordingly seem to have the opportunity to get involved with the English culture through video teaching which, if carefully chosen, helps to present the learners with different aspects of the English culture. The responses further illustrate that most teachers were convinced that direct contact (through videos) would help in promoting the learners' attitude regarding the English people or culture.

5.1.14 Question Item Eighteen

In your attempt to teach English, which approach do you follow in the teaching of its culture?

The best way to analyse the respondents' answers to this question would be to start with an elaboration of the four approaches (options) suggested to the teachers to choose from. This is because each approach conveys a view about culture: the first sees culture as art and literature, the second sees it as civilisation, the third sees it as societal norms and the fourth sees it as sets of practices

The first approach (a) is the most traditional of all. It takes the teaching of literature as its primary aim, focuses on the teaching of big 'C' culture and does not seek to develop the learners' intercultural communicative competence. According to this approach the relationships between language and culture is unsubstantiated. Culture accordingly is embodied in the literary text and cultural knowledge is to be sought within the text. Claire Kramsch (1996) claims that this approach focuses on the idea that there is one universal culture.

The second approach (b) favours teaching culture through the teaching about the history, geography and political institutions of the target language country. The sum total of the knowledge acquired through such a teaching process constitutes the cultural competence of the language learner. Seen from this perspective, the language learner remains outside the country and its culture and the relation between language and culture is unsubstantiated.

The third approach (c): This kind of approach was common during the 1980's and was mainly based on the works of American anthropologists. This approach describes a particular language and its culture in terms of practices, values, beliefs, manners of behaviour which are unique to them. Knowledge of these norms constitutes a learners' cultural competence.

The fourth approach (d): Within this approach, culture is seen as the lived experience of individuals in a particular society (Geertz, 1973) and intercultural competence should reflect the learners' ability to behave in informed ways.

For the sake of easiness in following the analysis and interpretation of the teachers' responses, following are the options given to the teachers to choose from.

- a.** *High culture: A traditional approach based on the teaching of culture through literature the aim of which is not to teach language for communication purposes but to impart learners with a body of knowledge about the target language literature.*
- b.** *Area studies: This approach is based on the teaching of facts about the history, geography and institutions of the target language. The learner will have a body*

of knowledge but remains outside the target culture.

c. Culture as societal norms: This approach provides learners with descriptions of foreign language culture in terms of practices and values. Cultural competence accordingly is seen as knowing about how people of the target culture behave and as an understanding of the cultural values placed upon certain ways of behaviour or upon certain beliefs.

d. Culture as practice: This approach sees culture as a necessary tool that enables learners to interact in the target culture in informed ways. Culture is seen as sets of practices

The replies given by the respondents to this question allow two conclusions of a general nature. First only a small number of teachers (20 %) chose answer (d); an approach which sees culture as a necessary tool that enables learners to interact in the target culture in informed ways, i.e., culture is seen as sets of practices. The highest rate (42.5 %) goes to option (c); an approach which aims to give the learners information about the target language culture practices and values. The other responses were spread across option (a) with 17.5%, option (b) with 7.5% and the rest preferred to use an eclectic approach by combining different approaches; mainly approach (a) and (b) or (a) and (c).

On the basis of these answers, one can say that despite the fact that teachers were not required any self-reporting on the approach they followed in teaching culture still, the responses were widely distributed and presented much less agreement on an appropriate approach to use in addressing the issue under discussion. Perhaps it would not be surprising if teachers were asked to self-report on their

approaches but such a wide divergence suggests that there is less accord within the profession as to how such an issue can be dealt with in the classroom.

Second, teachers of American and British civilisation modules answered either (a) or (b) which in a sense gives the impression that the subjects they taught influenced their way of thinking and teaching. More important is the fact that those who answered (d) all lived or stayed in an English speaking country. The conclusion to draw from the answers to this question is that the teaching of culture is based on its explicit forms, i.e., a capital C culture rather than a small c culture (see Section 1.1: Definition of culture). Most teachers who never had or had only short or accidental contacts with the English culture tended to resort to approaches of an informative and expository character. They tended to identify teaching culture with passing on information which is unlikely to help the learners to explore the English culture or may be to compare it to their own. They either gave historical facts or treated culture as an accessory to the content of the modules they taught or as background information. In more practical terms, the teachers treated culture as supplementary and optional, something to talk over if there are a few minutes free from the real business of their modules content. Ostensibly, there is no planned teaching of culture within the English course because planned focus on culture involves targeting pre-selected cultural items to be taught. Once more, this finding confirms what was said earlier (question item 15) and seems to be in line with other research findings conducted in the field of foreign language teaching. One of these studies is the comprehensive Durham Project (Byram and Sarries., 1991). This study investigated the relationship between teachers' beliefs and their instructional practices. On the

basis of their observation of teachers' classroom behaviours, the researchers concluded that the approach followed by the teachers appeared to be influenced by their beliefs. Table 12 below gives the details.

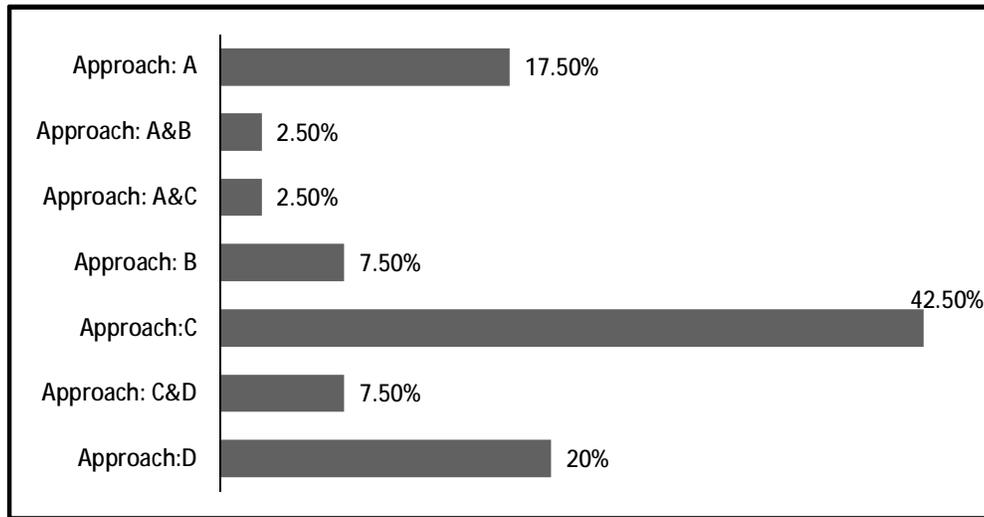


Table 12: Distribution of teachers' approaches to teaching culture

5.1.15 Question Item Nineteen

In your attempt to teach culture, do you refer to pragmatic aspects of the language (speech acts) where English cultural norms of communication differ from those of Arabic; Berber or French, e.g. ways of giving / responding to compliments, making complaints... etc. as part of your lectures?

The aim behind putting this question is to see whether teachers attempted to instil within learners a sense of appropriate language behaviour, and especially speech act behaviour.

The responses to this question deemed reference to pragmatic aspects important. Of the total number of the respondents, 90 % said they made reference to

the pragmatic aspects of both English and Arabic. The implication of this could be that teachers considered lecturing the learners on the pragmatic use of language as part of culture teaching. A more positive implication is that teachers resorted to explicit comparison in order to provide some cultural input in the form of exploration activities to back the learners' spoken interaction which may help to increase their sensitivities and awareness. To check the teachers' practices related to this question item and see how these benefited the learners, the reader is referred to chapter six of this thesis.

5.1.16 Question Item Twenty

In your teaching, do you usually provide contrastive cultural examples with detailed explanations?

It was no surprise to read that the majority of teachers said they provided contrastive cultural examples in answering this question. The aim was quite clear: to help the students understand and experience the English culture. The practice of making explicit contrast and comparison between the English culture and the students' culture seems to be a classroom practice very common among teachers both at the UMC and the ENS. In terms of percentages, (67.5%) of teachers from both the UMC and the ENS answered 'YES' and 32.5% answered 'NO'. In addition, among the 67.5% of teachers who made use of this practice, 42.5% lived /stayed in an English speaking country and can be said to have a developed cultural awareness. In contrast among the teachers who answered 'NO', only 20.5% said they lived or

stayed in an English speaking country. To have a clear picture, more details are given in table 13 below.

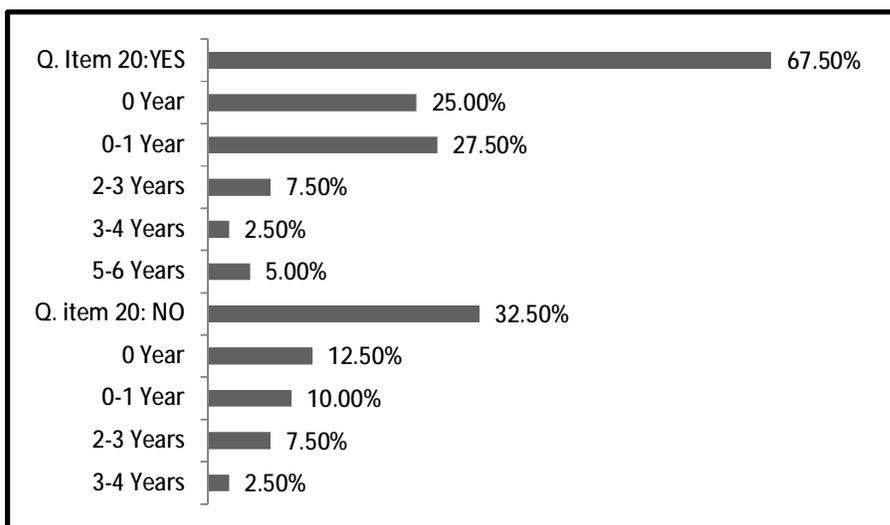


Table13: Correlation of teachers' responses to question items 20 and 6

One further thing worth mentioning is that among teachers who followed this approach, the number of teachers of linguistics and written expression was relatively higher than that of the teachers of other modules. Whether these responses can be interpreted as saying that their training shaped their teaching as they are supposed to be more involved with different foreign language teaching methodologies remains a matter of speculation. In brief, this explicit approach of teaching culture may have been used as a way to raise the students' cultural awareness.

Additionally, resort to using contrastive examples in teaching culture may be a clear indication that the teachers' awareness and understanding of their own intraculturality (relationship with first culture and language) and interculturality (relationships between first and second cultures and languages) show that teachers are familiar with different approaches to teaching culture and constitute very important

elements in the teachers' ability to facilitate intercultural development in the learners (Kramersch, 1993).

In addition, this kind of practice was found by other studies similar to this one. In a study about the relationship between foreign language teachers' perceptions of culture and their instructional behaviour and the way they handled cultural information conducted in Mexico and involving thirty teachers of English at a major university, Ryan (1994) found that linguistic analysis was very common among teachers. She reported that information insertion was mainly handled through cross-cultural comparisons between native culture and target culture and concluded that teachers were teaching culture as facts rather than developing the learners' understanding and intercultural competence.

5.1.17 Question Item Twenty One

Do you face any difficulties when dealing with cultural elements in teaching the content of your module(s)?

As mentioned in the background information, most teachers were university awards and were described as relatively highly experienced. Yet, this does not give them a near native competence in the use of language let alone teaching it in a native like way. In fact this is not a necessary prerequisite. With respect to the difficulties faced by teachers in dealing with cultural aspects, most teachers (57.5%) said they had problems in dealing with cultural elements along with the content of the modules they taught. These problems may be attributed to a multiplicity of factors. First, among teachers who faced difficulties, 42.5 % had only infrequent direct contact with the English culture, 37.5% described their students' attitude towards the English

culture as negative and more than 52.5% attributed their students' communication problems to cultural factors.

The above mentioned data could well help to explain the teachers' difficulties. To start with, such difficulties, or at least some of them, could be attributed to the nature of the module they taught as well as the time allocated to each. The content of the module may shape the way they taught culture in the sense that it did not give them room to move between teaching the content of the module and teaching culture. This applies to both teachers of written expression and civilisation. A second possible reason resides in the fact that some teachers lack practical knowledge about the English culture. Their factual knowledge about the English culture was not of much help to them. Another source of difficulty for teachers may have its origin in the students' negative attitude towards the English culture. Some of the teachers may consider such an attitude as their failure.

Given the above mentioned facts, the need for the inclusion of a new 'module' entirely devoted to teaching and learning about the English culture is highly justified. The above arguments seem sound and solid in order to alleviate the situation of teaching English within the Departments of English.

5.1.18 Question Item Twenty Two

How comfortable are you when dealing with the English language cultural aspects?

This was an indirect question which inquired about the teachers' attitude towards the English culture. To answer this question item, the teachers were given the following options.

a) Very comfortable

b) Comfortable

c) Uncomfortable

d) Very uncomfortable

The main reason for asking this question is the belief that the quality of learning in foreign language classrooms does not depend solely on the learners' abilities and attitudes. Teachers also have their share of responsibility. This is because attitude and competence are closely related. With regard to teachers in the Departments of English, table 14 below shows that they already possess the knowledge, skills and attitudes necessary for the implementation of new methodologies and teaching materials. It also shows that most teachers have no difficulty in dealing with cultural related issues in their lecture rooms.

In statistical terms, 27.5% of teachers said they were very comfortable, 67% were comfortable and a small minority 5% are uncomfortable. No teachers said they were uncomfortable.

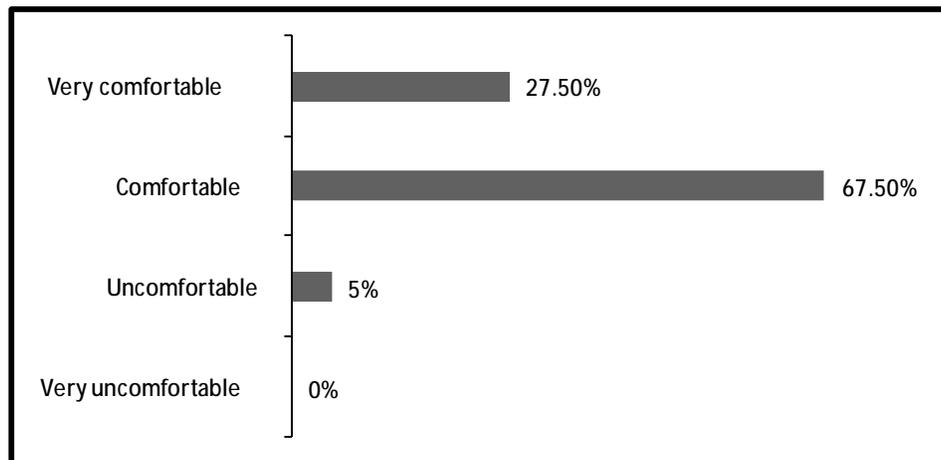


Table 14: Teachers' Attitude towards the English Culture

5.1.19 Question Item Twenty Three

Are you ready to join a free course about the English language culture for university teachers?

This question item is meant to elicit information regarding the teachers' perceived needs for professional development in order to find out whether they felt a need for any further professional development and training.

The teachers (85%) were quite unified in agreeing about the need for further professional development on the issue of teaching culture and expressed their willingness to join a course on the English language and culture teaching. This applies both to teachers with a long work experience as well as to teachers whose work experience is relatively short. Noticeable here is the fact that teachers who lived/stayed in English speaking countries also agreed to join the course. More important even, teachers who claimed that they were very comfortable in dealing with culture issues also agreed to join the course. Based on the aforementioned results, teachers in the Departments of English can be described as active decision-makers who do not resist change and seem able to make instructional choices. Their willingness to join the course is a clear indication that they are ready to adopt new approaches in their teaching. Hence, it is safe and sound to say that the situation within the Departments of English offers favourable conditions for the integration of culture as a basic element within the English course syllabus.

5.1.20 Question Item Twenty Four

How important is learning the English culture to your students?

The purpose behind asking such a question was to find out the teachers' opinion

about how important learning the English culture was to their students. This kind of knowledge would enable them to decide whether or not their students were willing to learn the English culture, to decide on the content to be taught and most important to choose the appropriate methodology that best suits the students. The responses revealed that 52.5% of the teachers thought that culture was 'very important', 37.5 % thought it was 'important' for their students and 10 % only thought it was unimportant. Hence the learners in the Departments of English, as judged by their teachers, are highly motivated to learn about the English culture as this will contribute to the development of their intercultural communication competence. This, in turn, represents a solid argument for the integration of culture within the course syllabus.

5.1.21 Question Item Twenty Five

If your students have communication barriers/problems in their attempt to communicate in English, these are usually of a:

a. of a linguistic nature

b. of a cultural nature

c. both

This question is an inquiry about the students' communicative problems and their possible reasons. It assumes that these problems can be attributed either to linguistic factors, cultural factors or both. It also aims to gain insights into the teachers' teaching practices; whether they reflect on their students' performance or not. This is because structured occasions for reflection allow teachers to explore their

experiences, challenge their current beliefs, and develop new practices and understandings. Responses to this question item, as shown in table 15 below, revealed that only 22.5% of the respondents attributed the learners' communication problems to linguistic factors. The respondents seem to be conscious of the learners' difficulties in communication; 32.5% of them believed that the learners' problems were of a cultural nature and 45% thought they were of both a linguistic and a cultural nature. Furthermore, among the teachers who attributed the students' communication problems to culture, four are grammar teachers, eight are teachers of written expression and five teach oral expression. Despite the fact that the content of the above mentioned modules emphasises the linguistic features of language (linguistic competence), still the teachers of these modules attributed the learners' communication problems to cultural rather than linguistic factors, a clear indication that teaching culture is not dealt with in a way that enables the learners to soften their apathy towards the English culture and to overcome their communication problems. This is further evidence which strengthens the aim of the present research: that culture should be made part of the course syllabus.

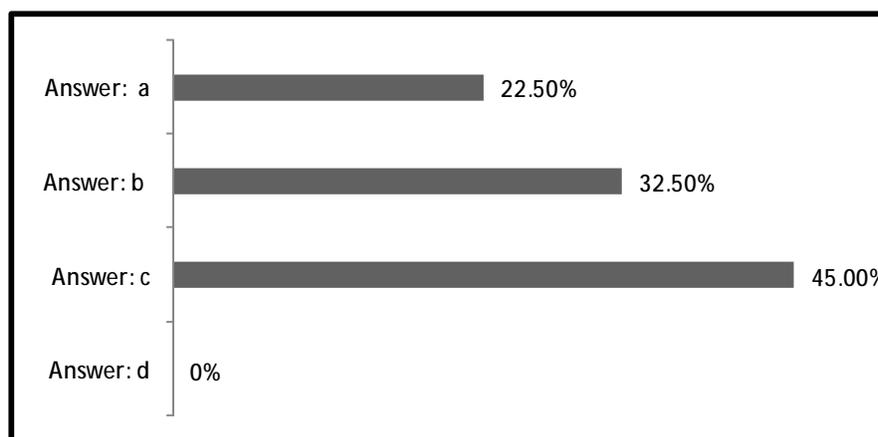


Table 15: Nature of Students' Communication Problems

5.1.22 Question Item Twenty Six

This question item is phrased as follows: '*How would you describe your students' attitude when they face different English etiquette (social behaviour) included in your teaching materials?*' and provides the following options to choose from.

- a. *They accept and respect.*
- b. *They understand but do not accept.*
- c. *It's difficult for them to understand.*
- d. *They reject.*
- e. *Other. Please specify.*

To start with, the aim of this question is twofold. The overtly expressed aim is to bring forth the students' attitudes towards the English culture. The implied one is to highlight the factors which may have influenced the teachers' points of view with regard to their students' attitude towards the English culture. Attitude as understood in the present study refers to "a sincere and personal interest in the people and culture represented by the other group"(Gardner and Lambert, 1972:132).

At the outset, fourteen teachers (35%) thought that their students accept and respect the English culture (answer a), 22.5% answered that students understand but do not accept (answer b), 37.5% claimed that it was difficult for the students to understand the British etiquette (answer c). Interestingly, only one teacher said that students reject manners of behaviour different from their own and another selected answers (a) and (c). Details are given in table 16 in the following page.

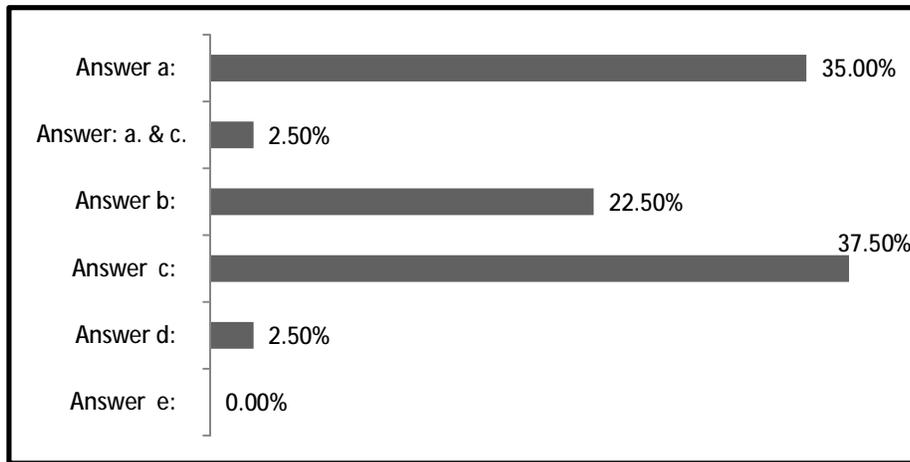


Table 16: Students' Attitudes towards the English Culture

As can be read from the above statistical results, the general tendency is that the students' attitude towards the target language culture, as seen by their teachers, tended to be negative. More important is the degree of difficulty the students face in understanding the English culture. The general implication is that the students tend to be ethnocentric. They have a propensity, according to their teachers' views, to resist learning the English culture.

In addition, the statistical results further show that the teachers were knowledgeable about their learners' perceptions of and attitudes towards the English people and culture and that they were willing to choose input materials with a view to modifying any misperceptions learners may have. This is evidenced by the teachers' answers to question item (20) which inquires about whether or not teachers provide contrastive cultural examples with detailed explanations. In answering this question, 67.5 % said that they provided their students with contrastive cultural examples.

The teachers' position as to their students' negative attitude may be attributed

to some factors not necessarily related to the students. An examination of the correlations between the teachers' responses to question item (21), whether the teachers faced problems in dealing with cultural elements, and their answers to question item (6), whether or not they lived or stayed in an English speaking country and the present one (n°, 26) being analysed reveals that 37.5% out of (57.5%) of the teachers who reckoned that they themselves had problems in dealing with the target language culture claimed that their students tended to have a negative attitude towards the target language culture and that some of them (52.5%) attributed the students' communication problems to cultural factors. More important, 35% of these teachers have lived in or visited an English speaking country. These are factors which may have influenced the teachers' conceptions of their students' attitudes towards the target language culture. Once more, the results of the data confirm the hypothesis on which the present research is based.

5.1.23 Question Twenty Seven

This is an open question which invites teachers to make any comments with regard either to the questionnaire content and format or in relation to the subject the present research investigates. As far as the first point is concerned, no comments were formulated in writing. Most of the teachers expressed their satisfaction when they handed the filled questionnaire.

With regard to the second point, the teachers' comments concentrated heavily on the importance of teaching culture at the Departments of English and the role of teaching culture in promoting the learners' intercultural competence. The teachers' comments also reflected on their beliefs about culture, the appropriate practices and

the approaches to be followed in teaching culture. Theoretically speaking, the teachers seem to be in line with the recent developments in the field of foreign language teaching and learning.

Among the answers worth mentioning are the following. 'Teaching the culture of the target language is an important aspect that helps the students grasp the language itself.' This is a clear indication of the tight relatedness between language and culture emphasized by many foreign language pedagogues. Some teachers thought that culture is 'to be taught implicitly' which according to them necessitates 'highly experienced teachers'. In another comment, one teacher expresses her/his firm belief that language cannot be taught without culture. According to her/him 'all the messages we encode or decode are purely cultural ideas and personal beliefs about us and other people which are formed and shaped by our culture.' One further important comment made by the teachers makes reference to the process of globalisation. Some teachers believe that in a world characterized by rapid changes, learning a foreign language is 'to possess a second soul', as Charlemagne is believed to have said. In sum, all the teachers' comments can be described as positive with regard to the teaching of culture except one. A teacher preferred to ask questions about the content as well as the method.

5.2. Comments

As seen above, teachers were grouped into two different classes depending on whether or not they had a direct contact with the English culture. The questionnaire survey evidence showed that there was a systematic difference in the perception of culture, the approaches and practices used in teaching culture

between the two categories. The majority of those who had some kind of intercultural experience seemed to have a deeper awareness of the importance of culture in teaching English. This was reflected in their ability to make more rational decisions on approaches to teaching culture and learning. The approach they used in teaching culture seems to be in line with the recent theories of teaching culture and learning. Alfred et al. (2003:4) argue that intercultural experience has the potential to expand and deepen the mind through reflection, analysis and action:

An inevitable consequence of intercultural experience is that it presents a challenge to customary modes of perception, thought and feeling. Hence, when intercultural experience leads to creative, rather than defensive, learning a concomitant is serious self-understanding and self-knowledge.

Furthermore, there was a number of interacting factors which also contributed to the teachers' views, perceptions and approaches related to teaching culture at the Departments of English. Among these factors are the teachers' educational backgrounds, their teaching experience, their cultural knowledge, the nature of the module they teach and the students' attitudes towards the English culture. A close examination of these factors revealed some concerns of the following type among the teachers. Why teach culture? What position do teachers take? Should culture awareness and understanding be considered an objective in teaching English? These concerns related mainly to teachers of the second category, i.e., teachers with a relatively short work experience and who had no direct contact with the English

culture. These concerns were mainly in the form of questions given in response to the open ended question item 27.

By and large, these data also suggested some inconsistency in the views and practices of the teachers in relation to some of the issues explored in the survey. In fact some of these issues include apparently contradictory views, such as their view with regard to the place of teaching culture at the Departments of English (question item 12) and question item (15) which asked them how often they dealt with culture related issues. While expressing the view that culture was not granted any importance at the Departments of English, still they affirmed that they often taught culture in their lecture rooms.

Another area in which there was a divergence of views among the teachers is related to their understanding of the terms *culture* and *approach*. The responses revealed that the teachers' views of culture were not very consistent. This inconsistency may be attributed to question items framed as general or to those which require theoretical understandings. As Kramsch (2000) pointed out, although the integration of both language and culture concepts in the classroom is important, an issue about which the survey revealed that the teachers were unanimous, both terms (culture and approach) are somewhat confusing for the teachers. This can be easily discerned when one reads that all the teachers agreed on the necessity to incorporate culture in the teaching of English, yet there was a kind of disagreement as to how this can be put into practice, i.e., no approach won unanimity among the teachers.

In addition although some of the provided answers, answers to question items

(13) and (24) for example, showed that participant teachers attached a high importance to the role of culture in learning English, culture actually does not occupy an important place in the teaching of English at the Departments of English as was revealed by their answers to question item (12). This pattern of response on the part of the participants appeared in other studies of the same type as that of Lessard-Clouston carried out in 1996 on Chinese teachers of English to whom culture was perceived as important but was seldom taught.

The analysis of the questionnaire also revealed that the teachers considered that their students have in general a negative attitude towards the English people and the English culture (see Chapter Five: Question Item 26). The implication of this conclusion made by the teacher participants in this survey showed that the kind of learners of English produced by the Departments of English (see Introduction: Section: Background for the Study) lacks one of Byram's most important components of intercultural communication competence namely '*savoir être*', openness and readiness to suspend disbelief about other cultures and belief about one's own. Teachers are therefore called upon to take the necessary measures to prevent further worsening of the situation. Of course the only way out is to make the teachers aware of the necessity to remould their teaching practices in such a way as to make the learners aware of the other's otherness and willing not to assume that one's beliefs and behaviours are the only possible and naturally correct ones, i.e., to accept that one's own and others' behaviour are culturally determined, to accept that there is no one right way to do things, to value one's own culture and other cultures. Only then

will the learners be able to develop a perception of culture in the form of practices which in turn will help them to develop an intercultural communication competence.

It is also apparent that the teaching of culture at the Departments of English at the UMC and the ENS is perceived in terms of the transmission of factual knowledge about the English language, the people and the country to the learners. The analysis of the data has shown that despite the fact that teachers are aware of the importance of teaching and learning culture, they continue to use traditional information-transfer pedagogy to culture-integrated language teaching. Evidence to support this conclusion can be traced in the teachers' perception of the learners' attitude to the English culture. The examination of the teachers' views concerning teaching culture also revealed that most of them tended to define teaching culture in terms of the amount of information they time and again passed on to their learners. Consequently culture is considered as an adjunct to teaching language. In other words, it seems from this questionnaire study that culture-related activities are most of the time pushed into the background, and probably only pulled out again when the teachers feel that their lectures should be spiced up a little.

As aforementioned, although the majority of teachers perceive their students attitudes as negative, still they continue to adopt a teacher centred approach in their teaching practices. Their approach tends to be more subject-oriented than learner-oriented. In addition, taking into consideration the newly implemented (LMD) reforms which favour the learners' involvement and stress the adoption of more learner centred and competency based approaches in teaching at the university level, it becomes therefore necessary to adopt more suitable approaches to better teach

culture and more effective classroom practices to reduce the learners' apathy are to be adopted.

Furthermore, the teachers' teaching practices are not shaped so as to enable their learners to achieve intercultural competence. Their practices focus more on the cognitive aspect of the English culture and history. The attitudinal and skills aspects of culture teaching and learning; mainly *savoir-apprendre*, *savoir-comprendre* and *savoir-s'engager* (Byram, 1997), seem to be neglected if not disregarded. The result, as shown by the present data, was the learners' development of a negative attitude towards the English culture and the people associated with it. Teachers are therefore called upon to make use of approaches and practices which may help the learners to change their negative outlook and to promote their empathy towards the English language.

Conclusion

In the light of the foregoing data analysis, it becomes clear that the main hypotheses on which the present study is grounded, namely that the teachers' daily practices, their belief in the teaching of culture and their willingness to teach culture do not always correlate. Teachers who said they believed in the importance of teaching culture have not yet made extensive culture teaching as shown by the amount of time they devote to teaching culture and the kind of practices they use.

Additionally, the questionnaire analysis showed that all the teachers were aware of the benefits of teaching culture and believed that these benefits would help better their students to achieve the ultimate aim of intercultural competence. Results

also indicate that teachers were quite confident in their ability to teach culture in ways that help students understand the intricacies of intercultural communication, to teach the assigned content of their module and to teach learning strategies to help students understand differences between the English and the learners' cultures.

More importantly, when the teachers reflected on their daily teaching practices, most of them admitted that teaching culture was not an easy matter and that they faced difficulties in dealing with culture related issues, a fact which can justify their willingness to join a course on culture teaching.

Another equally important conclusion reached runs as follows. Despite the fact that teachers are aware of the recent methodological changes and developments as shown by their responses to different question items, their instructional practices seem to be static. Teachers have not yet changed their approach in teaching culture. Most of them followed a historical approach in teaching culture.

Last but not least, the present survey has revealed that the teaching of English at the Departments of English, at least in the two institutions where the study was carried out, at the present time is still traditional in nature despite the many changes which occurred worldwide and affected many aspects of foreign language teaching and learning. The survey also brought to light the teachers' teaching practices which are still more oriented towards the development of the learners' linguistic competence at the expense of their intercultural communication competence which will be investigated in the next chapter.

Chapter Six

Analysis and Interpretation of the Learners' Survey Data

Introduction

In this part of the thesis the data generated by the Discourse Completion Task are analysed, discussed and presented in the form of descriptive statistics together with descriptions and analyses of the respondents' answers. The need for this analysis is meant to support the aims of the present research which, as stated earlier, attempts to show the necessity to integrate the teaching of culture within the English course offered by the Departments of English at the UMC and the ENS and whether or not the learners' unawareness of the English culture and the influence of their native culture constitute sources of their communication deviations. It is worth mentioning that within the different situations dealt with in the present study, the participants are personally involved in real life-like situations. More importantly, the speech acts to be dealt with are: apology, complaint, introduction, refusal, disagreement, greeting and compliment. These were chosen on the basis of their expressiveness and their frequency of occurrence in real life situations (see Section 2.3: Intercultural Communicative Competence). In brief, the analysis of the data generated by the Discourse Completion Task is based on an independent evaluation of each response in different situations according to the following criteria.

Ø With regard to situations where the respondents are given choice options, the analysis focuses not on the formula itself (form) but on its appropriateness to the situation where it is used.

- ∅ In situations where the respondents provided their own formulas (responses), the unit of analysis is the utterance or utterances supplied by the participants. Any of the supplied utterances which do not contain a realisation of one the above mentioned speech acts is discarded.
- ∅ In response to a prompt in a particular situation, an utterance may generate more than one speech act. In this case, priority in the analysis is given to the speech act under study in that particular situation.
- ∅ The analysis of some utterances requires their divisions into different parts in order to delimit the segment that constitutes the nucleus (head act) of the speech act. In this case adjunct expressions are discarded and only the head act is emphasised and analysed.
- ∅ With respect to situations where the participants were required to react or to hypothesise about how a British might react, the analysis focuses on the appropriateness / inappropriateness of the respondents' behaviour according to the English socio-cultural norms of behaviour.

More importantly, the analysis will focus mainly on the participants' intercultural pragmatic problems. Hence the analysis focuses first and foremost on the respondents' intercultural communication competence which includes pragma-linguistic competence (i.e., choosing appropriate form) and socio-pragmatic competence (i.e., choosing appropriate meaning) and secondly on the socio-pragmatic and pragma-linguistic transfer, which may lead to pragmatic failure, i.e., when a respondent imposes the social and cultural rules of her/his culture on her/his

communicative behaviour in a situation where the social rules of the English culture would be more appropriate. Emphasis in the analysis of the participants' performance, therefore, is laid on the message rather than the form. The present study is not concerned with the participants' formal linguistic deviations. Consequently the respondents' answers, when referred to in the present study, are reported without any modification, alteration or correction.

6.1. Data Analysis

6.1.1 Section One: Personal Information

Overall, 100 students participated in the socio-cultural test; 47 were from the ENS and 53 were from the UMC and most of them (96%) were female. Their age ranges from 19 to 26 years and the vast majority (61%) was 22 years old. Up to the present time, most of them have studied English for a minimum of eight years. They were all third year students reading for a BA degree in the English language. Since their first year of training, they have dealt with a variety of areas of study such as grammar, written expression, phonetics, oral expression, linguistics, civilization and literature. Most of them gave answers to all questions. Very few did not answer in full questions in section four. When asked whether or not they were fluent in English, most of them (84%) said they were not. This background information will be correlated with the learners' responses and some conclusions will be drawn accordingly.

In addition to the respondents, twelve native speakers also completed this Discourse Completion Task; two Americans and ten British. As aforementioned, their

responses will serve as a standard against which the participants' responses are evaluated.

6.1.2 Section Two: Part One

6.1.2.1 Situation Eight and Nine

Question items eight and nine put the learners in two different situations. In both situations the learners are required to make an apology. In the present thesis an apology, as stated by Trosborg (1995:373), is used to mean a situation where there are

two participants: an apologizer and a recipient of the apology. When a person has performed an act (action or utterance), or failed to do so, which has offended another person, and for which he/she can be held responsible, the offender needs to apologize. That is, the act of apologizing requires an action or an utterance which is intended to set things right.

Seen from this perspective, the two situations, depicted in situations eight (8) and nine (9), are therefore designed to elicit an apology in which the strategy of opting out (keeping silent or denial of responsibility) is disregarded. The participants are supposed to perceive the need to apologise, i.e., to use an expression of apology, *I'm sorry*, for example.

To achieve the above stated purpose, the first situation puts the participants in a social situation where they are conversing with a friend and suddenly they get hiccups. The situation requires the learners to apologise to someone they know well, the degree of severity of the situation is low and their interlocutor is of equal status (a friend). The participants were given the following options.

a. Please forgive me.

b. *I'm sorry! I'm sorry!*

c. *I'm Sorry!*

d. *Other. Please specify.*

Statistically speaking, the students' responses in the first situation are distributed as follows: 10% of the participants answered (a); '*Please forgive me*'; 21% answered (b); '*I'm sorry! I'm sorry*'; 55 % answered (c); '*I'm sorry*' and 14% provided their own answers. Among the answers provided by the respondents, only one is classified as 'Possibly', two as 'Not likely' and the rest as 'Very unlikely'. The following are some of the responses provided by the participants.

Ø *Please, excuse me. I am very sorry.*

Ø *Please go and look for a cup of water.*

Ø *I have been talking too loud.*

Ø *I don't know what is happening to me*

To have a clear picture of the respondents' responses, table 1 below gives further details.

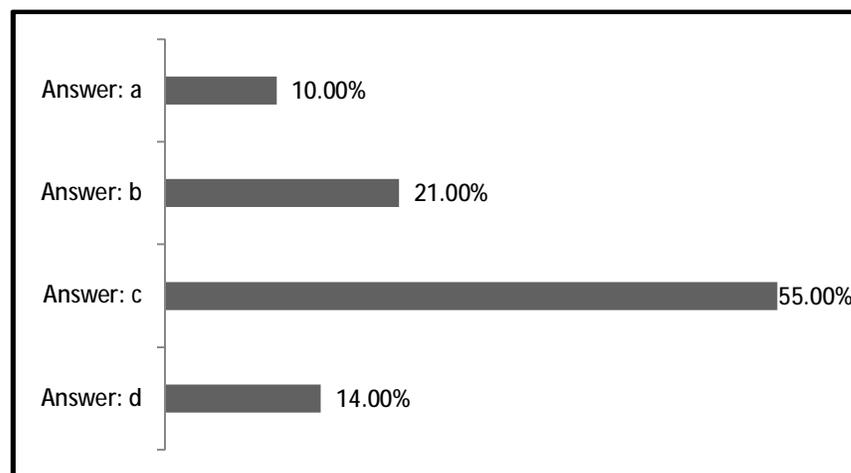


Table 1: Distribution of Informants' Responses in Situation 8

With regard to the native speakers' answers, one American answered *Sorry, I have the hiccups*, and the British gave the following answers:

- a. *Please excuse me.*
- b. *Please do excuse me.*
- c. *Oh! Excuse me.*
- d. *Excuse me one minute I'm going to get a glass of water.*
- e. *Sorry. I just can't stop hiccupping.*
- f. *I need water!*
- g. *Whoa, that's embarrassing! Excuse me.*

The second situation requires the participants to express what they would say in the following social situation: 'You are in a line waiting to get a movie ticket and you accidentally step on a lady's foot.' In a situation of this type the participants are expected to apologise to someone they don't know (stranger). The degree of the severity of the situation can be described as medium and the status of their interlocutor is unknown. The given options to choose from are.

- a. *Please forgive me.*
- b. *I'm sorry! I'm sorry!*
- c. *I'm Sorry!*
- d. *Other. Please specify*

The responses provided by the participants are distributed as follows. 22% of the participants answered (a), 'Please forgive me', 25% answered (b); I'm 'sorry! I'm sorry', 36% answered (c); 'I'm sorry' and 17% provided their own answers. These are distributed as follows. Five answers are classified as 'Likely', eight as 'Possibly'

and four as 'Not likely'. Typical examples of the responses provided by the participants are the following.

- a. *Excuse me, please.*
- b. *back me your pardon madam*
- c. *Oh I am sorry.*
- d. *beg you pardon ma'm .*

Taken as a whole, the results are displayed in table 2 below.

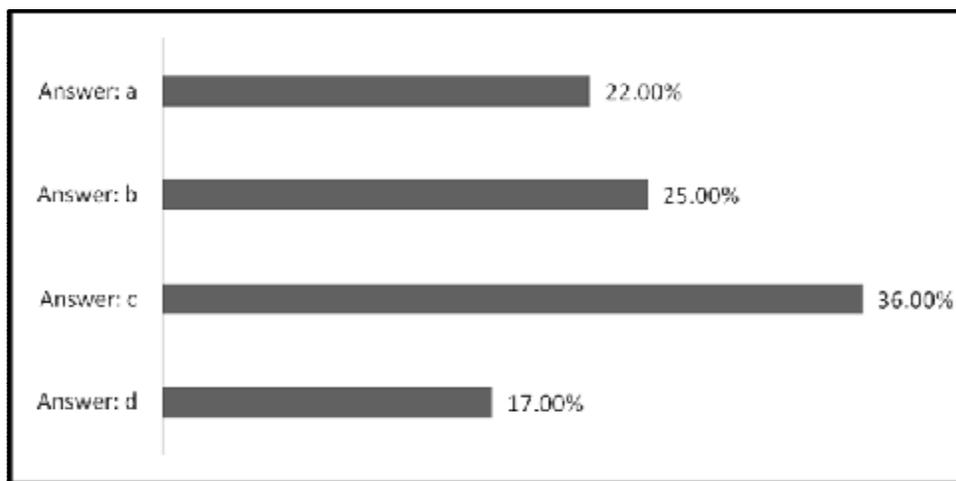


Table 2: Distribution of Informants' Responses in Situation 9

With regard to the natives' answers, the Americans gave two different answers 'Pardon me.' and 'I'm sorry.' and the British answered:

- Ø *Please excuse me.*
- Ø *Excuse me; I'm so sorry.*
- Ø *Oh I'm so sorry.*
- Ø *I'm sorry I didn't see where I was walking.*
- Ø *Sorry ma'am, please excuse me.*
- Ø *Oh, excuse me. I'm so sorry*

Ø *Oops! Sorry, pardon me.*

A close look at the answers given by the participants reveals that the mean is 55% with a standard deviation of 50% for question item (8) and a mean of 36 % with a standard deviation of 48% for question item (9).

The possible conclusions that can be drawn from the results of these two question items are the following. The use of the form *I'm sorry*, rated 'Very likely', was higher when the participants apologised to the friend rather than the stranger despite the fact that the severity of the situation was higher in the situation which involves the stranger (situation 9). In addition, the participants made use of the form '*I am sorry! I am sorry*' when they apologised to the stranger more than when they apologised to the friend. Given the fact that apology and the form of its expression are important in the Arab and the Berber cultures, and for this matter in all cultures, one possible explanation to such misuse of this apology strategy is that the participants may have used this form of apology as an avoidance tactic. More importantly, the use of this form of apology, rated as 'Very unlikely', may be accounted for by the fact that the participants wanted to insure their interlocutor of their sincerity in expressing their feelings. Hence, through the repetition of the form '*I am sorry*', the participants aimed to be more emphatic and to show a high degree of sincerity. A third possible explanation of such a misuse may be attributed to the participants' misinterpretation of the frequent use of the strategy of apology by native speakers of English which they may have noticed in the course of their learning of English. The participants may have concluded that such forms as '*sorry*' and '*excuse me*' do not mean much and consequently induced them to conclude that such a basic

apology strategy in the English culture is merely a meaningless routine which lacks sincerity. Hence in order to be more polite and sincere, the respondents resorted to repetition of the formula *'I'm sorry'*. Repetition in this sense is meant to gain more emphasis. Another possible explanation is transfer from the learners' dialect in which repetition of various speech acts is very common. Following these explanations one can safely assume that such preconceived ideas about the English apology strategies may cause the learners of English to run the risk of being impolite or even rude towards the native speakers which in turn may result in some kind of cultural clash.

6.1.2.2 Situation Ten

This time the respondent is at home having dinner with a friend. After eating, her/his friend said: *"You really made a nice meal. The dinner was delicious."* The participants were given the following options to choose from.

- a. *Really? Did you really like it?*
- b. *No it's not, you're just complimenting me.*
- c. *Thank you.*
- d. *Other. Please specify.*

In response to this compliment, 43 % of the participants preferred a formula in the form of a question as shown in answer (a), *'Really? Did you really like it?'* and some others (43 %) used the expression of gratitude in answer (c), *'Thank you'*. Answer (b), a formula expressing disagreement with the interlocutor, *'No it's not, you're just complimenting me,'* was the least opted for with only 4%. The rest of the respondents preferred to use their own answers. After careful examination, grouping

and comparison with the native speakers' answers, 50 % of these responses were rated as 'Likely'. The table below displays the results.

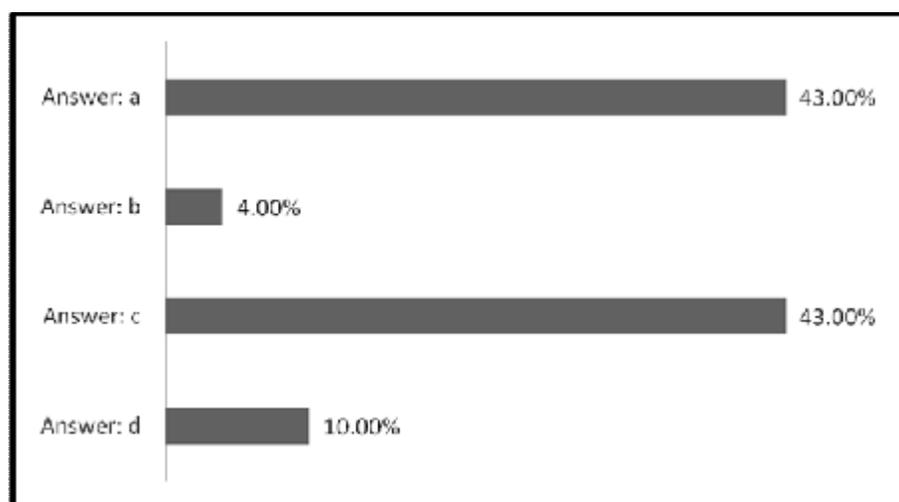


Table 3: Distribution of Informants' Responses in Situation 10

In contrast to the participants, two native speakers responded using simple gratitude expressions of 'Thanks' and the others used the same appreciation token followed by expressions like:

- Ø ...I'm glad you liked it.
- Ø ...So glad you liked it.
- Ø ...It's a new recipe.
- Ø ... I'm glad that you enjoyed it.
- Ø ... I love cooking.

without expressing any reluctance about the validity or the importance of the compliment.

All in all, the above data showed that the general mean of the respondents' answers was 43% with a standard deviation of 50%, a clear indication that the

respondents' answers were widely scattered and thereby a vast majority were culturally inappropriate.

To have a deeper insight into the participants' answers, one needs first to define what a compliment and compliment response are. In the light of such a definition, an analysis of some formulas used by the participants will then follow.

A compliment, according to Holmes (1988:485), is defined as "a speech act which explicitly or implicitly attributes credit to someone other than the speakers, usually the person addressed, for some 'good' (possession, characteristic, skill, etc.) which is positively valued by the speaker and the hearer". People from different cultures usually respond to compliments and compliment responses in different ways. In the case of the participants' responses in this situation, following are some examples.

- a. *I am a good cook; all my family members said that.*
- b. *Oh thank you. I told you before that I am a chef in cooking.*
- c. *Thank you but you exaggerate your compliment.*
- d. *Thank you. I did not expect it would please you.*

In term of linguistic criteria, the participants' responses can be described as complex. A complex response, according to Farghal and El Khatib (2001), is one which includes a 'thanking' plus 'returning the compliment' or 'denying' plus a 'comment'. This characteristic was absent in the native speakers' responses. In Nelson's terms, native speakers tend to choose single illocutions such as thanking, agreeing, deflecting and rejecting (Nelson et al., 1996). The participants' responses reveal that most of the respondents used pseudo native-like responses. One can easily

notice that they all start with an expression of gratitude followed at times by what may be described as an upgrade expression (answer item (b) in the previous page) which may be inappropriate for the occasion. More importantly, the option, *'Really? Did you really like it?'* was used by 43% of the participants. This response in the form of a question is believed to be face threatening to the complimentee. The use of this kind of formula, according to Farghal & Haggan (2006), may be accounted for by the lack of downgrading options available to the participants. One further possible reason is that the participants had more positive attitudes towards expressing pride in personal accomplishments. Contrariwise, the native speakers showed more modesty. A native speaker may feel puzzled or even unwittingly offended upon hearing such a response (answer item (b)) and may conclude that his host is arrogant. More importantly, most of the formulas used lack the social 'lubricant' which usually characterises native speakers' formulas. In this sense, the natives' formulas seem to communicate more than they literally express. In addition, some participants resorted to translating Arabic compliment responses into English. Answer items (c) and (d) above are examples among others. The Algerian way of thinking seems to be deeply rooted in most of the participants' responses. Pragmatically speaking, the participants do not seem to be able to differentiate between formulaic expressions which are language specific and those which may be described as common or universal. Many of the responses are Arabic specific ways of responding to compliments which were transferred into English. Answer items (a) and (b) above express self appraisal and may be perceived by native speakers of English as inappropriate and at times irritating. In response to a compliment of this kind, the native speakers responded

with a simple *'thanks'* expression. The respondents in this sense fell into the trap of what Wolfson (1983) called communicative interference. In sum, the respondents' ways of talking are but cultural patterns of behaviour which do not properly fit in the above mentioned hypothetical situations. The participants were merely transferring their first language pragmatic rules which could induce instances of embarrassment or offense in interactions with native English speakers.

6.1.2.3 Situation Eleven

The speech acts of greeting and introduction as sociolinguistic events form part of the English etiquette and require sets of norms of social behaviour. They constitute a necessary stage which helps to establish 'interpersonal access' whereby information can be sought and shared. Of particular interest to the present thesis are formulas used to open conversation, 'conversation openings', as these are often distinguished from 'passing greeting'. The act of greeting in this thesis is used to mean an obligation on how to conduct oneself in a particular way toward others' (Goffman, 1956). As foreign language learners, the participants are supposed to be very cautious in the use of greeting and introduction formulas. Inappropriate use of such forms may cause negative feelings or general misunderstandings on the part of their interlocutors.

In this situation, the participants were invited by a friend to attend a party to which many other people were also invited. On their arrival at the party, their friend welcomed them, then excused herself/himself and went to see some other people. They then had to find the appropriate way to approach some of the other people there.

In this situation, the participants were given the following alternatives to choose from:

- a. *Hi. My name is Peter*
- b. *I don't think we have met, have we? My name is*
- c. *What's your name?*
- d. *Do I know you?*
- e. *Other. Please specify.*

or to use their own formulas if they thought the above were not appropriate to the situation.

Compared to others situations, the participants performed fairly well in this situation. The statistical analysis of the responses to this scenario supports this conclusion. 47 % of them chose answer (b), '*I don't think we have met, have we? My name is ...*,' a response used by two native speakers and was classified by native speakers as 'very likely' and therefore appropriate for the occasion. 13% answered (a), '*Hi. My name is*' which is also an acceptable form because it was used by native speakers. Both responses provide the addressee with the possibility of reciprocating with a counter-greeting. As far as those who provided their own answers, (28%) in total, the following are some examples.

- a. *I saw you somewhere but I don't know where. We can speak and know each other.*
- b. *Hello how do you find this party?*
- c. *Would you please tell me your name?*
- d. *I am invited by X Are you one of his relatives?*

e. *Can I sit beside you?*

f. *Hi, did you like the party, it's very amazing.*

Interestingly, some of the respondents just expressed what they would do instead of what they would say. Typical among these are the following examples.

a. *I wait until someone comes and asks me.*

b. *I would not speak to anyone.*

c. *I will look for my friend and ask him to introduce me.*

d. *I will wait until my friend comes back.*

Statistically speaking the analysis of the data yielded the following results displayed in table 4 below.

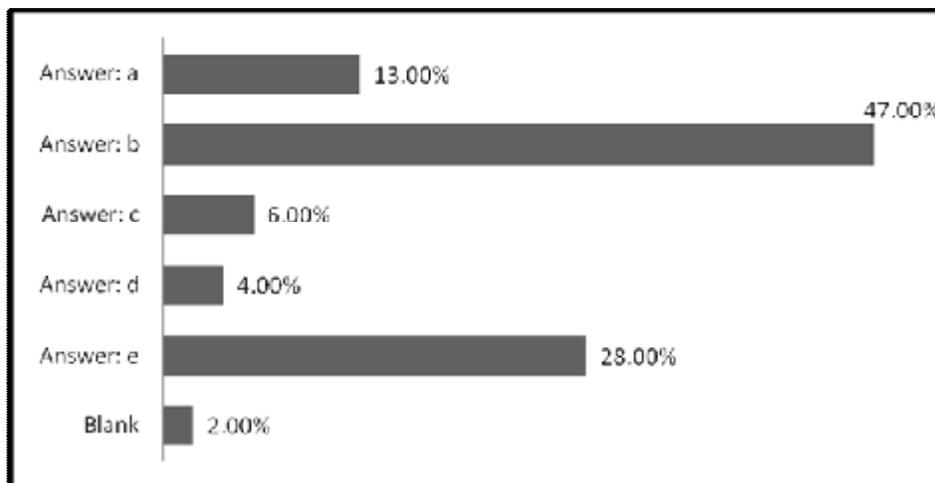


Table 4: Distribution of Informants' Responses in Situation 11

The native speakers this time provided different answers. Two of them chose answers (a) and (b) and the others provided their own answers,

- a. *Hello I'm R.T. Very pleased to meet you.*
- b. *Hi, I'm Valerie Wheat. (and extend my hand to shake)*
- c. *I'm one of John's friends, nice to meet you. Have you known him for a long time?*
- d. *Hi, how are you doing? My name is X.*
- e. *Hi, how are you! My name is Mark. I actually don't know anyone here, I have to confess!*

To start with, some of the participants chose not to respond to this situation prompt. This choice can be seen either as a strategy adopted by the participants or as a case of communication apprehension. When seen as a strategy, the participants merely resorted to avoidance because the message is not achievable (Thornbury, 2005) or because they tried to avoid 'humiliation' at all costs. When seen as an act of unwillingness to communicate, the participants suffer from high communication anxiety caused by unfamiliar social situations, cultural dissimilarity, and the use of a second language (Yoon Jung & McCroskey, 2004)

The other formulas used by the participants to introduce themselves are pragmatically speaking inappropriate. The participants fell back on their native language socio-cultural norms and conventions in the realization of this speech act. In other similar studies (Robinson, M.A. 1992), this kind of transfer was attributed to both the informants' low level of proficiency in English and their ignorance of the existence of language specific norms of expressing different speech acts. The participants in this study also seem unaware of the norms native speakers use in situations of this type. Their only escape, at least for those who preferred not to use the avoidance strategy aforementioned, was to resort to the translation of their native

language formulas into English. In addition, most of the given formulas are awkward and seem socially and culturally inappropriate. The result might be failure to relate to others and communication breakdown.

6.1.2.4 Situation Twelve

In this situation the respondents have to turn down a friend's invitation to go on a trip organised by the university on which some people they don't like were going too.

Refusals, like all other speech acts, occur in both English and Arabic, but their realisation is not always the same. In general, a refusal is given when an interlocutor expresses directly or indirectly her/his unwillingness to accept a request or an invitation. According to Tanck (2002), the speech act of refusals is a face-threatening act to the listener/ requester /inviter because it contradicts her/his expectations and is realized either through a direct or an indirect strategy. Speakers usually have at their disposal a number of strategies to choose from. The choice of the appropriate strategy saves the speaker the risk of offending her/his interlocutor. The choice of one strategy rather than another, however, is socio-culturally bound. In this particular situation, the participants' interlocutor, like the students themselves, is a student and is one of their friends. Therefore the severity of the situation is low. Before investigating the strategies used by the participants in expressing their refusals, let's first look at some of their responses. In this situation the learners were given the following options to choose from.

a. I'm busy. I have to visit my parents.

b. *Sorry, next weekend I'll be busy.*

c. *Thank you, but I can't.*

d. *Other. Please specify.*

According to the data collected, 5% of the participants' preferred answer (a); 'I'm busy. I have to visit my parents.' and 46 % answered (c); 'Thank you, but I can't'. Answer (b), 'Sorry, next weekend I'll be busy', ranked second in the participants answers with 31%. In this situation, only 18% of the participants provided their own answers. After these were checked by the native speakers, only 50% of them were rated as 'Possibly' or 'Likely'. The following table gives more details.

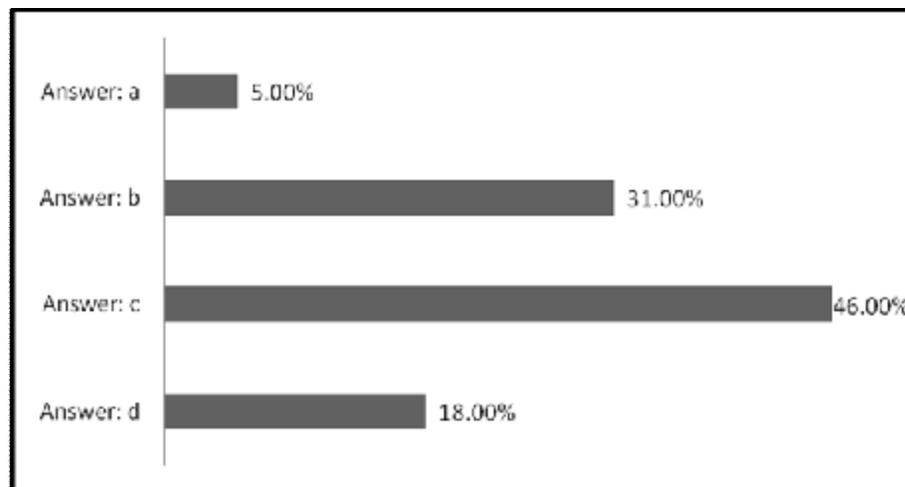


Table 5: Distribution of Informants' Responses in Situation 12

The responses given by the native speakers are:

a. *I'm sorry. I have already organised something else*

b. *That's so nice of you to include me, but I already have plans for the weekend.*

c. *Thank you but I'm afraid I can't*

d. *Thank you for the suggestion but I'm afraid I can't.*

e. *That's very kind of you but I've got an engagement that weekend. Thanks for thinking of me.*

Unlike other speech acts, refusals for non native speakers involve a high level of difficulty and require a high degree of both linguistic and intercultural competence. This is because inappropriateness in the formulation of a refusal may cause a breakdown in the relationship between interlocutors. Culturally speaking, the way of saying 'No' in some cultures may be considered more important than the answer itself. In this respect, a close examination of the native speakers of English taking part in this study quickly reveals how cautious they were in the formulation of their answers. Practically speaking, all of them included in their answers some expressions meant to save their interlocutor's face. The American native speakers, for example, expressed a positive opinion in the first position of their semantic formulae which directly expresses their wish to be able to comply with the invitation '*That's so nice of you to include me*'; whereas one of the British participants used an expression of regret '*I am sorry*' followed by a reason for his refusal '*I have already organised something else.*' The other native speakers used an appreciation token followed by a reason or an explanation for not being able to accept the invitation. In terms of comparison, the participants' responses were more face threatening than the natives' as shown by answer (c) above, used by 46% of the participants, which includes a direct refusal '*I can't*' preceded by an expression of gratitude. Answer (b) which rated as acceptable and likely to be used by native speakers was used by 31 % of the participants only. More importantly, answer (a), used by 5% of the participants, does

not include any form of downgrading. It merely expresses the reasons for the refusal and no involvement of feelings is called for. As to the respondents who gave their own answers instead of choosing one from the set of given options, they did not display engagement with their interlocutors and most of their answers or formulas clearly indicate a lack of sincerity and may be described as face threatening, so to speak. Take the following.

- a. *I am sorry but I have to ask my husband first.*
- b. *I don't want to go, honestly.*
- c. *Sorry I don't like those organised trips.*
- d. *I am sorry it's impossible I have some work to do.*
- e. *I am sorry my parents do not allow me to go on trips alone.*

In addition, contrary to the natives' individualistic view of culture revealed by the content of their answers, the above formulas reflect a collectivistic view of culture. The goal in the natives' communication is for each individual to speak up for herself /himself and to express messages in as explicit a manner as possible. Take the following responses: '*Oh, I am so sorry*' and '*Excuse me; I'm so sorry*'. Samovar, Porter and Stefani (1998:68) observed, "In cultures that tend toward individualism ..., every individual has the right to his or her private property, thoughts, and opinions." These cultures stress individual initiative and achievement, and they value individual decision making. In contrast, the goal in the respondents' communication is for members of a group to depend on each other to behave and talk in certain situations. These formulas are a clear indication that the participants value highly their group

membership. In Hofstede's (1997) terms, the above formulas are at best a nuisance to the native speaker.

Moreover, while the natives' formulas showed a high degree of self-assertion, individualism and spontaneity, the participants' formulas stress collective identity, group solidarity and decision, and suggest a lack of awareness of the 'other's' face values, i.e., no care was taken to help save their interlocutors' face which results in failure to comply with the social and cultural norms of politeness carefully observed by native speakers of English. Therefore the impact of culture on the participants' realization of this speech act is quite apparent. In addition, the native speakers gave the impression that they tended to mitigate the force of their refusal, whereas, the respondents' formulas contain no signal as to the respondents' intention to lessen the force of their refusal.

6.1.2.5 Section Two, Part One: Overall performance

To round off this part, the following table (6) gives the details related to the respondents' performance in the five situations (8 -12) which make up this part.

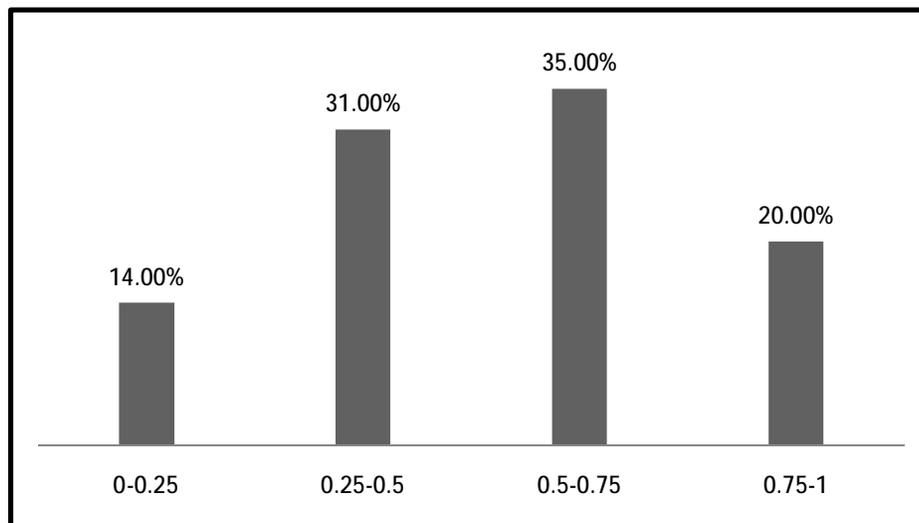


Table 6: Informants' Overall Performance: Section (2) Part (1)

As can be seen in table 6 above, the respondents' performance is displayed into four ranges. The leftmost column shows that 14. % of the respondents were right in 00% to 25% of their answers. The second leftmost column shows that 31% of the respondents were right in 25 % to 50% of their answers. The rightmost column shows that 20 % of them were right in 75% to 100% of their answers and the second rightmost column shows that 35% were right in 50% to 75 % of their answers. The mean for this part is 53.2 % with a standard deviation of 20.8 %. In conclusion to this part of the test, one can say that the respondents' performance in this part can be described as average. More importantly, the cultural deviations observed in the respondents' answers can be attributed to socio-cultural factors and cross-cultural pragmatic transfer as hypothesised in the present thesis.

6.1.3. Section Two: Part Two

6.1.3.1 Situation Thirteen

In this situation, the classroom, the respondents are required to disagree with their teacher's opinion as to the best way to learn English. Unlike question items in the previous part, no options to choose from are provided for this question item. This situation involves interlocutors with unequal status and requires the use of a face threatening speech act, disagreement. This speech act is believed to be quite revealing with regard to the cultural elements it embodies which is the main concern of this thesis. Following is the situation given:

You are in an oral expression session talking about the best way to learn English. Your teacher expressed her/his opinion but you totally disagree with her/him. What would you say?

The participants' answers were, as table 7 in the next page shows, classified on a five-item Likert scale ranging from 'very likely' (5) to 'Very unlikely' (1), passing through 'Likely' (4), 'Possibly' (3), and 'Not likely' (2). The classification yielded the following: only one student gave a 'Very likely' response. The other answers were scattered; 30% of them were rated 'Likely', 37 % were rated 'Possibly' and 30% were rated either 'Not likely' (25%) or 'Very unlikely' (5%). The mean was 58% with a standard deviation of 20%.

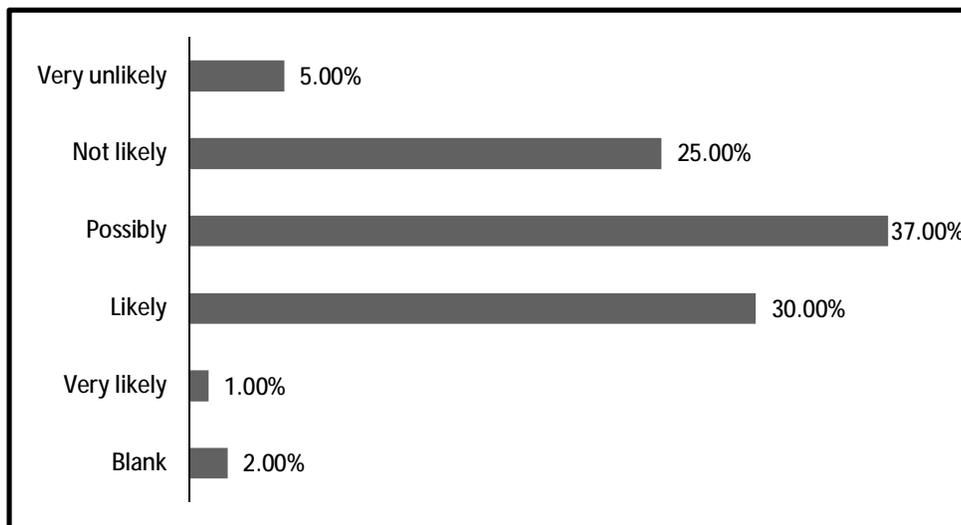


Table 7: Distribution of Informants' Performance in Situation 13

As far as the natives' answers are concerned, the Americans responded saying '*In my opinion, XXXX*' and '*Excuse me, but do you think that you could also learn English in the following manner? (Then state the way.)*', whereas the British responded saying:

- a. *You may be right about XXX but don't you think that doing YYY is just as effective?*
- b. *Actually I don't agree with you at all.*
- c. *I see what you mean, but....*
- d. *Well personally I find that it's more effective to do it this way.*
- e. *"I can see your point of view, but I see it a different way."*

For the sake of clarity in the analysis of the students' responses, the following are some responses chosen at random.

- a. *I am sorry miss but I am disagree.*
- b. *I don't think so. I am sure that the best way is...*
- c. *I disagree with your opinion.*
- d. *Excuse me, I don't think so, I think completely the opposite.*
- e. *Sorry madam, I am not on your side. I rather think*
- f. *Sorry sir I am against this opinion.*
- g. *Excuse me Miss. I do not really agree with you, for I have a different opinion.*
- h. *I respect totally your opinion but for me I have another point of view.*
- i. *Sir please I have another opinion in this subject.*
- j. *Sorry sir I respect your opinion I am totally disagree with you. I think....*
- k. *Sorry teacher but I am not agree with you.*
- l. *If you would please Miss, I disagree with you...*

As can be seen, the strategy of prefacing a disagreement with a positive statement, used by native speakers, was absent in the students' responses, a clear indication that the participants are unaware of the importance native speakers attach to face preservation in disagreement. The British native speaker, for example, used a

positive statement, '*You may be right about XXX but...*' to soften her/his disagreement and thus tried to be as polite as the situation requires. Contrariwise, the participants used some softening devices in an attempt to show their respect and politeness to their interlocutor; unfortunately most of them are not wisely used and do not fit the context. The softeners (expressions of regret) used would be more appropriate in making an apology rather than a disagreement. In this respect, expressions of regret occurred in nearly all the participants' responses, but native speakers did not make use of such expressions. The participants seem to hold the idea that disagreement is a kind of failure for which they need to apologise.

Another possible explanation is that the participants may have wrongfully translated the equivalent French expression '*Je suis desolé, mais...*'. Culturally inappropriate responses of this type may lead to communication breakdowns. The only strategy used to show politeness, and thus the preservation of their interlocutor's face, was in the form of address terms (Sir, Madam, Miss ...etc). This may also indicate that the participants are aware of their social status and tried to behave accordingly. More importantly, the participants seem to assume that the way they do things in their native language can be used to do the same things in English which may lead to negative impressions being formed. Examples of this kind of practice are the Arabic formulas translated into English (responses h, k & l in the previous page). The use of such formulas in expressing disagreements may sound bizarre to native speakers. To interpret these in the light of the aims of the present research, one can safely assume that knowledge of different socio-cultural strategies used in communication with people with a different language and culture is necessary and

that unawareness of the appropriate devices used in face preservation may be quite a challenge to the learners of English.

6.1.3.2. Situation Fourteen and Fifteen

The participants are put into two different social situations and are required to react to two different actions which affected them unfavourably. Their interlocutor is a stranger. In situation 14, the participants were in line waiting to get a movie ticket when someone tries to cut in line in front of them. In situation (15), the participants are having lunch at the non-smoking section in a restaurant when someone in a near table lights up a cigarette. The two scenarios are designed to elicit the influence of culture (native) in the realisation of the speech act of complaints.

A complaint is commonly defined as the negative feelings expressed by the speaker towards the hearer who is held responsible for some undesirable social action(s). Complaints are usually face threatening acts as shown by Edmondson (1981: 145) who claims that "in making a complaint, a speaker potentially disputes, challenges, or bluntly denies the social competence of the complaine".

As far as the participants' performance is concerned, table 9 in the following page indicates that their performance was rather poor with a general mean of 37% and a standard deviation of 12% for situation (14) and a mean of 47% with a standard deviation of 15% for situation (15). To have a deep insight into the participants' responses, the following statistical data may help. Notable here is the fact that none of the given responses was rated 'very likely' in both situations and only 3% in situation (15) and 00% in situation (14) were rated 'likely'. The best scores achieved were in situation (15) where 42% of the responses were rated 'possibly'. In situation

(14), only 10% of the responses were rated ‘possibly’. The rest of the responses were either rated ‘Not likely’ or ‘very unlikely’; a clear indication that the participants were not aware of the socio-cultural norms which govern language use in daily social situations. Details are given in table 8 in the next page.

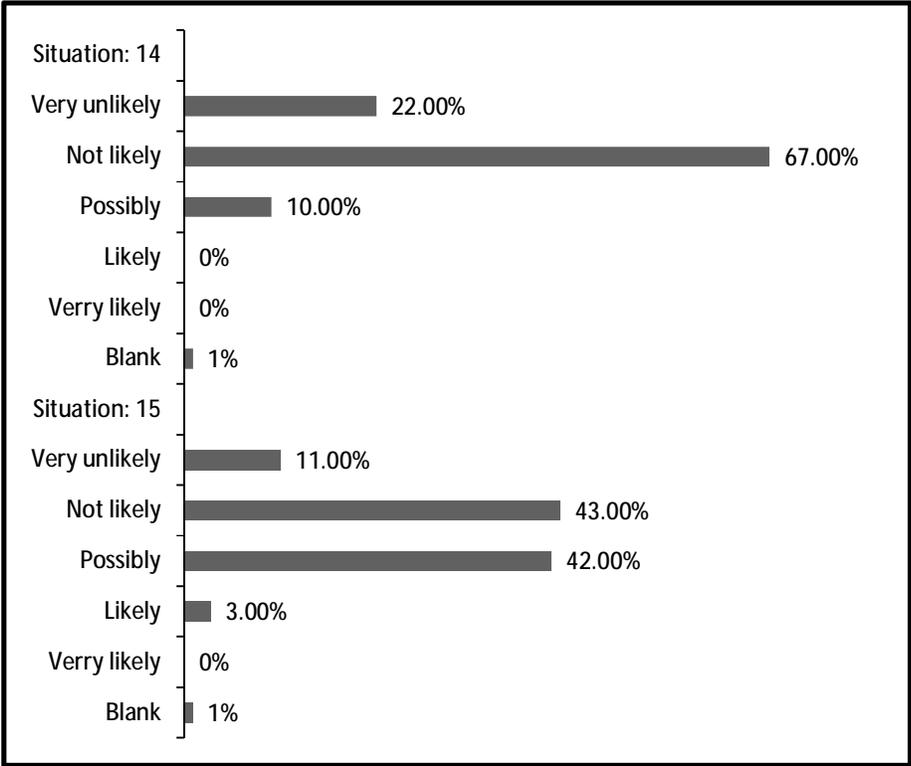


Table 8: Distribution of Informants’ Performance in Situation 14 and 15

With regard to the natives’ responses, they answered using the following formulas in situation (14):

- a. *Excuse me there are other people already waiting.*
- b. *Sorry but the end of the queue is over there.*
- c. *Excuse me there is a queue here.*
- d. *Excuse me, but the line begins back there.*

- e. There's a queue here in case you didn't notice. We all have to wait including you.*
- f. Excuse me, there is a line here. (If he ignores you let it go. Don't let a jerk spoil your evening)*

In situation (15), the native speakers gave the following responses.

- a. Excuse me, would you mind putting out your cigarette, please. It's actually not allowed here.*
- b. Excuse me, would mind putting your cigarette out, please. It's actually not allowed in here.*
- c. 3- Excuse me this is a non-smoking part of the restaurant.*
- d. I would call the waiter and say: Pardon me, but isn't this the non-smoking section?*
- e. I'm sorry but you're in a non smoking section, I'd appreciate if you'd put your cigarette out.*

A close look at these formulas reveals that the strategy used by the native speakers who took part in this study consists of requesting the hearer to stop the offense. One exception was answer (d) given by one American native speaker in situation (15) who preferred to complain indirectly by telling the waiter about the matter. This type of answers clearly shows the correlation between the linguistic form and the socio-cultural context. All the answers show a high degree of politeness.

With respect to the participants' responses, one can describe them as explicit, confrontational, scornful and shaped in the form of criticisms rather than complaints. Their responses show a low level of courtesy. Unlike native speakers who expressed their annoyance inexplicitly, most of the participants expressed their

annoyance about the event and the person himself in an explicit manner either by making a judgment *'Sorry sir but this is not a good job'*, by giving an order *'Wait for your turn.'*, by criticising *'But there are people in front of you.'* or a combination of these *'He! What are you doing? This is unjust. You should wait like us.'* The formulas used are highly face-threatening and most of them are culturally speaking inappropriate. The person who has violated the social norm has been demoted, as it were, and the person, in this case the learners, who has witnessed the violation is allowed to assume the greater power of the moral high ground. The following are some examples.

a. *It's a hard behaviour from you. Everybody has his turn*

b. *Sorry sir but this is not a good job.*

c. *Excuse me have you seen me?*

d. *Please respect your turn.*

e. *Are you in a hurry?*

f. *I am sorry but it is forbidden to smoke here.*

g. *Sorry sir but haven't you seen the sign?*

h. *Have you seen the sign there? Something is forbidden here.*

In addition, the participants' response formulas rarely include the expression *'excuse me'* used by native speakers to preface their complaint in an attempt to fix a violation of a socio-pragmatic rule. Instead the participants used the expression *'I am sorry'* which according to Borkin and Reinhart (1978) is used when the speaker himself violates another person's right. In this sense, the participants' use of *'softness expressions'* can be interpreted as an attempt to be polite which, from a native

speaker's point of view, resulted in a complete failure. The use of the expression, '*I am sorry*', cannot serve as a successful strategy for making a complaint.

Another worth mentioning culturally bound feature of the participants' responses is the use of questions to perform this speech act (responses e, g & h above). This strategy of expressing complaints is very common in Algerian Arabic and usually meant to express a speaker's degree of anger which in these two situations 14 and 15 does not help to mitigate the degree of the offense and may be perceived as rude by native speakers.

In sum, the participants in the above situations responded in ways which are socially unacceptable and morally impolite. The socio-cultural and socio-pragmatic factors, as hypothesised in the present thesis, have affected the respondents' knowledge of appropriate and effective ways to complain. The above mentioned verbal behaviour may result in their interlocutor feeling annoyed and probably seeking retribution (Olshtain and Weinbach, 1993).

6.1.3.3 Situation Sixteen

The prompt in this particular situation can be used to elicit two different speech acts, that of complaint and that of greeting. The first, which is already dealt with in other situations, is used in this prompt as a distracter. The analysis therefore will focus mainly on the speech act of greeting.

The speech act of greeting is defined for the purpose of this study to mean the ritualistic expressions that carry some type of pragmatic meaning and serve the purpose of "mediating the norms of social behaviour" (Crystal, 1993:307). Greetings

therefore can help to establish friendliness and communicate ideas. Following the same line of thought, Laver (1981) stated that routines of greeting are strategies used by speakers in their attempt to control social relationships with members of their speech community. In addition, greetings may also refer to the conversational routines in the form of discoursal expressions which usually show the degree of politeness and relationship closeness of the interlocutors (Ferguson, 1976).

In this prompt, each of the participants is required to talk to someone s/he is familiar with, her/his teacher, about a reference letter the teacher did not send in due time as promised to her/his course tutor in another university where he/she enrolled on a new course. Each of them is supposed to go and talk to the teacher. On her/his arrival to the teacher's office, the teacher greeted her/him saying: *Hi, [the participant surname]*. Out of simple politeness, each of the participants is expected to greet back.

Contrary to the native speakers (see the following pages), the participants couldn't make head or tail of the situation. It seems like many informants felt insecure as to which form to use and whether or not their form of address was supposed to be formal or informal. In fact some of them (6%) left this question item unanswered. Most of the given responses were very informal. Some participants even made use of two greeting formulas at the same time, a clear indication that they were not sure as to which formula to use on this particular occasion as shown by the following.

1. *Hi Sir! I don't know what is wrong...*
2. *Hi teacher*
3. *Hello... I want to know,*

4. *Hi, good morning. Can I speak with you*

The informants were not aware, or so it seems, of the face-saving function of greetings. One usually greets to show that one wishes to establish a relationship in a non-threatening atmosphere. The different formulas used by the participants would have made them sound stiff, awkward or ignorant of social norms of greetings. Even worse, some of the formulas like *'Hello Oh my dear teacher, why don't you send the letter to the university?'* and *'Hi teacher'* contain informal terms of endearment usually used with family members and maybe interpreted as they were trying to be 'pushy' which may in turn put the teacher in a state of uneasiness. One possible reason for this kind of misuse is that these forms of greetings were translated from Arabic into English. Roughly similar linguistic strategies are available in both English and Arabic, but, according to some studies (Grundy, 2000), local cultural differences may make them socially appropriate or inappropriate.

Another worth mentioning aspect with regard to the formulas used in this situation is the following. Some respondents used the translation equivalents of forms of address used in their cultural environment to address their interlocutor. In the Algerian educational context teachers are addressed by their professional name [ja ustad] 'يا أستاذ'. The participants have, since their middle school years, been taught to use this title when addressing their teachers. The use of this form of address usually implies respect on the part of the learners. But a different strategy is used by native speakers of English. Teachers are usually addressed using 'Mr. / Name of educational degree + Surname'. The use of a form of address like *'Hi teacher'* shows that the participants' conception of politeness will not help them in their effort to be polite as

their interlocutor will find it hard to accept such forms of respect. Raising the learners' awareness with regard to such cultural difference will help them to be more polite and socially acceptable as proclaimed by the present thesis.

Surprisingly, despite the fact that the participants knew the form and the meaning of some formulas used in greetings, which may be due to their recurrence in classroom environments, they still used them in inappropriate ways. The participants were not aware of the different functions these formulas can perform. Various studies (Goffman, 1971) have shown that native speakers have at their disposal a number of greeting formulas which can be used to fulfil different functions such as politeness, presence validation, threat denial and identity establishment in different social situation. Teaching the meaning of greetings only, as can be understood from the participants' use of this particular speech act, will not take foreign language learners far on their way towards awareness of the foreign language culture. They need to be made aware of the cultural information embodied in each formula which may enable them to avoid the 'cultural mismatches'. With regard to this matter, Schleicher (1997:342) argues that "culture specific messages, *inherent in the language of greetings*, must be understood if the language learner is to interact positively with other members of the society" (italics added). According to him, a mere understanding of the meaning of greeting formulas is just not enough. A similar argument is voiced by Wolfson (1983: 62) who argues that

in interacting with foreigners, native speakers tend to be more tolerant of errors in pronunciation or syntax. In contrast, violations of rules of speaking are often interpreted as bad

manners since the native speaker is unlikely to be aware of sociolinguistic relativity.

The foreign language learner must be aware of the different messages these formulas convey. In order for foreign language learners, then, to be 'appreciated' by members of a speech community and to be regarded as well behaved, they must understand the cultural contexts of different greeting formulas available in that community. This will save them the trouble of being socially disappointed or shocked.

As far as the native speakers' responses to the teacher's informal way of greeting in the above mentioned prompt are concerned, the native speakers used the following routine expressions:

- a. *Hello Mr.... Could I disturb you for a minute? Not long ago I asked you to write a letter of recommendation to the course tutor at the university. I was just wondering if you had any news about this letter.*
- b. *Good Morning Mr... Do you mind asking you for a reference? Well, the university says it has not arrived...*
- c. *Hi, just wanted to check that you were able to do the recommendation for me. It has not yet been received at the university.*
- d. *Good day Sir... Could you please tell me when you sent the letter of recommendation to the University of X, because they are telling me it has not arrived.*
- e. *Good Morning Mr...I'm a little concerned because the letter you were supposed to send for me apparently hasn't arrived. You did send it didn't you?*

As expected, the native speakers demonstrated their awareness of the fact that this situation involves more than one speech act. They all used a three-part formula consisting of a greeting, a request and an indirect complaint. More importantly, despite the fact that the teachers' way of greeting can be described as informal, four of the native speakers responded in a formal way and a fifth greeted back using the same formula used by the teacher; 'Hi' followed by the expression, *just wanted to check that you were able to do the recommendation for me*, meant to minimise his intrusion. Here, it should be noted that this native speaker used this informal form of greeting without combining it with the teacher's first name which is considered a safe strategy by native speakers when addressing an elder person in this particular educational setting. The others used formal forms of greeting with the title 'Mr' followed by the teacher's first name (replaced by the three dots in the natives' responses). This has become common practice in British universities as was noted by Robinson W. P. (2003:157). "In British universities at that time (1960's) undergraduates found it difficult to address academic staff with FN (*first name*), especially older staff of 35 plus. In the 1990s there was no such difficulty" (italics added).

Overall, it is possible to see that the formulas used by the participants in this particular situation were a clear indication of their unawareness of the socio-cultural norms observed by native speakers in the realisation of the speech act of greeting. Evidence for this can also be seen in table 9 in the following page which displays the results of the respondents' performance evaluated by the native speakers.

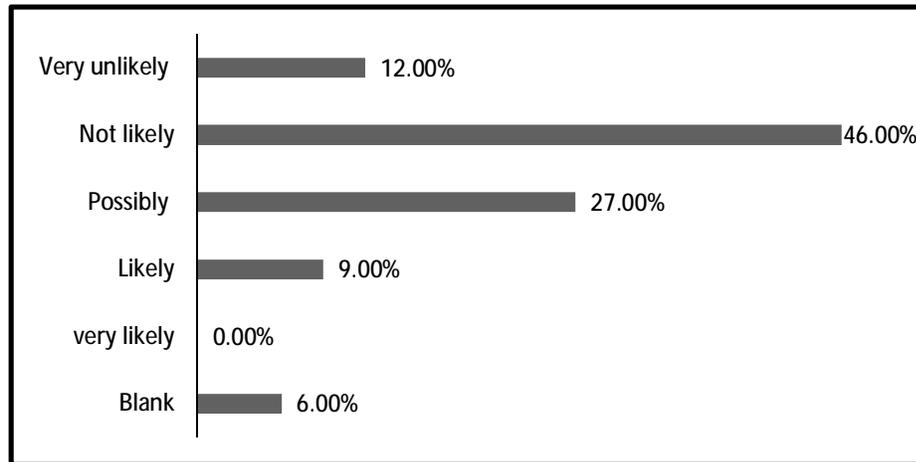


Table 9: Distribution of Informants' Performance in Situation 16

As can be seen, most of the participants' responses 46% were rated 'Not likely', 12% 'Very unlikely' and only a few (9%) were rated 'Likely'. The general mean for this situation was 44% with a standard deviation of 20%.

6.1.3.4 Situation Seventeen

Unlike situation 10 where the respondents are required to respond to a friend's compliment, Question item 17 requires them to respond to a stranger's compliments. Their interlocutor, a native student enrolled on the same course as the participants, met them at the entrance of a lecture hall once before the lecture began (situation 17a) and a second time at the end of the lecture (situation 17b). The compliments he paid them are related to appearance, '*Your shirt is really nice.*' and performance, '*I think you did a good work. Your exposé was brief but to the point.*' As mentioned above, no response formulas are suggested. The respondents have to provide their own formulas.

Dealing once more with this speech act is motivated by the belief that

responses to this type of speech act are quite revealing with respect to intercultural miscommunication. Baek (1998) found that compliment responses are closely related to the cultural norms and values of a given society. The aim therefore is to stress and confirm the fact that the respondents resort to using the norms of their native culture in situations where these may not be appropriate. The choice of the compliments topics, ‘appearance’ and ‘performance’, is motivated by the fact that these are the most widely referred to by English native speakers (Manes and Wolfson, 1981). To see how the respondents performed, table 10 below gives the details of their responses.

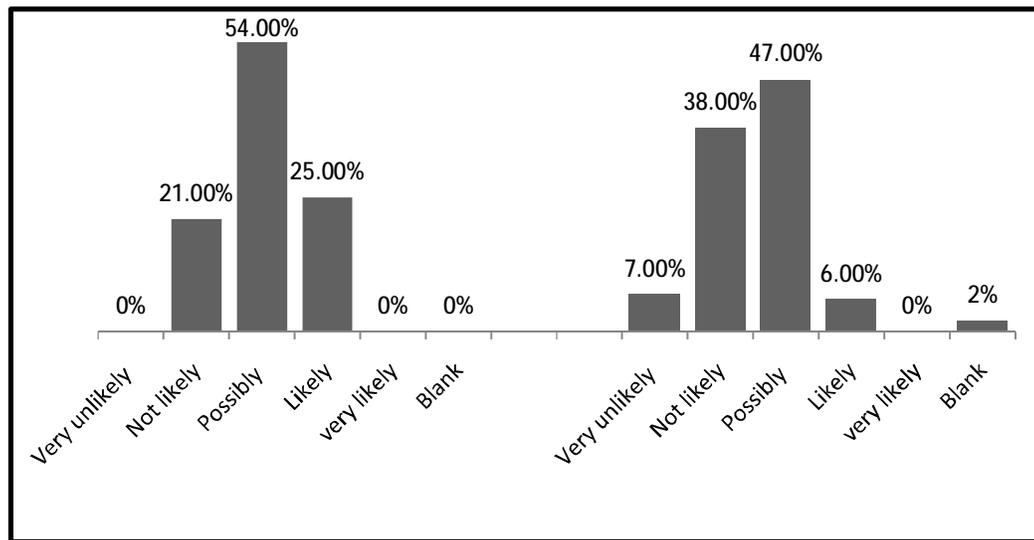


Table 10: Distribution of Informants’ Performance in Situation 17a (left) and 17b (right)

As shown in table 10 above, the respondents performed better in situation (17a) than in situation (17b). The total number of the respondents’ formulas rated ‘Likely’ amounts to 25% in situation (17a) and 6% only in situation (17b). In situation

(17a), 54% of the response were rated 'possibly', but there were less than that in situation (17b), 47%. The mean for situation (17a) is 61% with a standard deviation of 14% whereas the mean for situation (17b) is 50% with a standard deviation of 16%. This difference in performance may be accounted for by the topic of the compliment itself. The participants' responses seem to reflect what is culturally considered preferable in the Algerian society. Complimenting a person's appearance is, or so it seems, the first often complimented category, whereas complimenting someone's abilities or achievement is relatively rare.

With regard to the native speakers' responses in the same situation, the American native speakers' responses contain a very simple appreciation formula '*Thanks very much.*' and '*Oh, thank you!*' in situation (17a) and '*So glad you liked it.*' and '*Thanks, I appreciate that.*' in situation (17b). As far as the British native speakers are concerned, some used simple appreciation formulas '*Thank you*' and '*thanks*' in both situations and others used the following formula in situation (17a):

a. *Thanks, I got it in (name of shop)*

b. *Glad you like it.*

c. *Thank you [and smile]*

and the following in situation (17b):

a. *Well I'm happy that you thought it was good, thanks.*

b. *Thank you. I am glad you like it.*

It goes without saying that these responses conform to the norms of English and American cultures where appreciation of compliments (thanks) is often recommended and is considered the most appropriate and graceful response.

A close look at the formulas used by the participants shows that only 50% of the responses include an expression of appreciation ‘*thanks*’ or ‘*thank you*’ and, unlike the natives’ responses, most of them are complex; the use of appreciation tokens plus other formulas of two or three combined parts, as the following data show:

a. Really? Do you like it? Anyway thank you.

b. Oh thank you. You really like it.

c. It is from France, a cousin of mine brought it for me and thanks for this praise.

d. Yes, my policy in life is ‘the best of speech what is brief and to the point’.

The differences in terms of complexity or simplicity of structure between the natives and the non natives, according to Farghal and Al-Khatib (2001), can be attributed to the influence of the participants’ culture. The respondents tended to phrase out their responses according to the socio-pragmatic norms of their first language and culture. The use of such complex formulas can be explained by the participants’ desire to show more politeness and adherence to the social norms of the Algerian society. Within the Algerian culture, the use of simple formulas in the form of appreciation expressions such as ‘*thanks*’ or ‘*thank you*’ may be considered as insufficient with regard to the user’s enthusiasm to maintain good relationships with members of his group or community.

In addition, as mentioned in previous studies (Farghal & Al-Khatib, 2001 and Nelson et al., 1996) religious references do not appear in English responses to compliments but some of the participants’ responses as shown with the following example: ‘*Really. thank God and thank you too.*’ include clear reference to religion.

Hence, one can safely conclude that ways of displaying compliment responses are culturally bound and that the participants often transferred their native strategies of compliment responses into English; another further evidence which strengthens the assumption made by the author of this thesis.

6.1.3.5 Section Two Part Two Overall Performance

To have a clear picture of the participants' performance, table 11 below gives an overall evaluation of the second part of section two discussed earlier.

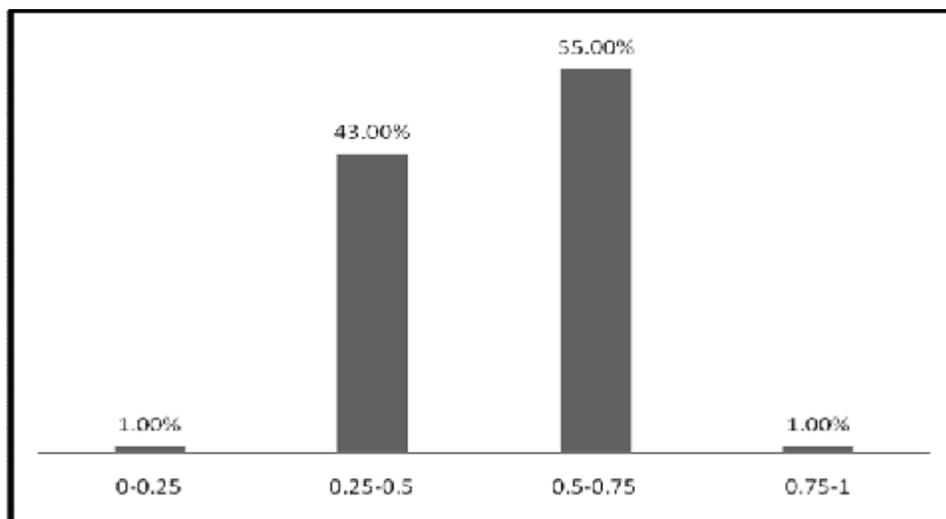


Table 11: Informants' Overall Performance: Section (2) Part (2)

As can be read from the above table, the participants' answers fall within two main ranges. The second leftmost Column indicates that 43% of the participants were right in 25% to 50% of their answers whereas 55% of them were right in 50 to 75 % of their answers. The leftmost and rightmost columns show that 1% had less than 25 % of correct answers and another 1% had more than 75% of correct answers. The minimum score for this part is 23.3% and the maximum is 76.7% with a standard deviation 48.5%. The results displayed in table 12 above show that the participants'

performance was rather poor. This may be attributed to the sharp differences in the realization of these speech acts between the participants' culture and the English culture or to the nature of the speech acts dealt with in this part.

6.1.4 Section Three: Social Behaviour

6.1.4.1. Section Three: Part One

It is widely believed (Kessing, 1974) that people who share the same culture are provided with an implicit theory about how to behave in different situations and how to interpret the behaviour of others in these situations. To get insights into the participants' behaviour, this part of the test puts the participants in four different situations and requires them to say how they would react in each and then hypothesise about the way a native speaker would react in the same situations. In part one, situations 18 and 19, the participants were given some options to choose from, but no options were provided in part two, situations 20 and 21. The participants had to give their own answers. For organisational purposes, the results yielded by the analysis of the data are displayed first followed by an analysis of each situation. At the end, some concluding remarks are given.

6.1.4.1.1 Situation Eighteen

In this situation, the participants are at a bus stop outside the university campus waiting for a friend who has not showed up and are required to say how they would behave by choosing one of the following options:

- a. Feel angry but wait longer.*
- b. Go home*
- c. Wait until he / she comes*

d. Other. Please specify.

and then to hypothesise on how a native would behave in the same situation. Here again they are given the following options.

a. Be very angry.

b. Wait until the friend arrives.

c. Call the friend to see what's wrong.

d. Leave.

e. Other. Please specify.

Table 12 below gives the details of the participants' behaviour and their hypotheses about the native speakers' behaviour.

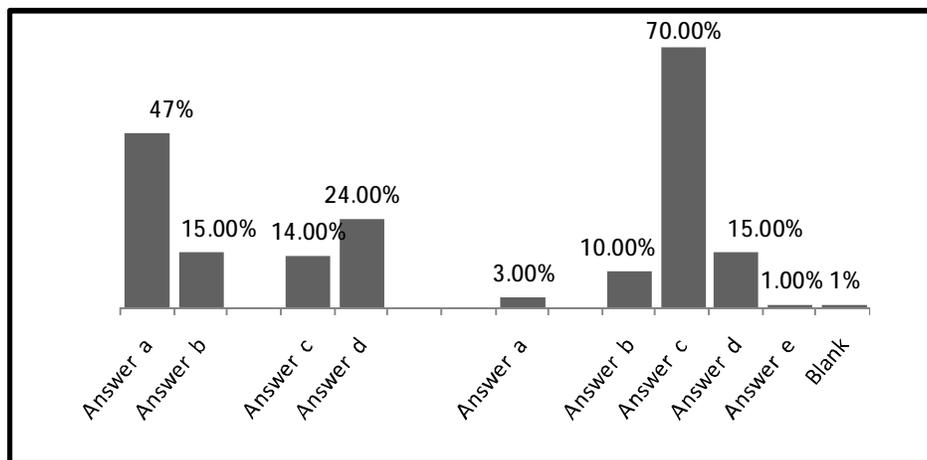


Table 12 : Distribution of Informants Responses in Situation 18a (left) and 18b (right)

As table 12 above shows, the option most often chosen was (a), 'Feel angry but wait longer' with a total percentage of 47%, answer (b), 'Go home', was chosen by 15% of the participants and 14% of them opted for Answer (c), 'Wait until he/she comes.'. Some participants, 24 %, did not opt for any of the given options but preferred to give their answers. The following are some of the given answers.

- Ø *If the matter is important I will wait.*
- Ø *I will call him to see what's the problem.*
- Ø *This depends on the person whether she is serious or not.*
- Ø *I feel angry and call him.*
- Ø *Wait for another fifteen minutes and go home.*
- Ø *I wait longer if he does not come I will go home.*

However, of the total given answers in both situations 50 % were rated 'Possibly', 33% 'Likely' and 12.50% 'Very likely'.

With regard to the native speakers responses in this situation, all of them said they would try to ring their friend on a mobile. On the other side of the spectrum, the participants' hypothesis about how a native speaker would react in this situation reflected the participants' awareness of the existence of more than one acceptable way of doing things; 70% of them were able to predict the native speakers' behaviour in this fairly easy social situation. However, they failed to adopt temporarily different norms of behaviour. This may be due to the fear of a permanent loss of self. In other words, being able to discern acceptable behaviour in a foreign culture and then fail to adopt oneself to such behaviour is a clear indication of a lack of flexibility. The learners were not able to decentre themselves; they were more homogeneous with regard to ethnicity.

6.1.4.1.2 Situation Nineteen

As newly appointed teachers in their home towns, the participant teachers were required to react to one of their pupils who greeted them for the first time saying

'Hello, (teacher's first name), my name is ...' by choosing one of the following options.

- a. not reply.
- b. consider it something natural
- c. lecture the student on good manners.
- d. Feel very offended
- e. Other. Please specify.

and to hypothesise about how a British may react by choosing one of the following alternatives.

- a. consider it something usual
- b. not say anything and greet the student back
- c. feel hurt but greet the person back
- d. say, "Please, call me Mr. X"
- e. not answer back. Look at the person and leave
- f. Other. Please specify.

Compared to the native speakers who behaved in the same way namely to 'greet back and say hello', the participants did not agree on one particular mode of behaviour. Their answers displayed in table 13 in the next page were widely scattered. More importantly, very few of the participants' answers matched those of the natives. The answers most often chosen by the participants were (c) with 33%, 'lecture the students on good manners' followed by answer (b), 'consider it something natural' with 27%. Some of the participants (20 %) provided their own answers, instead of choosing one from the given options, only 5% of which were rated 'Likely'.

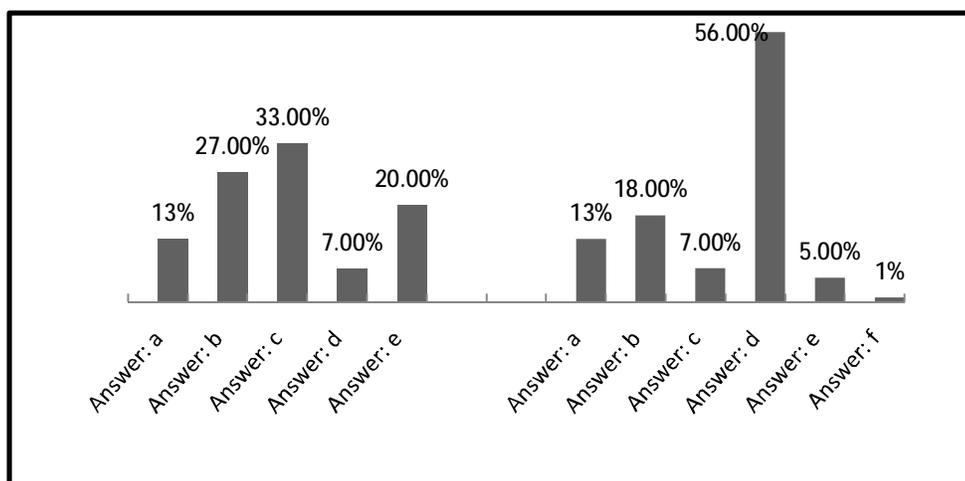


Table 13: Distribution of Informants' Responses in Situation

19a (left) and 19b (right)

Delving to a slightly deeper level into the participants' responses and their hypotheses about the natives' behaviour reveals that the learners were not aware that other people, in this case the native speakers, may hold cultural values different from their own. This is evidenced, on the one hand, by the fact that all native speakers showed some degree of politeness; face preservation, by greeting back the pupil who, in this situation, failed to greet them in an appropriate way. On the other hand, a vast majority of the learners chose 'to lecture the student on good manners' and considered their interlocutor's behaviour 'something unusual'. Furthermore, the learners (56 %) hypothesised that the native speakers would react saying, 'Please, call me Mr. X', an option chosen by none of the native speakers. They all behaved in a completely different way. All of them greeted back the students and considered his behaviour something natural. Thus, if the participants found themselves in a real life situation of this type they would adopt a typical Algerian behaviour. They would

'lecture the students on good manners', the answer chosen by 33% of the participants, which is a case of socio-pragmatic failure (Thomas, 1983) because such behaviour would be acceptable in an Algerian social setting and not in an English one. Thus, one possible conclusion is that the participants' unawareness of the conventions and socio-cultural norms of the English culture made them unable to adopt an appropriate behaviour in this situation.

In the light of the above facts, one can say that although certain aspects of culture are physically visible; their meaning is invisible; "their cultural meaning ... lies precisely and only in the way these practices are interpreted by the insiders" (Hofstede, 1991:8). What is seen as normal and acceptable behaviour by the natives is considered inappropriate by the participants who believe that the person, in this case the pupil who greeted her/his teachers in an informal way, has broken a rule of social politeness and needs to be lectured on manners of good behaviour which was not the case as shown by the native speakers' reactions.

Now, if one agrees with Lustig and Koester (1996) that communication is an interpretive process in which interlocutors from different cultural backgrounds always interpret each others' and other people's behaviour with the aim to create a meaningful account of one's and the other's actions, the participants, then, did not succeed to construe and hypothesise about the native speakers' behaviour. Hence, teaching culture, as argued in the present thesis, will lay a basis for successful understanding of members of another culture and help students make correct attributions in cross-cultural encounters

6.1.4.2 Section Three: Part Two

6.1.4.2.1 Situation Twenty

To continue the investigation of the participants' behaviour and their ability to hypothesise on the behaviour of native speakers, this situation requires the participants to say how they would react if one of the guests they invited for dinner goes and helps herself/ himself to items in their refrigerator without asking for their permission and to imagine how a native speaker would react in the same situation. This time, no answer options are provided; the participants had to give their own.

Before dealing with the participants reactions, a look at how the native speakers reacted in this situation may help to evaluate the participants' responses.

The native speakers described their behaviour saying:

- a. Say nothing but watch her future behaviour and probably not invite her again.*
- b. Not say anything OR Guide him or her toward the food that is out on the table.*
- c. Would never happen. my friends would always ask if it was possible to do so*
- d. Say nothing.*
- e. Look at him slightly disapprovingly to indicate that I don't appreciate.*
- f. Do nothing. Be slightly amused.*

With respect to the learners' reactions, the following are some of their typical reactions.

- a. You can do whatever you like.*
- b. Watch what he would take.*
- c. I feel angry.*

d. I will be annoyed

e. Oh what are you doing.

f. feel angry but keep silent

g. Are you looking for some water

When these and other reactions generated in this situation were analysed and classified by the native speakers on the basis of their occurrence likelihood, the rating yielded the following results as shown in table (14) below.

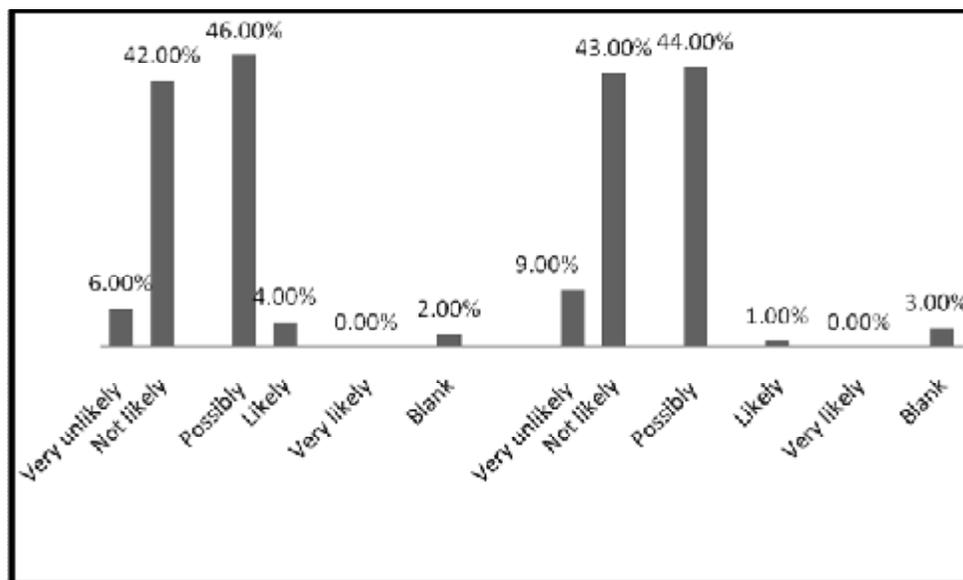


Table 14: Informants performance in Situation 20a (left) and 20b (right)

Among the participants reactions in situation 20a only 4% were rated ‘Likely’, 46% ‘Possibly’, 42% ‘Not likely’ and 6% ‘Very unlikely’. The general mean was 49% with a standard deviation of 15%.

With regard to the suppositions made by the participants about how the natives would behave in the same situation (20b), the data revealed the following results. About 44% of the participants’ suppositions were rated ‘Possibly’, 43 % ‘Not

likely' and 9% 'Very unlikely'. The mean was 46% with a standard deviation of 15%.

The most recurrent descriptive phrases used by the learners to hypothesise about the natives' behaviour are:

a. Behave yourself.

b. Gets angry

c. He asks him if he needs help.

d. Do you need something?

e. Won't let him touch anything

f. You don't have to disturb yourself.

g. Sorry I don't like you to do anything without my permission

h. Oh what are you doing?

Again, the learners' behaviour reflected their ethnocentrism. Unlike the native speakers who showed the ability to rebound and react positively to their guest's behaviour, the learners lacked sociolinguistic subtleties in dealing with their guest and consequently they were not able to discern acceptable and unacceptable behaviour in this socio-cultural context. They did not show any kind of tolerance.

A close look at the participants' reactions and their hypotheses about the native speakers' reactions reveals that the same kind of behaviour is involved. Within the Algerian society guests are usually served by their hosts and it is considered impolite if one dares to help herself/himself with something from her / his host's refrigerator. Hence, the participants' hypotheses about reactions are preconceptions shaped by their knowledge, thoughts and beliefs about themselves which they transferred or generalised to native speakers. This state of affairs is due, on the one

hand, to the participants' lack of exposure to the English culture patterns and customary beliefs, as was aforementioned, which makes them inclined to make premature judgement about the native speakers' behaviour. On the other hand, it may be accounted for by the unsatisfactory input in terms of teaching culture they were imparted during the three year study period. Had they been in a real life situation, the learners would have endured a cultural shock, not knowing how to behave in an unfamiliar culture.

6.1.4.2.2 Situation Twenty One

In this last situation, the participants are in the reading room waiting for their turn to go and speak to their teacher when a classmate came and showed them an exercise in a book. Here again, the participants are asked to say how they would react and to hypothesise on how a native speaker would react. Relating to this situation, the native speakers described their reactions as follows.

- a. Could we do that later? I really need to speak to Mr X first.*
- b. Tell him I have an appointment and interrupt my conversation with him.*
- c. Look at it and try to help him*
- d. Look at the exercise until my turn to go talk to the teacher, and excuse myself.*
- e. Tell him that it's not the right time; I'm waiting to see the teacher. Let's look at the exercise after the meeting if you don't mind.*
- f. Look at the exercise as I waited to see the teacher.*

On the one hand, the data collected gave the following results about the participants' reactions (situation 21a): 3% of the participants' reactions are rated

'Likely', 56% 'Possibly' and 38% 'Not likely'. The mean for this situation is 54% with a standard deviation of 13%.

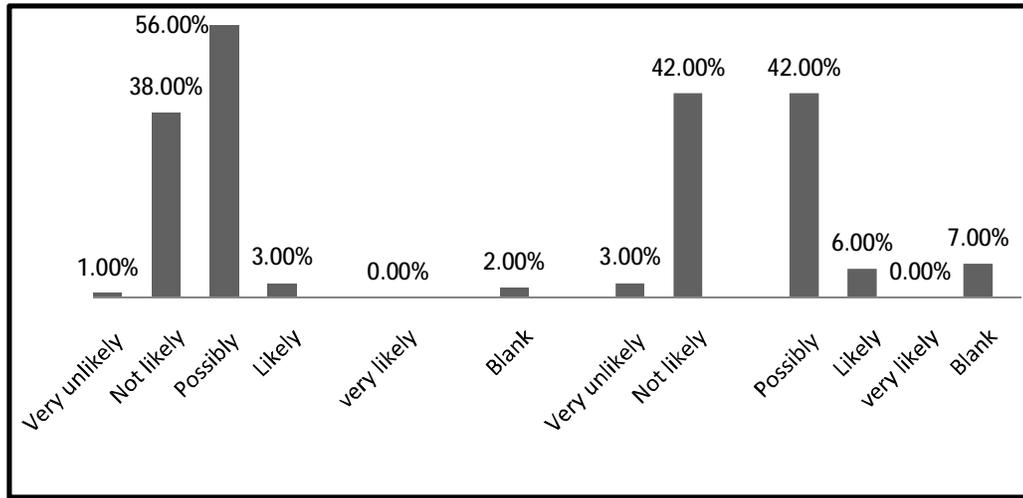


Table 15: Informants' Performance in Situation 21a (left) and 21b (right)

On the other hand, the results of the participants' predictions about the native speakers' reactions as shown in the table above (situation 21b to the right) yielded the following. Only 6% of the hypotheses made by the participants are rated 'Likely', 42% 'Possibly', 42% 'Not likely' and 3% 'Very unlikely'. The mean for this situation is 47% and the standard deviation is 18%.

As a case in point, the participants hypothesised that the native speakers would, in one way or another, express their refusal to help their classmate with the exercise. The following are but some expressions used by the participants to describe the native speakers' reactions in this situation (21b).

- a. "I am busy now"
- b. "Would ask him to wait."
- c. "Not now please"

d. *“he ignores his classmate”*

e. *“he will refuse to help him”*

f. *“Would not pay attention”*

As shown by the native speakers' reactions in this situation (21b), the participants' assumptions did not fit the native's behaviour in this situation. The participants merely hold stereotypes about the native speakers; a conclusion which can be generalised to most of the Algerian learners of English. These learners think that the English people are reserved, snobbish and aloof. Preconceptions of this type are seen at work when the participants tried to hypothesise about the native speakers' behaviour in this situation. Most of them described the natives' behaviour negatively. Responses such as *‘he ignores his classmate’*, *‘he will refuse to help him’*, *‘Would not pay attention to him’* give the impression that the native speakers are really *‘snobbish’* and *‘reserved’*. Like the examples given earlier (situation 20), the participants in this situation drew a negative image of the native speakers' behaviour. All the descriptive phrases used by the participants are a clear indication of the preconceptions the learners held about the native speakers' behaviour.

All in all, the results displayed in tables 12 (p.230) 13 (p.233), 14 (p.236), and 15 (p.239) and of *Section Three: Social Behaviour* show that the participants approached situations (18, 19, 20 and 21) with an existing mental set of mind involving an existing attitude to think of the situations in a particular way. The term attitude is used here to mean a mental disposition towards something (Obiols, 2002) which acts as a link between one's opinion and one's behaviour. A mental disposition can be defined as culture specific knowledge (Steinberg, 1995). In the case of the

participants involved in the present study, this knowledge is transferred from a situation within their native culture to a situation within the English culture; a phenomenon known as pragmatic transfer. This phenomenon might result in communication breakdown as shown by the participants' responses if the situations were real. Using Barna's (1997) terms, the participants had certain stereotypical preconceptions of the native speakers and they interpreted the natives' behaviour according to these preconceptions.

In terms of foreign language teaching and learning, overgeneralisations of the above mentioned type would not help the participants to communicate successfully with the native speakers. More importantly, as an intercultural speaker, in Byram's terms, a foreign language learner must show "readiness to suspend disbelief and judgment with respect to others' meanings, beliefs and behaviours" and a "willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging" (Byram, 1997:34). More importantly, as learners of English, the participants failed to cope with one of the basic tasks which foreign language learning involves, namely "an alternation of self-image, and the adoption of new social and cultural behaviours and ways of being" (Williams & Burden, 1997:115). Following this line of thought, most of the participants' given reactions were different from those of the native speakers. The participants did not manage to get rid of their deeply rooted cultural image.

Furthermore, they transferred this image to inappropriate situations and expected the native speakers to behave in ways similar to their own.

6.1.4.3 Section Three: Overall Performance

The participants' performance in this section can be described as poor in the sense that only 60% of the students were right in 25% to 50% of their answers and only 34% were right in 50% to 75% of their answers. The mean for this section did not exceed 42% and the standard deviation is 11.5%. From an arithmetic point of view the participants' answers were very scattered. The learners demonstrated no significant change in cross-cultural adaptability which, as the author of this thesis believes, is mainly due to the approach to teaching culture at present in use and which can be described as an information-acquisition approach. Overall, the general performance of the participants in this section is represented graphically in the following table (16).

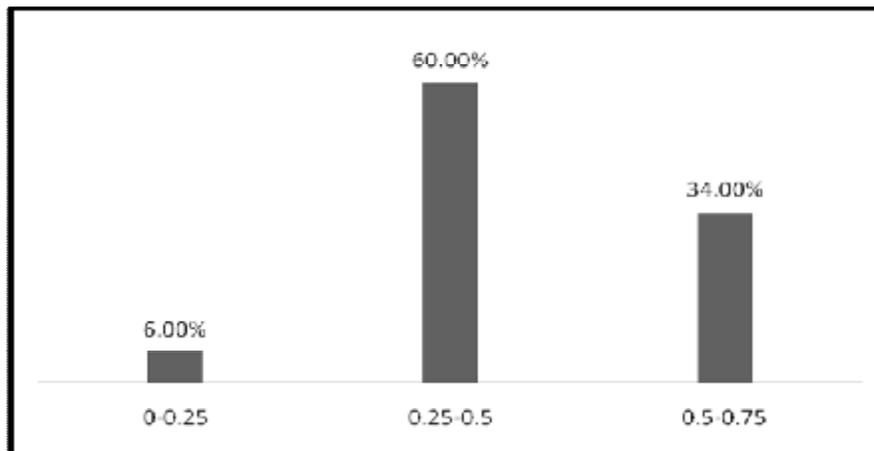


Table16: Informants' Overall Performance: Section 3

6.1.5. Section Four: British Etiquette and British History

This part is meant to test the students' awareness of the British etiquette (questions 22 - 25) and their knowledge about British history (questions 26-29).

6.1.5.1 Section Four: Part One (British Etiquette)

With respect to the participants' answers to questions in part one of this section (British etiquette), the survey yielded the following overall results. The mean was 36% with a standard deviation of 15%. The highest score was 93% and the lowest was 10%.

As far as individual questions are concerned, question item 22 was phrased as follows: *What are the first three things which come into your mind when you hear the words 'England' or 'the English'?*

Answers to this question were very revealing. In terms of the participants responses truth likelihood with regard to the first thing they suggested, less than 20% were rated 'Possibly' and only 2% were rated 'Likely'. The others were either 'Not likely' (11%) or 'Very unlikely' (66%). With respect to the second and third things the participants suggested, only 21% for the second and 18% for the third were rated 'Possibly'. Among the 'things' the participants came out with, the following were most often referred to:

fear, freedom, strange people, foreign language, highly educated people, respecting the time, blond people, serious, social classes, snobbish, sophisticated society, high prestige, distinguished people...etc.

With respect to the native speakers' responses, most of them made reference to such 'things' as: *football, rugby, pubs, beer, Royal Family, dog lovers, tea, Princess Diana, Tower Bridge ...etc.*

As can be noticed, most of the 'things' mentioned by the respondents are far from being neutral; they all have a negative connotation and tend to be pure examples

of stereotypes. Once more, the participants' answers to this question item confirm the conclusion drawn from the analysis of situation 21 pp.238-241.

In answering question item 23 which asks the students about the real intentions of a native speaker when he s/he says '*Drop in anytime*', most of the participants (68%) thought that they can go and visit him/ her anytime, 10% believed this was an invitation and only 20% were aware of the intentions of the speaker and took it to mean that it was just empty talk. In fact, this was the answer agreed upon by the native speakers taking part in this study. They all agreed on the emptiness of such an invitation usually said to signal leave taking and the intention of being friendly. In a short conversation the author of this thesis had with the British native speakers taking part in this study, they asserted that this formula was but one among others, such as '*We must have lunch together some time*' or '*Let's do lunch*', which are part of the native speakers' leave taking formulas similar to '*See you*' and '*Take care*'. Upon insisting to have their personal opinion about the meaning of the expression, one of the native speakers said, "It could just be small talk, trying to socialise. I'd take it with a pinch of salt and would be doubtful of his sincerity". The participants therefore seem to have misinterpreted this routine and understood it as an invitation, a pure instance of pragma-linguistic transfer.

The next question (24) asks the participants whether a Cockney was:

- a. *someone born in Britain.*
- b. *someone born in London.*
- c. *someone who speaks English.*

In response to this question most of the students (68%) answered correctly, someone

born in London (East End).

When asked what time they were expected to arrive at someone's house if they received a dinner invitation stating '7.30 for 8' (Question item 25), only 34% of the given answers corresponded to the natives' answers. Most of the students (47%) said they were expected to be there no later than 7.30 which is usually not the case as their host expects them to be there no later than 7.50 which was the answer given by the native speakers.

6.1.5.2 Section Four: Part One (British Etiquette) Overall Performance

In this part which includes rather easy questions, the participants demonstrated the need for greater cross cultural awareness as shown by their poor answers. Only 3% of the participants were right in more than 75% of their answers, 13% were right in 0.50% to 0.75% of their answers, 70% were right in 25% to 50% of their answers and 14% were right in 0% to 0.25% of their answers. The results are displayed in table 17 below.

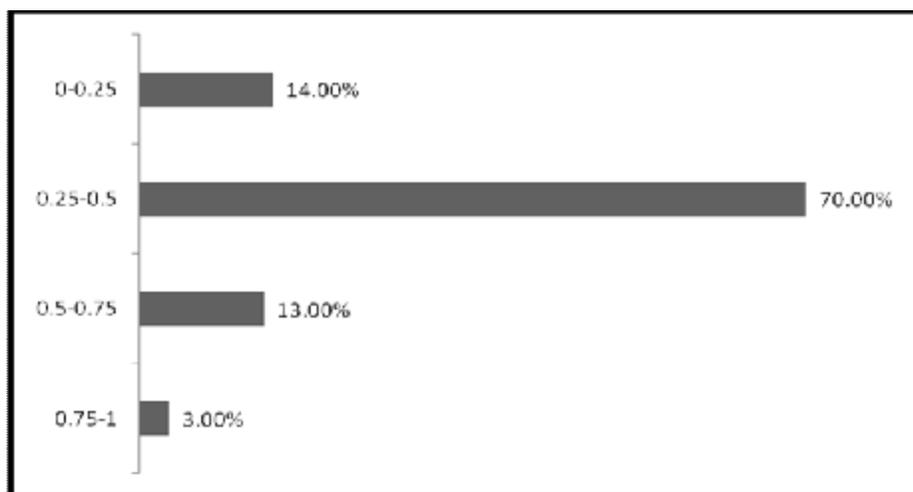


Table17: Informants' Overall Performance: Section 4 Part 1

6.1.5.3 Section Four: Part Two: British History

The analysis of the participants' answers to question items 26, 27, 28 and 29 of this part revealed that the mean was 53% with a standard deviation of 23 %, a rather poor performance if one knows that the participants have studied British civilization for two years. For Example, when the participants were asked (question item 26) to say who of the following

- a. *John Lennon*
- b. *Edward Heath*
- c. *Harold Wilson*
- d. *Margaret Thatcher*

was not a British prime minister, most of them did not know that John Lennon was a singer. The table below gives the details.

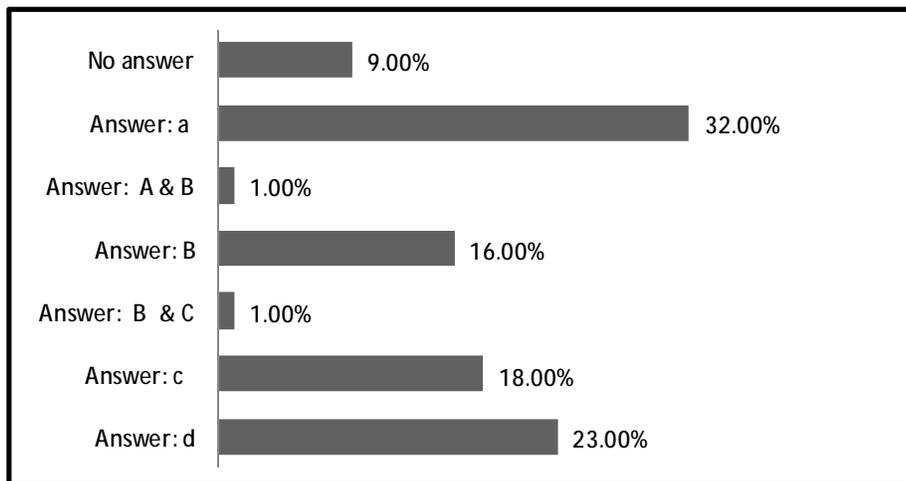


Table 18: Distribution of Informants responses Question item 26

The participants were also asked (question item 27) about an important date in British history. The participants were given the date '1066' and were asked to say

which of the following events it referred to:

- a. *the Roman Conquest,*
- b. *the completion of the Domesday Book or*
- c. *the signing of Magna Carta.*

The answers to this question were widely scattered. The number of participants who answered correctly did not exceed 36%. Among the rest, 20 % said it referred to the '*Great Fire of London*', 20% opted for '*Domesday Book completion*' and 15% claimed that it referred to '*the Signing of Magna Carta*'. The others (6%) preferred not to answer.

Furthermore, the participants were asked (question item28) a very easy question which required them to say whether Great Britain and the United Kingdom were one and the same country or two different countries. Surprisingly, not all the participants knew the answer to this question, 8% of the participants said that GB and the UK were the same.

Another question in the test is related to the royal family (question item 29). The participants were asked to say whether the title of the heir to the British throne was:

- a. *the Duke of York,*
- b. *the Prince of Wales or*
- c. *the Earl of Wessex.*

As expected, not all the participants gave the right answer: 53% answered the '*Prince of Wales* ', 31% opted for the '*Duke of York*' and 8% chose the '*Earl of Wessex*'. The remaining (8%) did not answer the question.

6.1.5.4 Section Four: Part Two Overall Performance

The fact that the participants have studied British history for two years (see Section: Background for the Study) is well reflected in their answers to question items included in this part which focuses on well known facts about British history. In statistical terms, the majority of the participants (40%) were right in 50% to 75% of their answers and (35%) were right in 75% to 100% of their answers. The performance can be rated as above average. The general mean was 53%. To have a deeper insight within the participants' performance for this last part, the following table displays the main results obtained from the analysis of the data for this part.

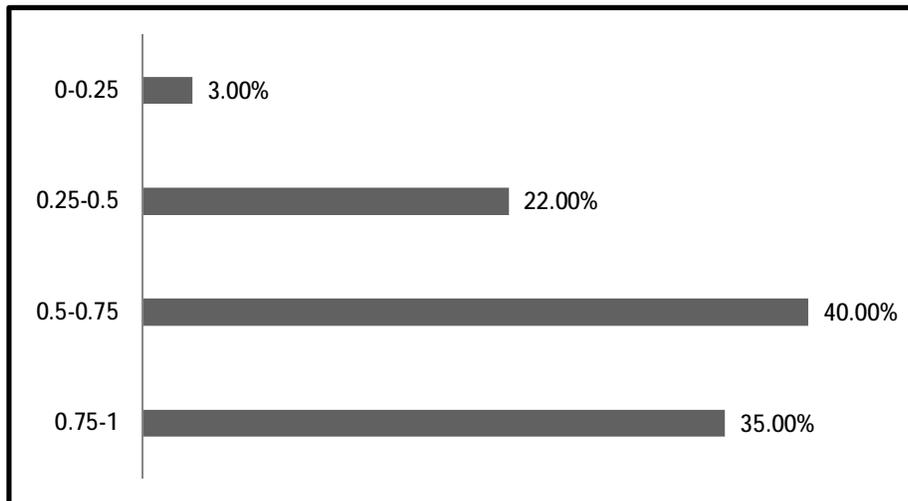


Table19: Informants' Overall Performance: Section (4) Part (2)

6.1.5.5 Section Four Overall Performance

The analysis of the respondents' answers in this section of the test showed that the mean of the participants' overall performance was 51% with a standard deviation of 12%. The maximum score gained in this section was 72% and the minimum score was 25%. In terms of the answers accuracy, the analysis also revealed

that only 27% of the respondents were right in 0.50% to 0.75% of their answers, 70% of the respondents were right in 0.25% to 0.50 % of their answers and 3% of them were right in 0% to 0.25% of their answers. Additionally, a comparison of the learners' performance in both parts revealed that they performed far better in part two which is about British history than in part one which is about British etiquette. Statically speaking, 75% of the respondents were right in more than 50% of their answers in part two and only 16% of them were right in more than 50% of their answers. This, in turn, showed that teaching British history is granted more importance than teaching culture within the English course offered by the Departments of English in both UMC and ENS.

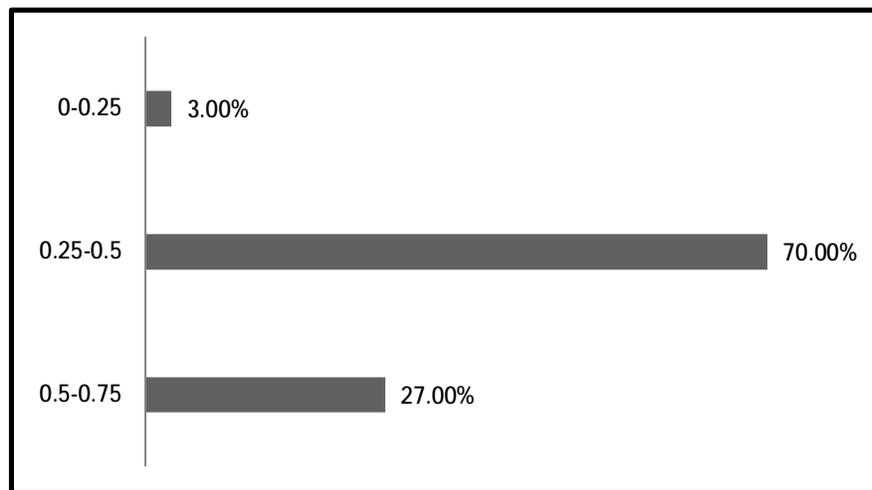


Table 20: Section Four: Overall Performance

6.1.6 Overall Performance of the Discourse Completion Task

In order to get a clear picture of the participants' overall performance in the Discourse Completion Task, table 21 in the following page gives the results for the totality of the situations included in the Discourse Completion Task.

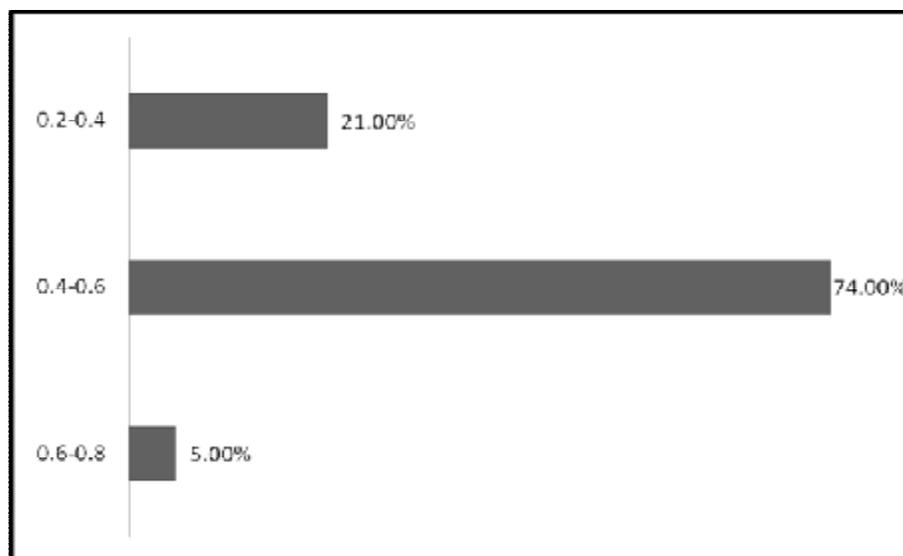


Table 21: Informants' Overall Performance in the Discourse Completion Task

As shown in the above table the participants' performance is below average and can be described as poor. Only 5% were right in 60% to 80% of their answers, 21% were right in only 20% to 40% of their answers and 74% were right in 40% to 60% of their answers. The overall minimum score was 27.6%, the maximum was 63.4 and the mean was 45.8% with a standard deviation of 7.6%. Interestingly, these results correlate with the learners' self evaluation. In answering question item 7 which requires the learners to reflect on their communicative abilities in English, 84% said they were not fluent and only 16% claimed they were fluent.

6.2 Comments

The findings of the test analysis have shed light on the state of teaching English in the Departments of English both at the UMC and the ENS and the picture painted by the results is somewhat depressing. The scope of knowledge about the English culture of most of the participants in the present research is limited. The data

analysis showed that it is necessary to grant cross-cultural input more attention in the teaching of English. This is because the factual knowledge about the history, political structure, art and literature the participants acquired during the three year course in the English language offered by the Departments of English in both institutions did not help them to achieve intercultural communication competence. The course merely provided them with a frame of reference; hence, a reconsideration of some of the course objectives has become a must.

If learning a foreign language is generally seen as a series of barriers a foreign language learner has to get over, culture, as shown by the participants' failure to perform different speech acts and to hypothesise about the native speakers' behaviour in different social situations, is the barrier most difficult to cross. It should therefore be accepted as an established fact that learning a foreign language entails the learning of its culture. This is because knowledge about the different aspects of the target language culture which have a direct effect on the learners' language use and linguistic behaviour is a necessary component in intercultural communication. At the present time, there is a common agreement among people involved in foreign language teaching on the necessity to go beyond the level of '*civilisation*', '*Landeskunde*' in the teaching of English as a foreign language and to adopt approaches which stress the teaching of culture as a system of behaviours, modes of perception, values and beliefs. Culture is of great importance in the teaching of a foreign language. According to Brown, D. (1987), language and culture are interrelated and a disregard of culture will result in a fractional learning of language. It can be inferred, therefore, that teaching culture is an integral part of foreign

language teaching which necessarily involves the teaching of speech act behaviour. The aim is not for learners to adopt a particular culture, but rather to enable them to look for the reasons behind the existence of different norms of human behaviour which will enable them to better understand both their own culture and others' culture. This will avoid them falling into the trap of looking at the others' culture from their own culture perspective, to develop a sensitivity and an awareness of the relativity of culture and to get over the barrier of stereotyping.

In addition, despite the fact that the participants' answers were sometimes rated as 'Likely' and very few as 'Very likely', it is safe to say that the majority of the participants are likely to experience a cultural shock when they happen to come into direct contact with the native speakers. The difficulties they faced in different social situations showed that most of them tried to impose the social rules of their culture on their communicative behaviour in situations where the English social and cultural norms would be more appropriate. This can be accounted for partly by the sharp differences between the participants' culture and that of the native speakers' with regard to different ways of realising certain speech acts and partly by the violation of culture-specific (socio-pragmatic) norms of the English language use. Phrased differently, the respondents' failure occurred at the pragmatic level of communication. The participants' violation of the English socio-pragmatic norms can be accounted for by the lack of knowledge on the part of the respondents about the English culture specific norms of communication which they tried to compensate by resorting to their native language cultural knowledge. The result is the projection of their native language norms of communication to similar communication situations in

the English culture, the phenomenon known as pragmatic transfer. This phenomenon, as was shown by the respondents' answers, resulted in an English communicative style which at best can be described as unauthentic.

Additionally, the present data have shown that when discourse patterns in the participants' native language differ partially or completely from the English, the learners resorted to transferring their cultural norms to the English culture. This strategy is mainly due to lack of socio-pragmatic knowledge on the part of the learners which often worked against good communication and led to misunderstanding and sometimes to offensive behaviour. This was quite apparent in the way the respondents interpreted the native speakers' behaviour in different situations. Many of their responses reflected the discourse norms of their native culture. In situation (10), for example, the use of a simple '*Thank you*' would have sufficed as a response to the compliment offered by the native speaker after finishing her/his meal. Instead, the respondents used formulas like '*I am a good cook; all my family members said that.*' and '*Oh thank you. I told you before that I am a chef in cooking.*' meant for socialisation only may be written off as evidence that the respondents are arrogant or even rude. Hence unawareness of the English discourse patterns leads to an increase in the likelihood of communication going awry.

Another worth mentioning cultural deviation observed in the participants' responses is related to the underlying meaning of some daily expressions. Most of the learners, as was pointed out earlier, resorted to the interpretation of culturally loaded expression and came out with expressions with totally different underlying messages inappropriate for the situation they were in. For example the expression '*drop in any*

time' (question item 23) is merely a friendly leave taking expression whereas the participants understood it literally and might have been disappointed if they happened to go and visit their interlocutor. Hence, what constitutes a speech act in the participants' native culture may be just bizarre in the English culture.

Furthermore, the participants' behaviour in different language situations has confirmed the opinion expressed by their teachers (see Chapter Five) who described the learners' attitude towards the English culture as negative. This was quite apparent when the participants were required to hypothesize about the native speakers' behaviour. Most of them drew negative images of the native speakers' attitude and behaviour. The respondents used their culture as the standard against which they judged the native speakers' behaviour. Samovar and Porter rightfully depicted this situation when they wrote, "Feelings that we are right and they are wrong pervade every aspect of a culture's existence" (Samovar and Porter, 1995: 56). This attitude was evidenced by adjectives, like *fear, strange people, foreign language, blond people, serious, snobbish, distinguished people*, recalled by the participants when they heard the words 'English or the English' (question item 22) and phrases like '*he ignores his classmate*', '*he will refuse to help him*' and '*Would not pay attention*' used by the participants to describe the native speakers' reactions in situation (21). All these words and phrases are clear expressions of ethnocentrism. In Zarate's terms (1993), the learners have not yet developed from an ethnocentric to a relativist standpoint and thereby become conscious of their own identity. In essence, this suggests that the learners have a tendency to use the categories of their own culture to evaluate the actions and behaviours of the native speakers. They have not been

sensitised to notice differences and similarities regarding cultural standards. Hence the learners' ethnocentrism and mono-cultural views are not challenged which makes them unaware of their own background and biases.

With regard to the intercultural competence of the participants, it is safe to say that most of them failed to cope with the cultural differences which exist between their native and target cultures. All of them showed their unfamiliarity with the native speakers' social norms of behaviour. They still lack what is called intercultural sensibility; ability to observe cultural differences. As a result, they interpreted cultural difference from the point of view of their own culture, as identical phenomena. In addition, the way they performed different speech acts in different social situations did not contribute to successful interaction outcomes as shown by the results yielded by the data under study. Most of the formulas used by the respondents to perform the speech acts included in this test sounded unnatural, most of the times were inappropriate and, to use Valdes' terms (1986), culture bound. Success in communication between individuals is, or so it seems, based on how much the interlocutors share in terms of cultural norms and conventions (Berger and Bradac, 1982). Failure to abide by these norms and conventions will have negative effects on both the process of communication itself and the relationship between the interlocutors. With regard to the participants in the present study, either when they tried to greet their teacher or to respond to their friend's compliment ...etc, most of them, to use Berger and Bradac's (ibid) terms, committed communication sins.

Conclusion

As hypothesised by the researcher in the introduction to this thesis, the above analysis has shown that cultural awareness in learning English is very superficial. It also showed that failure in language learning and failure in cross-cultural communication are seen to be cultural rather than linguistic in nature. The results of the test leave no doubt that the participants' communication problems mainly stem from:

- Ø Their unawareness and lack of knowledge about the English culture.
- Ø Their own cultural preconceptions (prejudices) on the native speakers of English.
- Ø The differences in norms of communication, however subtle they may be, in English and the participants' culture and language.
- Ø The unawareness of the foreign culture interaction patterns.
- Ø The influence of the participants' native culture and language.

The author of this thesis, therefore, would like to stress, quite legitimately, the importance of integrating culture within the English course syllabus. Absence or lack of culture and socio-pragmatic teaching was the main reason for the learners' fossilized discourse (Scarcella, 1992). In addition, the teaching of English in the Departments of English has focussed too much on linguistic competence and too little on culture. It is therefore high time that the teaching of English shifted its focus from historical and socio-political bits and pieces about English speaking countries (civilisation) to a deeper analysis of ideas and values shared by members of these societies. The English course offered by the Departments of English has focussed too

much on linguistic skills and too little on cultural values. The university learners of English should have knowledge of "the patterns of living, acting, reacting, seeing, and explaining the world of the target country " (Omago, 1986:359).The aim is not only to make the learners grammatically target-like but also appropriate to the norms of the target culture. If communication is a major goal of the course syllabus, learners should not only know how the English language mechanisms work, but they should also understand the socio-cultural and pragma-linguistic contexts for using them.

With this in mind, the next chapter will deal mainly with some practical suggestions as to the ways the teaching of culture at the Departments of English at the UMC and the ENS could be integrated in the present English course syllabus.

Chapter Seven

An Ethnography Based Culture-integrated Approach to Teaching

English

Introduction

If, as pointed out in the previous chapters, culture is a subject which is an indispensable part of language teaching/learning and which has received insufficient or no attention so far within the English course offered by the Departments of English at the UMC and the ENS, one needs to take the matter of teaching culture into the classroom. But the question is how to go from recognising the importance of teaching/integrating culture within the English course to moving into classroom language teaching with the aim to minimize cross-cultural communication failure which characterises the learners' communicative efforts. The subject matter of the present chapter, therefore, is to outline a theoretical framework for the integration of culture in foreign language teaching, to set some aims and objectives, to suggest a cultural syllabus and to identify the techniques which can facilitate its implementation. This is, henceforth, an ethnography based culture-integrated approach to foreign language teaching.

The author of this thesis believes that this approach suits adult foreign language learners at the tertiary (university) level who, as described in the introduction to this thesis, have acquired a fairly good command of the English language. It is also important to mention that this approach targets foreign language

learners in classrooms situated in non-native language environments. That is, English is taught as a foreign language and the target community is usually physically and, for some learners, psychologically distant. Based on the findings yielded by the teachers' questionnaire analysis, this approach assumes that teachers highly value the teaching of culture and are fully familiar with the principles of teaching English within the context of the target culture. The 'intercultural' aspect within this approach is not seen as an additive to teaching English as a foreign language. Rather, it is a new orientation to teaching English at the Departments of English at the UMC and the ENS.

7.1 Theoretical Framework

Up to the 1970's, the teaching/learning materials of foreign language teaching syllabuses had been often stripped from cultural content. Awareness of the importance of integrating culture in teaching foreign languages is very recent. The umbrella term used to refer to different attempts made in this direction is the intercultural approach to foreign language teaching. The common denominator of these attempts is the emphasis of the cultural and social aspects of language. This interest in the cultural aspect of language incited educational authorities in many countries to broaden the scope of foreign language courses to include, in addition to the traditional four skills, cultural skills such as observation, analysis, explanation and mediation necessary in understanding intercultural communication.

Like all other approaches to foreign language teaching, the ethnography based culture-integrated approach draws upon research in many disciplines such as sociolinguistics, anthropology, ethnography, psychology, cultural studies...etc.

Foreign language teaching theories, as shown in the previous chapters, benefited from the works and findings of many scholars from different disciplines: linguistics, Chomsky (1957, 1965), sociology, Hymes (1972), anthropology, Whorf (1956) and Sapir (1958), Speech Act Theory, Austin (1962) and Searle (1969). Many of these scholars realised that linguistic differences were chiefly imposed by cultural gaps, and that in seeking to study languages they were necessarily bound to study cultures. These developments, particularly within the field of anthropology in general and ethnography in particular, seconded a number of concepts and techniques in foreign language teaching. Ethnographic practices, for example, became the central concern of many syllabus designers and foreign language teachers (Corbett, 2003). Consequently, the methodology of ethnography was adopted as a research method in language education and many programmes were developed in accordance with its principles (Roberts et al., 2001). The aim was the integration of culture in foreign language teaching. To get deeper insights into the main principles underlying the ethnography based culture-integrated approach to be adopted in the present thesis, a consideration of what ethnography is and its research methods and techniques is necessary.

Broadly speaking, ethnography is ‘the scientific study of different races and cultures’. Its main concern is the study of a group’s social and cultural practices from an insider’s perspective (Ibid). According to Damen, (1987), ethnography is a research method where the researcher becomes an active participant by immersing himself in the culture of a social group and reports on its activities and values from the inside. It is often backed by other methods of analysis such as the researcher’s

observation and other quantitative studies. An ethnographic research is carried out in two stages: a practical stage and a theoretical one. The practical stage involves data gathering and identification; the theoretical stage involves reflection and interpretation of data in order to highlight the issues investigated. As a case in point, one of the primary ways in which individuals in different social groups manage their relationships with each other is through everyday language behaviour. Observation and reflection on the ways members of a social group manage their relationships by means of language is part of the work of an ethnographer. The goal, therefore, is to relate the social and cultural contexts and behaviour of group members as explained by Saville-Troike (1989: 7):

Observed behaviour is now recognized as a manifestation of a deeper set of codes and rules, and the task of ethnography is seen as the discovery and explication of the rules for contextually appropriate behaviour in a community or group; in other words, culture is what the individual needs to know to be a functional member of the community.

The task of the investigator, as can be understood, consists of working an account of the implicit 'rules' which govern people's behaviour within a particular society.

In relation to foreign language teaching, many foreign language teaching theorists believe that ethnographic techniques can help foreign language learners in their learning process (Roberts et al., *op.cit.*). These techniques also have a lot to offer to foreign language teaching practitioners which is likely to make teaching and learning a foreign language more effective. A leading figure in this field is Damen, (*op.cit.*) who believed that ethnography is adequate for the teaching of culture within

language. She (1987: 54) wrote: “it (*ethnography*) stimulates the process of exploring, describing and understanding an unknown culture by means of actual ethnographic enquiry, contrastive analysis of real cultural groups”. Observation and reflection on the ways social relationships are managed in peoples’ cultures through language and comparison of their practices with one’s own management of social relationships contribute significantly to the process of making the learners ‘intercultural language learners’. In a similar vein, Byram (1997:13) asserted that intercultural communicative competence can be best promoted through “experiential learning where learners can experience situations which make demands upon their emotions and feelings and then reflect upon that experience and its meaning for them”

Adopting the techniques of ethnographic research in the conceptualisation of an intercultural approach to teaching English, therefore, aims at teaching the learners to “think ethnographically”(Corbett,op.cit.:96) and giving them what is commonly referred to in foreign language teaching literature as an ‘anthropological sensibility’(Pocock, 1975). That is, to give the learners the opportunity to simulate the ethnographic research methods and techniques to enable them to explore, describe and understand the target language culture and to mediate on their own. These methods and techniques will also develop within the learners a conscious process of exploration which may “shed light on the nature of culture and the difficulties, hazards and rewards of gaining knowledge of the cultural world of others” (Damen, 1987:56). One possible way to simulate the ethnographic research methods and techniques is through comparison and contrast of the learners’ culture and the foreign

target culture. This simulation process, according to Damen, is guided by the following principles:

- Ø Cultural specific patterns of behaviour and attitudes are guiding principles for action under certain conditions for members of a social group.
- Ø Cultural specific patterns of behaviour and attitudes may make a member of a social group unaware of the existence of alternative cultural beliefs, attitudes and guidelines for action.
- Ø Cultural specific patterns of behaviour and attitudes are a source of stereotypes.
- Ø Awareness of one's culturally specific beliefs, attitudes, patterns of behaviour and how they might influence how one understands and interprets what is under observation.

In this sense, an ethnography based culture-integrated approach to foreign language teaching is mainly based on the view that culture

“involves the implicit norms and conventions of a society, its methods of going about doing things, its historically transmitted but also adaptive and creative ethos, its symbols and its organisation of experience” (Loveday, 1981: 34).

Seen from such a perspective, culture can be seen as the learned values, perceptions, attitudes, rules, roles, beliefs and behaviours shared, maintained and transmitted by a group of interacting people. Within this ethnography based approach, the socio-cultural life of native speakers is seen as the sum total of their interactive behaviours. Accordingly, native speakers do not merely use language to communicate among each other or to depict their reality, but mainly to create it. An important task of the

learners of English, therefore, is to describe what people do and to understand, in the native speakers' terms, why they do it. As Malinowski asserted (cited in Butler, 1985), understanding what meanings an activity may have requires the learners to be involved in practical action through observation, explanation and mediation.

Within this approach, intercultural knowledge and skills (Byram's five 'savoirs' referred to earlier, page 73) are moved to the forefront-stage. The foreign language and its socio-cultural manifestations are not presented to the learners as bits of information. Learning within this approach is based on exploration, discovery and practice. The learners are no longer passive; they are required to take part in the process of learning and to make it more meaningful. The teachers are assigned the role of facilitators only. The learners, according to this approach, have the task to observe, describe, interpret and practice cultural phenomena presented with in their classrooms. That is, the learners are engaged in a process of meaning negotiation.

From an ethnographic point of view, this approach sees culture as social practice and is to be taught to the learners as something they/others are (cultural beings), something they/others feel (an experience), and something they/others say/do (an action). Culture in this sense is a tool "to interpret, construe, or make sense of experience, to render one's situation meaningful and comprehensible" (Rice, 1980:219). This will, hopefully, help the learners attain qualities such as positive attitude, cultural self-awareness, knowledge base of particular cultural groups, and an ability to interpret and perform a cultural task.

The main assumption underlying this approach runs as follows: “language and cultural learning are not separate areas of learning: cultural learning is language learning, and vice versa” (Roberts, et al., 2001:5). Following this assumption, language proficiency alone is inadequate because culture and language intertwine and communication involves language, culture and an understanding of how communication and interaction across cultures operate. What native speakers do and say is a ground on which the learners’ actions and interpretations are based. Teaching culture in foreign language classrooms, accordingly, cannot be seen as the internalisation of discrete bodies of cultural knowledge transmitted to the learners. It is rather a process to be experienced by the learners. Experiencing a culture, in this sense, involves its processing. Culture, therefore, is dealt with, within this approach, from two perspectives, that of an insider and that of an outsider.

From an outsider’s standpoint, the learners are encouraged to look at culture using an observer’s or ethnographer’s lens, i.e., to view cultural phenomena as the meaning attached to objects, events, and relationships in different social situations and contexts. As outsiders, learners are encouraged to interpret cultural phenomena they are presented with and to compare them to those found in their native culture. This can be done through observation, description, interpretation and comparison. Their main concern should be to find answers to how, why and what the native speakers do or say and how all these differ from their own ways of thinking, acting and saying things. That is, exploring the nature and causes of culturally-based communication. This provides the learners with instruments which help them perceive their cultural reality and to raise their cultural awareness.

From an insider's standpoint, the learners are invited to discuss the similarities and differences between the native and target cultures, to consider roles they are presented with within the context of their native culture and then to act out the same roles in the contexts of the target culture. Their main aim is to be able to negotiate meaning using two frames of reference, the native and the target frames. This is because "one of the major handicaps of students learning to conceptualise a foreign culture is the fact that they have not learnt to conceptualise their own" (Kramsch, 1988: 80). Hence, comparison between the native and the target cultures helps the learners perceive a new reality, understand better their own culture, relate to the (English) culture they are learning and become aware that there are many ways of doing (perceiving) things and their way is not the only possible one (Byram and Planet, 2000). This saves them the problem of resorting to their native culture norms of communication in their attempt to communicate in English which, in turn, leads to increased knowledge, understanding and acceptance of the other. In Byram's terms (2000: 189):

The comparative approach does involve evaluation but not in terms of comparison with something which is better, but in terms of improving what is all too familiar. Comparison makes the strange, the other, familiar, and makes the familiar, the self, strange – and therefore easier to re-consider.

Delving to a slightly deeper level, foreign language learners are engaged in the role of a "comparative ethnographer" (Byram and Sarries 1991:19).

Like ethnographers, the learners are to free themselves from their native culture assumptions about the world and the others, to adjust themselves to new

cultural environments where they may find themselves. In short, they will be able to perceive a reality different from their own and will come to occupy what was referred to earlier (Kramersch, 1993) as ‘third place’ or a ‘sphere of inter-culturality’, that is both inside and outside their native culture(s) and the target culture and where they are able to function fully. Teaching culture, according to this approach, involves as stated by (Crozet and Liddicoat 1999: 115) helping the learners:

...to transcend their singular world view through the learning of a foreign ‘linguaculture’ ...to operate their language skills and knowledge, to manage interaction across cultural boundaries ...and to anticipate misunderstandings caused by differences. (italics added)

Being in a ‘third place’, therefore, enables the learners to understand both the language and behaviours of the target community, to view different cultures from a perspective of informed understanding, to identify cultural norms and values inherent in the language and behaviour of the groups they meet, to articulate and negotiate a position with respect to those norms and values (Corbett, 2003) and to develop a set of “shared rules of interpretation” (Kramersch, 1998:27). In short, it enables learners to develop their intercultural communicative competence.

This is the kind of philosophy behind the ethnography based culture integrated approach to foreign language teaching. With this kind of approach, the learners are not only learning English; they are learning ways of viewing and looking at others and re-viewing and looking at themselves as well. This approach, as perceived by the author of this thesis, makes use of ethnographic techniques, thence the name it is assigned: the ethnography based culture-integrated approach to

teaching English.

At this point of the discussion, it is time to consider the aims and objectives of the syllabus, and the cultural themes and topics to be selected for use in teaching culture either as a separate subject (module) or to be incorporated into the contents of some modules (oral expression, written expression, general culture) through adaptation and supplementation of the existing instructional materials and the practical techniques for teachers to use in classroom.

7.1.2 Aims and Objectives of the Syllabus

To begin with, it is worth recalling that the approaches to teaching English, at present in use at the Departments of English , have not helped the learners become ‘intercultural speakers’ because they are based on teaching language “without reference to the culture of which it is a part and the social relations which it mediates”(Nostrand, 1966:2). The result, as demonstrated by the learners’ performance in the Discourse Completion Task, is the production of ‘fluent fools’ (Milton, 1997) who were described by teachers, in their responses to the questionnaire, as ethnocentric learners who have a negative attitude towards the English native speakers and their culture. The basic aim, therefore, the present approach sets itself to achieve is the development of the learners’ intercultural communicative competence. This approach is based on the view that “to understand how a community uses language, it is deemed necessary to understand the community: the dynamic system of its beliefs, values and dreams, and how it negotiates and articulates them” Stern (1992:207). Development of the learners’ intercultural competence is mainly attempted through the following (Damen, 1987):

- Ø The expansion of the learners' cultural awareness of both their native culture and the English culture.
- Ø The development of the learners' understanding of culture, and so deeper insights in human society, of themselves and otherness.
- Ø The development of the learners' tolerance and acceptance of differences in values, attitudes, and belief systems which may exist between their native culture and the English culture.
- Ø The promotion of the learners' understanding of the different English cultural patterns.
- Ø The fostering of intercultural communicative skills in relation to aspects where cross-cultural differences between their native and the English cultures arise.
- Ø The development of an outlook of cross-cultural awareness that recognises differences between cultures and promotes understanding of the strengths found in difference.
- Ø The development of an attitude of acceptance towards change, cultural alteration and suppleness in order to open opportunities for successful inter-cultural communication and
- Ø The understanding that culture shock is a natural phenomenon.

Hence, understanding language use in a community requires the development of the learners' intercultural communicative competence which, as already mentioned, is a combination of knowledge and skills (savoirs). More importantly, within an ethnography based approach, like the one under discussion, these 'savoirs' are backed by ethnographic skills like description, comparison and interpretation. These skills

necessitate the integration of linguistic and cultural knowledge, the comparison of others and self and the decentring of self from ones' culture normative assumptions in order to prepare the learners to meet and communicate with other cultures (Byram, and Fleming., 1998). The development of the learners' intercultural communicative competence will, hopefully, concretise the objectives set for this approach briefly summed up in the following:

- Ø Awareness of cultural diversity: to expand the learners' self awareness with emphasis on exploring and analysing others' behaviours and attitudes which will enable them to overcome the ethnocentrism, stereotyping and prejudice observed in their responses to question items in the Discourse Completion Task.
- Ø Appreciation of cultural diversity: to develop the learners' understanding of cultural differences which enables them to be tolerant towards others' life styles and ways of thinking.
- Ø Empathy towards people from other cultures which enables the learners to function in different intercultural settings.
- Ø A cross-cultural ability in using English: to develop the learners' intercultural communication skills. This enables them to have good relationships with people from different cultural backgrounds.
- Ø Readiness to look critically at their own and others' values and beliefs. These are the objectives towards which each activity or task within the syllabus works.

7.1.3 Expected Learning Outcomes

Following the syllabus objectives, the learners will develop a greater self awareness, awareness of their own cultural values, sensitivity towards others' norms

and values and skills of analysis. The expected end product of this approach is not learners with 'native-speaker proficiency' but learners with 'intercultural communicative competence', namely, in Kramsch's terms (1998), 'intercultural' or 'trans-cultural' speakers. What is sought is not the 'native speaker' as a norm; the ideal is the 'intercultural speaker' whose role is to act as a mediator between his culture and the foreign cultures, to interpret and understand perspectives from other cultures and to question what is taken for granted in his society (Buttjes, 1991) and (Byram & Zarate, 1994). An intercultural speaker, in this sense, refers to a language learner who "is aware of both *her/his* own and others' culturally constructed selves." (Roberts, et al., 2001:30). (italics added). In brief, the learners will exhibit the following characteristics.

- Ø Understanding of the nature of and relationship between language and culture
- Ø Understanding of their own culture within a global and comparative perspective.
- Ø Knowledge of the English speaking countries cultures (including beliefs, values, perspectives, norms of behaviour, practices...etc.).
- Ø Ability to think critically through alteration of native and target culture frames and perspectives.
- Ø Ability to communicate with members of English speaking communities in a range of cultural and social settings for a variety of purposes.
- Ø Acceptance of cultural differences and tolerance of cultural ambiguity.
- Ø Ability to use the acquired knowledge about the English speaking countries in the interpretation of the natives' behaviour and to get access to multiple sources of information.

Ø Appreciation and openness to English speaking countries cultures.

7.2 Content of the Syllabus

7.2.1 Possible Hindrances

To reiterate one of the main conclusion reached earlier, in terms of the content of teaching English, the emphasis within the English course offered by the Departments of English has always been on declarative knowledge (facts and figures' of the target country) rather than procedural knowledge (strategies of negotiation of meaning; of dealing with conflicting situations of comprehension and communication; of changing roles and adopting different points of view) (Anderson, 1983). It has a heavy grammar-orientation which in no way helps to develop the learners' intercultural communicative competence. The teaching of English, as was demonstrated by the teachers' responses to the questionnaire, has always been separated from its culture. In order to 're-culture' the existing teaching materials in a consistent, balanced and significant manner, or design a syllabus for a new subject (module) to be integrated into the English course, the questions of what the content is and how it is to be taught need to be addressed.

However, it should be mentioned that to arrange for an agreed syllabus to be suggested for the teaching of culture within the Departments of English at the UMC and the ENS is not an easy matter. Given the difficulty to have a sufficiently wide access to materials which would make the teachers' job a satisfactory experience makes the situation even worse. A further problem, though less acute, is related to teachers who have been influenced in their attitude by old foreign language

orthodoxies (see Chapter Five.) and who need to be knowledgeable and willing to motivate the students.

7.2.2 Content Selection

In general, the question of what should be included within a language syllabus has been debated worldwide for decades now. A review of the literature reveals that the concept itself is extremely problematic. To put it in more tangible terms, Nunan (1988:52), for example, depicted this difficulty accurately when he asserted that “the traditional distinction between syllabus design and methodology has become blurred”. Nevertheless, at its simplest level, a syllabus can be defined as a “summary of the content to which learners will be exposed” (Yalden, 1987: 87). Seen from another perspective, a syllabus is “concerned with the specification and planning of what is to be learned, frequently set down in some written form as prescriptions for action by teachers and learners” (Candlin, 1984:78). Additionally, the difficulty becomes more challenging when one is dealing with cultural syllabi; a difficulty which stems from the complexity inherent in the very concept of culture itself. In order to overcome this difficulty, the amorphous nature of culture, as noted by Stern (1992:208), was reduced to what he calls “manageable portions” in the form of topics, themes and categories. In order not to lose sight of what to include within the suggested syllabus, it is essential to run through some past syllabi designed for the teaching of culture within a foreign language.

In the past decades, different academics offered various suggestions concerning the cultural content of foreign language teaching programs. For example, Brooks, cited in Chapter One, compiled a list of sixty four topics ranging from

'greetings' to 'careers' and claimed that his list was in no way exhaustive (see Chapter One for more examples.). Following the same line of thought, Chastain (1976) compiled a list of thirty seven topics most of which had an anthropological orientation. Some of these include the following: family, home, meeting personal needs, eating, social interaction, education, leisure activities, courtship and marriage, money, earning a living, religion, vacations, travel, daily routines, pets, the press, holidays, language, humour, clothing, services, health and welfare, good manners, courtesy phrases, nonverbal communication...etc. Chastain (1976:389) argued that his list "has been prepared from an anthropological perspective, a value's point of view, and from the students' point of view. Both similarities and differences between cultures should be included. Comparisons and contrasts are always implied. Other scholars preferred to suggest categories each of which includes a set of related topics. Examples of such categories are those suggested by Nostrand (1971:41-42) which are organised around themes and include the following headings:

- Ø The culture
- Ø The society and its institutions
- Ø Conflict
- Ø The ecology
- Ø The individual
- Ø The cross-cultural environment,

Each of these themes is further divided into other sub-themes. The last theme, for example, is divided into the following (ibid):

- Ø Attitudes towards other cultures

Ø Attitudes toward international and supranational organisations

Another model of categorisation, offered by the Common European Framework of Reference for Languages (CEF, 2001) initiated by the Council of Europe, includes seven categories each covering a number of topics. Among these categories are: everyday living, living conditions, interpersonal relations, values, beliefs and attitudes, body language, social conventions and ritual behaviour. A close look at these resources and others found in the literature reveals that although they are presented in different formats, they, more or less, follow the same lines of theorisation.

As far as the present syllabus is concerned, it is to be noted that it doesn't claim to teach the English culture in its entirety. The teaching of a language culture in its totality is neither feasible nor desirable mainly because of the nature of culture which, as explained and asserted by many theorists in Chapter One of this dissertation, is dynamic and non static. Selection of the cultural elements to be included in the English course syllabus depends on many variables. Among these variable, Rings (1989:466) points out the following:

...one of the caveats...may be the wealth of information to which teachers could introduce students. The teacher's job, therefore, is to choose those tasks on which to concentrate at any given time, based on student and teacher goals and interests, and on the materials available for use.

Selection, therefore, is necessary to make the teaching materials manageable and to avoid making both the learners and teachers feel overwhelmed. Another variable that makes selection necessary is the fact that language is used in social contexts. These

contexts can hardly be reduced, as Kramsch puts it, to lists of items to be taught. She (1991:5) writes “No course can ever give the full, rich range of social and cultural context on which cultural natives draw”.

More importantly, it should be stressed that the thematic areas to be included in the cultural syllabus are to be selected on the basis of both curriculum and student-related parameters. As far as the curricular parameters are concerned, the aim of the cultural syllabus is to enable the learners to acquire the language knowledge and develop the skills which enable them to cope with the English course objectives. With regard to the learners’ parameters, the cultural syllabus, as stated earlier, aims to enable the learners to communicate successfully cross-culturally in English in a variety of situations and contexts, to enable them to develop a better insight to human behaviour in general and to take on the role of a mediator of cultural knowledge and skills in the language classroom.

7.2.3 Syllabus Content

With regard to the content of the cultural syllabus under discussion, which, as aforementioned, is to constitute a separate subject (module) to be integrated into the English course or to be used to enrich some existing modules, the following themes and topics followed by appropriate activities and tasks are suggested. These themes, topics, activities and tasks build mainly on Byram’s five ‘savoirs’ (1997) (see chapter two.), Corbett (2003), Bachman (1996), Lázár et al (2007), among others. However, the author of this thesis has not lost sight of the results obtained from the analysis of the learners’ performance in the Discourse Completion Task investigated in Chapter Six and the teachers’ suggestions as to which topics would be more interesting for

them to teach and easier to learn for their learners (see Chapter Five.). In the selection of the syllabus content, therefore, care is taken not to ignore the aspects of culture which the learners found difficult to handle in their attempt to communicate in English and the topics suggested by the teachers. More importantly, the previously set aims and objectives are also taken into consideration in the selection of the syllabus content. This is because any cultural element to be included in the syllabus is meant to work towards the fulfilment of the preset aims. Possible content themes and topics to cover are:

1. Experiencing a foreign society (ethnographic conception of society)

- Ø Social identity and groups
- Ø Groups social stratification and occupations
- Ø Family (as a concept, role, activities, relationships, concepts of home and house, parenthood...etc.)
- Ø Food and drinks, clothes, family meals
- Ø Analysing the symbols of national identity
- Ø Social security, social welfare, health care...

2. Experiencing a foreign society (language and culture)

- Ø The target language culture's social practices, customs, life-styles (church going, national holidays and festivals, religious feasts, leisure time, notion of time, punctuality ...etc.)
- Ø Reflecting on the power of language to create and overcome distance and difference (age, gender, social status, social class, degree of formality, interpersonal relationships, politeness...etc.)

- Ø Social interaction (communication exchanges including: compliments, farewells, leave taking, topics of small talk, taboos...etc.)

3. Explaining cultural differences

- Ø Similarities and differences in values, beliefs and norms between native and target cultures
- Ø communication strategies in native and target cultures (conversation structure)

4. Conversational styles

- Ø Showing solidarity
- Ø Respect and politeness
- Ø Ways of expressing directness and indirectness

5. Attitudinal issues

- Ø Cultural differences in perception between native and target cultures
- Ø Ethnocentrism
- Ø Valuating one's ethnocentrism
- Ø Making judgements

6. Stereotyping (nature and dangers)

- Ø stereotypes
- Ø Intercultural incidents
- Ø Comparison and contrast of English and Algerian stereotypes
- Ø Visual images: recognising the influence of images in different sources: our image; their image.

7. Nonverbal communication in native and target cultures

- Ø Gestures

Ø Facial expressions

Ø Eye contact , eye movement

8. Attitudes of openness, curiosity, empathy and non-judgmental thinking

Ø Self and others

Ø Knowing how to relate to otherness

Ø Decentring self

Ø Tolerance

9. The acculturation process

Ø Awareness raising

Ø Moments of discomfort (cultural shock)

Ø Cultural mediation

These are the basic themes which constitute the content of a cultural syllabus to be integrated within the English course curriculum.

7.2.4 Structure of Content

Also at issue is the problem of content organisation. The often used criterion in the organisation of syllabi is that of comparative difficulty. However, as shown by many syllabus designers, behind such widely accepted criterion lies the problem of knowing what material is difficult for the learners. Moreover, some learners, as noted by Larsen, D.E. (1974), may express the need to use difficult elements earlier than they may be presented in a syllabus. Other syllabus designers resorted to such criteria as 'from explicit to implicit' knowledge and 'from declarative to procedural knowledge'. As far as the present cultural syllabus is concerned, the author of this thesis agrees with Allwright (1984:3) who believes that lessons are "about different

things for different learners”. Thus, there is no need to adhere strictly to any of these criteria. The suggested cultural syllabus is meant to be in a continuous process of deconstruction and construction. It values interaction and consultation of the learners and does not consider teachers as mere deliverers of the syllabus. The flow of knowledge, usually from the syllabus designer to the teacher to the learner, needs to be changed. In Byram’s terms (1991: 13), there is no need for “a one-way flow of cultural information”. Thus the strategy to be adopted in both the selection and organisation is that of ‘utility’ to the learners. This is because, in the course of the learner's cross-cultural 'becoming', new needs emerge and need to be dealt with on the spot. More importantly, this syllabus is to be seen as temporal and open for negotiation. It is an ongoing cycle (of construction and deconstruction) in which the teachers and the learners can take part. Hence, the suggested syllabus is a kind of process syllabus (Breen,1984) in which “there seems to be *little* need for any fixed list or fixed order of themes”(emphasis mine) (Durant,1997:31). It is designed as the teaching and learning proceeds. It is a kind of social interaction between teachers and learners. In addition, progression in learning is not linear and cumulative as is the case with other types of syllabi. The approach is rather cyclical, with learners and teachers dealing with particular themes twice or three times during the three year course. That is the basic content can be extended each year leaving out some themes and topics and adding new cultural topics and activities into the content. What is being suggested here is merely an initiative that should be enriched. That is a framework within which the content can be analysed and evaluated by the learners and the teachers.

7.2.5 Assessment

Now that the ethnography based culture integrated approach to teaching English has been developed, its content has been defined and the attainment targets (aims, objectives and outcomes) have been clearly identified, there remains one further step in this ongoing process of the integration of culture within the English course syllabus: To lay a theoretical foundation for the evaluation and assessment of the learners' intercultural communicative competence. This is necessary because assessment helps teachers measure the learners' learning progress, their strengths, and ways of assisting them to make further progress, i.e., to monitor the learners' progress towards the goals of the syllabus. This also helps determine the educational effectiveness of the approach and decide whether a revision of the organisation and the content of the syllabus is necessary.

One of the central issues in the assessment of culture learning is that of what to test and how to test it. With regard to assessment strategies used in the evaluation and assessment of foreign language learners' cultural skills, many test formats were devised by different scholars. Renwick (1979), for example, advocated that self-report, role play, simulation, production, and observation are activities that can be used to test the learners' achievements in educational settings where instruction is based on knowledge, attitudes, perceptions, skills, and patterns of behaviour. Morain (1983) opted for a portfolio approach to assess cultural knowledge. Valette (1977) suggested some objective test formats of the traditional type such as listing, matching and multiple choice tests. Byram (1997) identified three elements of intercultural communicative competence: knowledge, empathy and behaviour and developed some

techniques for testing culture learning such as oral and written assessments, mediation exercises, interviewing native speakers, questionnaires and evaluation interviews.

Given the type of approach adopted, the aforementioned syllabus content, the targeted outcomes and the particular learning opportunities that are provided within the Algerian educational context (see Section 7.2.1 Possible Hindrances.), it becomes axiomatic that what to test should focus on what is taught. That is, assessment should test the learners' cognitive, affective (attitude) and behavioural abilities as a result of their classroom learning experiences. This will enable teachers to measure both the learners' progression on the learning continuum and their cultural gains. Alternative assessment tests (Daring Hammond, 1994), in this sense, seem to be suitable for the Algerian context. This type of assessment requires the learners to perform 'real world' tasks. It aims at evaluating the learners' responses in particular social and cultural contexts which usually reflect the socio-linguistic and cultural complexity evident in intercultural interactions (Meyers, 1992) and interactional communication. This type of test can also evaluate the learners' interpretation abilities both of the context and the behaviour of other participants. This is because the learners' intercultural communicative competence includes not only knowledge of cultural facts but also the meaning(s) the learners attach to these facts, i.e., their ability to engage with that knowledge. In brief, assessment positions the learners as both performers and analysers in intercultural interaction.

As far as the techniques which can be used in assessing the learners' cultural skills, the following are some among others: oral interviews, culture assimilators,

storying or retelling texts, writing samples, projects, role-plays, observation activities and projects. Using culture assimilators, for example, teachers may place the learners in a particular real life situation; give them a set of answers which can be used to explain that particular cross-cultural situation and require them to select what they think is the best explanation for that situation (Brislin, 1986). Critical incidents (Steglitz, 1993) can also be used to assess the learners' interpretation skills. For example, the learners can be issued a story and are required to write their own interpretation of the cultural encounters within the story.

Furthermore, intercultural communicative competence, as defined in this thesis, builds on Byram's five 'savoirs' namely attitudes (*savoir être*), knowledge (*savoirs*), skills of interpreting and relating (*savoir comprendre*), skills of discovery and interaction (*savoir apprendre/faire*) and critical cultural awareness (*savoir s'engager*) and includes the grammatical, strategic, sociolinguistic and discourse competences (see Chapter Two.); these are, therefore, taken as a basis to gauge the learners' intercultural competence. However, in order to show the dependency relationships between these component parts, a holistic assessment approach is adopted. That is, the learners' intercultural communicative competence is not evaluated in terms of its constituent parts taken individually by means of isolated tests because it may be attributable to more than one *savoir* or competence. Hence assessment focuses on the learners' performance evident in the activities they may be asked to do. That is, the learners' intercultural communicative competence is assessed against descriptions of their ability to identify and experience relevant cultural differences, their ability to think and act in inter-culturally appropriate ways and the

degrees of success in dealing comprehensively with assigned tasks. To rate the learners' performance (oral or written) in the test, teachers may also adopt the following five-level scale developed by Byram & Morgan (1994:150).

- Ø rejection of the foreign culture;
- Ø explanation provided but from the outside;
- Ø explanation from the inside;
- Ø genuine attempt to recreate an alien world view; and
- Ø recognition of how one's own worldview is culturally conditioned.

More importantly, assessment will focus on what is intercultural and not on the cultural.

All in all, in addition to an end of semester final exam, students may also be required to choose a project where they write one paper on self chosen cultural topics. Projects are suitable in this approach because they require more involvement on the part of the learners and therefore abiding by one of the basic principles of the learner centred approach advocated in this thesis.

7.3 The Implementation of the Approach

To allow for a full integration of language and culture and to show how language and culture can be taught in an integrative mode, it is important to recognise the usefulness and goal of designed activities (Omaggio, 1993). It is therefore necessary to suggest some tasks and activities and explain the methodological procedures to be followed in teaching them.

7.3.1 Suggested Tasks and Activities

1. tasks developing intercultural awareness and perception

- Ø Describing and commenting on visual and auditive impressions
- Ø Pictures (what one sees)
- Ø Second storying
- Ø Evaluating situations and people (insider and outsider point of view)
- Ø Describing people (clippings)
- Ø Telling stories about pictures
- Ø Personal impression and interpretation of pictures
- Ø Change of perspective
- Ø Describing pictures/situations from memory
- Ø Quizzes and rating tasks

2. Concept and meaning

- Ø Short presentations (home works)
- Ø Odd one out (connotation – denotation)
- Ø Filling in antonyms and scales
- Ø Cultural concepts (finding criteria for concepts)
- Ø Defining one's own priorities
- Ø Defining differences (e.g. café – bar)
- Ø Formulating questions to define a concept
- Ø Project research concerning a concept (speech to be presented orally) (e.g. house)

3. Activities for Comparing Cultures

- Ø Cultoons: comparing and contrasting

- Ø Cultural associations
- Ø Cross-cultural assimilators
- Ø Classifying (cultural values)
- Ø Discussion: discussing opinions (turn taking, moves, back channelling)
- Ø Socio-cultural units in comparison
- Ø Quizzes: comparing stereotypes (native and target culture)
- Ø Brainstorming activities
- Ø Critical Incidents

4. Developing Intercultural Communicative Competence in Intercultural Situations

- Ø Analysing the effect of speech acts and their linguistic realisations
- Ø Interaction: informative intent and communicative intent (speech acts)
- Ø Dialogues: analysing strategies of communication
- Ø Reading from newspapers: analysing socio-cultural features of certain text types
- Ø Reading literary texts : analysing and comparing styles of expression
- Ø Analysing and interpreting official documents from the target culture (birth certificate, driving licence)
- Ø Translation and interpretation (with the aim to compare the native and the target cultures)
- Ø Interactional talk: (giving feedback: active listening, making supporting moves, backchannelling)
- Ø Role plays and simulations
- Ø Ethnographic tasks (Movie videos: observation of film characters)

At the end of each task or exercise, teachers may invite their learners to engage in some activities such as discussion, comparison, evaluation, making suggestions about future themes to be dealt with in class..etc. These are meant to deepen the learners' understanding, to avoid making generalisations about cultures (stereotypes) to raise awareness, to analyse and to interpret cultural phenomena dealt with in class (see section 7.3.3 in the following pages).

7.3.2.Suggested Methodology

Consistent with the principles and ideas presented in the theoretical framework of the ethnography based culture integrated approach discussed in the previous sections of this chapter; this part illustrates how the specified content for the teaching of culture is to be implemented in practice. Some guidelines both in ethnographic analysis and in developing classroom tasks and activities that focus on the cultural functions of language, therefore, need to be outlined.

However, it should be born in mind that activities, techniques and strategies for teaching culture are endless, that teachers and students should assess their own contexts to evaluate the efficiency of any of the suggested activities and that these, or any other materials, can be adapted to fit better the learners' needs. In addition, in order to attain the preset objectives of the syllabus, the following methodological guidelines can act as a framework for teachers who may choose to implement this approach in their classrooms.

As a preliminary remark, the introduction to this module is to be devoted to a definition of the term ethnography, its research techniques and methods, and why it is

useful for students to become 'ethnographers'. As a case in point, this can be done by teachers of the module of research methodology. In addition, the topics and themes included in the syllabus are to be supplemented with 'lectures' or rather 'information on the need' about different aspects of the English speaking countries cultures and on the nature of social relationships and language use (sociolinguistics). The principal aim of these lectures is to provide the learners with insights into language use and ethnographic techniques while dealing with these topics and themes. This, hopefully, will help the learners make a better sense of what goes on in real cross-cultural communication.

First, this approach advocates a learner centered methodology. This methodology gives the learners the opportunity to work individually but, most often, stresses pair work and group work. Discovery learning, acquisition of new knowledge through investigation and experimentation (practice), is seen as the basic norm within this methodology. It requires the learners to reflect on their learning experience, to cooperate in decision making concerning the setting of learning goals, problem solving and progress evaluation. To achieve cultural and language development, the suggested methodology involves the learners mainly in productive oral as well as written work either in classrooms or as home work in the form of cultural projects.

Second, teaching culture is to focus mainly on speech activities (events) and less on speech acts. As a case in point, instead of teaching, let us say the speech act of greeting, teaching will be centred on one form of social interaction, namely 'small talk' or joking. This is because, rather than viewing language learning as acquisition

of isolated grammatical features and communicative functions, learning a foreign language within this approach is achieved through the learners' understanding and participation in various social practices (Roberts, 2001). Hence, 'small talk' as a sociable interaction is to be dealt with in terms of its paralinguistic dimensions and not in terms of speech acts or grammatical forms. This would include for example, how native speakers of English involve themselves in initial encounters. Importantly, this will lead to discovery of cultural differences between the learners' culture and the English culture. In addition, the analysis of speech events of 'small talk' discourse helps the learners explore different ways of opening and closing a conversation, ways of back channelling (supporting moves, phatic language) and the type of speech acts to use.

Third, to develop in the learners the habit of using the ethnographic techniques of looking for patterns rather than facts and rules about the English culture is valued highly within this approach. Using the ethnographic technique of interpretation in dealing with the aforementioned example of 'small talk', for instance, will enable the learners to explore how far native speakers can disclose themselves in such an encounter (Corbett, 2003). Through the discovery of what is familiar and what seems foreign will initiate the learners in the exploration of stereotypes.

Fourth, accumulation of facts about the English culture is not of primary importance. The tasks and activities included in the present syllabus are meant to help the learners develop an ethnographic perspective and knowledge of the behaviours of people in the target culture; discovery skills and a critical stance in Byrams'(1997)

terms, rather than automatic imitation. Teachers are, therefore, expected to encourage the learners to be active analysts and interpreters of culture which enables them to demonstrate the skills of decentring and valuing, or at least tolerating, other cultures.

Fifth, contrary to other approaches which tend to determine the learners' learning experience, this approach considers teachers as facilitators. Their role is to facilitate the learning experience by granting the learners more exploratory freedom. They do not make them learn; they let them learn. Their job is mainly to equip the learners with the methodology of research which would help in what to look for or how to look for it. In other words, the traditional 'instructive' approach in which teachers play the active role and the learners play the role of recipient is to be replaced by a 'constructivist' approach in which learners construct their knowledge and teachers help in the construction process.

As was mentioned earlier, the ethnography based culture-integrated approach to foreign language teaching builds on the communicative approach. It is, therefore, no surprise to say that some of the tasks and activities used successfully in communicative classrooms can be adapted to suit the aims of the culture-integrated approach. Differences lie in goals; the culture integrated language teaching approach, as aforementioned, gives priority to the role of language in the making of social identities and the conciliation of cultural differences between the native and the target cultures. Like the communicative approach, the culture integrated language teaching approach accepts that learners acquire language by accomplishing tasks, but it sees language use as involving more than an exchange of information. Instead of emphasising the transactional function of speech only, as is the case with the

communicative approach, the balance is redressed to give the interactional function of speech more importance.

As a general methodological procedure which can be used in the implementation of the suggested cultural syllabus, teachers should be aware that each task or activity they may choose to deal with must make the following variables clear before embarking on any activity (Corbett, 2003:60) (*italics added*).

- Ø Participants' roles (*e.g. friend or stranger*)
- Ø Conversational focus (*e.g. how to open a conversation*)
- Ø Cultural purpose (*e.g. comparison of a cultural aspect in native and target cultures*)
- Ø Procedure (*e.g. steps to be followed in performing a task*)
- Ø Language exponents (*e.g. learners' linguistic competence*)
- Ø Opportunity for reflection (*e.g. peer comments*)

In addition, techniques for teaching culture must have a general scheme. Each technique must have an objective, aims at providing the learners with some sort of cultural input and should involve some kind of exploration and interpretation, i.e., developing the skills of learners as cultural observers and interpreters.

At this point, it is worth mentioning that since it is not possible to describe the methodology to be used with all the themes, topics, activities and techniques to be used in teaching culture, a representative sample is, then, given in the following section.

7.3.3. Sample Activities

7.3.3.1 Ethnographic Activities

Ethnographic activities are of two types: activities used to promote observation and understanding and simulation activities. The former type aims at training the learners in intercultural mediation and the latter type aims at decentring the learners' attitudes of the native culture through simulation of the ways native speakers think and behave. The following are some examples:

7.3.3.1.1 Concept Training

This activity, meant to develop the learners' observation, was developed by Sercu (1998). In this activity, the learners are given particular everyday situations or events and are asked to observe them. Like ethnographers, the learners are, then, supposed to contemplate the given concept through asking and answering questions. If for example the concept of 'house' is to be dealt with, the teacher may help by posting the pictures of typical houses in Algeria and England on the board. S/he, then, gives the learners an analysis chart on which the following questions may be written.

- ∅ Is the size of the house important? (family size)
- ∅ Do houses have the same shape? (architecture)
- ∅ Are there outdoor areas considered as part of the house? (garden)
- ∅ Are there areas within the house set apart for guests? (privacy)
- ∅ Do members of the family share bedrooms or bathrooms? (independence or cooperation)

Once the learners have completed the chart, each gives her/his observations and a discussion may follow. Through concept training, the learners may come to realise that an ordinary event or situation is culturally constructed. (Another variation for this activity is to ask the learners to use their imagination to talk about houses in both countries instead of using pictures and giving them the analysis chart).

7.3.3.1.2 Cultural Associations

This activity serves to compare information between the learners' native culture and the English culture on a particular subject. Examples of such subjects are food, perception of time, meal taking, earning a living, use of leisure time...etc.

The purpose behind using such an activity is to enable the learners to perceive the cultural significance attached to each subject in the target language culture. This will develop within the learners the ability to perceive ordinary phenomena as culturally significant which in turn enriches their particular way of thinking or feeling (Based on Damen, 1987).

7.3.3.1.3 Cultural Capsules

Another activity that has a great potential for helping the learners become aware of the differences between their native culture and the English culture is called cultural capsules. This concept was first developed by Taylor and Sorenson in 1961. In this type of activity both teachers and learners are involved. It consists of a short description of a particular aspect of the English culture (a narrative on the etiquette during a British family Sunday lunch, for example) usually presented orally by the teachers (Seelye, 1984) or along with visuals. At some point in the narrative, teachers may choose to incorporate some information from the learners' native culture. Once

the learners have grasped the narrative, they have to decide which information applies to the English culture and which applies to their own. The main drive here is to make the learners aware of the cultural differences between the two cultures and to sensitise their self- awareness which is necessary for cultural adjustment and suspension of judgment when communicating with native speakers. It also helps them to understand why certain acts which are acceptable to them are not always appropriate in cross-cultural communication settings.

7.3.3.2 Interactional Talk

The main aim of this activity is to make the learners aware that much of conversational talk is not to gain knowledge but to find other participants' attitudes towards the topic of the conversation. It is, therefore, necessary for the learners to learn how to converse like the natives; to know how to position themselves in a conversation, to negotiate cultural identity, to take on certain roles, to seek group approval, to confirm solidarity, to test difference. ...etc. (Tomalin, B. and Stempleski, S., 1993). These are conversation skills which the learners need to develop. Obviously, all this cannot be taught altogether. It is, therefore, necessary to break it into discrete areas for practice of specific sub- skills, like opening a conversation, supporting a conversational partner or closing a conversation.

7.3.3.2.1 Controversial Subject

In order to teach 'conversation structure', for example, the teacher may start by explaining that the usual rule the British adhere to in their conversation is that of the three 'A's: answer, add and ask. He, then, presents the learners with a written dialogue, asks them to read through and to identify the portions of the dialogue where

the three 'A's occur. When the students locate the three 'A's' in the dialogue, the class moves to the second phase of the activity. This time, the teacher divides the class into pairs, gives each a controversial subject written on a slip of paper and asks them to write a question on the subject to ask her/his partner. The teacher allows the learners some time to write the questions. When they finish, member 'A' of each pair asks member 'B' a question, 'B' answers, adds some information and asks a related question to 'A'. 'A' answers, adds information, asks another related question to 'B'... etc. At the end, a short discussion on the different conversation strategies in both the native and target cultures may follow (based on Tomalin, B. and Stempleski, S.,1993).

7.3.3.2.2 Role-plays

Everyday conversation can be either transactional or interactional in nature. Within the intercultural approach the focus of activities is on talk as interaction. This involves skills like opening and closing conversations, choosing topics, making small-talk, recounting personal incidents and experiences, turn-taking, interrupting, back-channelling ...etc. According to Brown and Yule (1983), talk as interaction reflects role relationships and speaker's identity, may be formal or casual, reflects degrees of politeness, uses conversational register and is jointly constructed by the interactants. The lack of these skills makes the learners unable to present a good image of themselves and, consequently, may feel awkward. Using role-plays in teaching 'back-channelling' or 'making moves', for example, helps the learners to show sympathy and solidarity with the speaker by giving conversational support at appropriate points in the conversation. This can be done through story telling. The

teacher divides the class into pairs (A and B), gives members (A) of each pair a story and members (B) of each pair a handout including some information related to the story in the form of a table (see below) and allows them some time to go through the table.

Type of Supporting Move	Examples of Back-channelling (<i>in italics</i>)
Ask for repetition of a misheard element	'He disappeared into the sticks.' 'He <i>disappeared into the what?</i> '
Confirm that you have heard the right information	'He disappeared into the sticks.' <i>'Did he?'/ 'He didn't!'</i>
Ask for additional information needed to understand the preceding move	'He disappeared into the sticks.' <i>'What exactly are 'the sticks'?''</i>
Volunteer further, related, information for confirmation	'He disappeared into the sticks.' <i>'Was that because he wanted to run away?'</i>
Show that you have understood and acquiesce with the information	'He disappeared into the sticks.' <i>'Yeah, I see.'</i>

(Adapted from Corbett (2003:62).

Table 1: Role plays to teach talk as interaction

When the first speaker (A), for example, starts telling the story about a man, who went out for a walk and got lost in the sticks, the second speaker is then required to show some degree of sympathy with his friend by making supporting moves of the type shown in table 1 in the previous page. At the end, the teacher invites the whole class to evaluate the degree of sympathy shown by speaker (B) towards speaker (A)

on a scale ranging from bored to over-enthusiastic and whether s/he has made appropriate moves. The activity may be followed by a discussion on the differences in back-channelling (showing support) in the target culture and the learners' native culture. Activities of this type offer the learners the opportunity to go beyond their own cultural identities. In role-playing, the distance created by the foreign language may be reduced.

7.3.3.2.3 Non Verbal Communication

In addition to acquiring knowledge about the English norms of behaviour and communication, it is deemed necessary to familiarise the learners with the English non verbal means of communication such as physical proximity, gestures, facial expressions and eye-contact. This is because non verbal communication is culturally bound and may lead to misunderstanding (Wierzbicka, 1999). It is also an often neglected aspect in cross-cultural communication in foreign language teaching and therefore needs reconsideration. In addition, awareness of body language can help the learners reflect on how people from different cultures perceive their body language which may help to increase their cultural awareness of the other. Following this line of thought, Tomalin & Stempleski (1993) suggest the following activity. Teachers are invited to present the learners with a set of pictures each of which depicts a person's particular posture, gesture, or facial expression in both the target and the native cultures. Thereafter, the learners are asked to group the pictures into two categories depending on whether they belong to their native culture or the English culture. The aim is to teach the learners that some patterns of non verbal communication vary

from one culture to another. To help the learners, teachers may present the learners with questions of the following type.

- Ø Which patterns of non verbal communication depicted in the pictures are different from those in the learners' native culture?
- Ø Which patterns of non verbal communication depicted in the pictures would be avoided in the learners' native culture?
- Ø Which patterns of non verbal communication depicted in the pictures are found in the learners' native culture?
- Ø Do these patterns of non verbal communication reveal the social status or group membership of the persons depicted in the pictures?
- Ø How each of the patterns of non verbal communication depicted in the pictures can be misunderstood?

7.3.3.3. Conversational Implicature

As pointed out in Chapter Three of this dissertation, one utterance may have more than one illocutionary force. Speakers are not always explicit. At times, their speech requires some kind of inference. The utterance 'Can you pass the salt?', for example' is understood by the natives as a request rather than an interrogative sentence. The term used to refer to this type of inference is 'implicature'. Learners of English find conversational implicature, particularly that of irony, understated criticism, and indirect affirmation or denial, difficult to understand because it is based on certain assumptions about what the speaker is trying to achieve rather than just on the content of what is said (Austin, 1962). According to Corbett (2003), implicature is the cultural function of interactional talk which differs from one community to

another depending on the interactants' age group, social class, gender, ethnicity and profession. In order to turn these cultural insights into practice, activities such as chat, storytelling and second storying can be used. For the purpose of this study, it suffices to deal with the last one.

7.3.3.3.1 Second Storying

In an activity of this type (Corbett, 2003), the teacher divides the class into groups of four. He, then, explains to the learners that each member of a group will, at her/ his turn, tell members of his group a personal story on a given topic (e.g. childhood problem) and that the rest of the class should support the speaker while telling the story (e.g. back channelling). When the first speaker finishes, another member of the same group will tell a story on the same topic but has to do better than the first in making the story more vivid or interesting. Once the members of the first group finish telling their stories, members of another group begin. The purpose behind this activity is not to convey information, but to show that the learners have shared common experiences and also have shared common attitudes and beliefs which may invoke group solidarity. The function of storytelling of this type is believed to be cultural. At the end of the activity, the teacher may initiate an ethnography based reflection as to whether males and females tell the same type of stories in the English and the learners' cultures.

7.3.3.3.2. Cross-Cultural Dialogues

In order to show the learners that culture is real and can influence a person' behaviour because of cultural difference, teachers may resort to using cross-cultural dialogues like the following (Storti, 1994:18).

Neighbours

Helga: I'm glad you could come by.

Tony: Thanks. Nice place you've got.

Helga: Let's sit here on the balcony. Can I get you something?

Tony: I'll take some juice if you've got it. Say, who's that guy in the blue Volkswagen?

Helga: That's my neighbour.

Tony: Really? I've got a car just like that. Volkswagen doesn't make them anymore; it's really hard to find parts. I wonder where he gets his serviced. Could you introduce me?

Helga: Sorry. I don't know his name.

Tony: I thought you said he was your neighbour.

Helga: He is.

Dialogues of this type are mainly used to raise the learners' awareness of the differences between cultures. The teacher may proceed by presenting the learners with the written form of the previously mentioned dialogue and asks them to read through. To ensure that the learners understand the content of the dialogue, the teacher may ask some oral comprehension questions relating to the interactants identity, relationships, the setting ...etc. He, then, divides the class into groups of four and asks each group to reflect on and interpret the behaviour of each of the interactants in the dialogue. Each group is supposed to report the results of their findings and a general discussion may follow. With activities of this type, teachers should work to reach a conclusion of the following type: Different cultures value neighbourhood differently. In some cultures living next to someone does not lead

evidently to friendship but to some kind of acquaintanceship, but in other cultures living next to someone leads to friendship.

7.3.3.4 Raising Awareness

7.3.3.4.1 Negative Etiquette

This kind of activity is used to raise the learners' consciousness of the natives' cultural patterns of behaviour. It mainly aims at helping the learners recognise and manage problematic intercultural encounters. According to Roberts et al., (1992) negative etiquette consists of devising rules of 'how not to behave' in certain situations. The following is a list (Barrow, M.2008: n.p.) which shows 'how not to behave' while eating in Britain and may serve as an example for this kind of activity:

- Ø Don't start eating before everyone has been served.
- Ø Never lick or put your knife in your mouth.
- Ø While eating, never chew with your mouth open.
- Ø Don't put your elbows on the table while you are eating.
- Ø Ask for items to be passed; never reach over someone's plate for something.
- Ø Putting too much food in your mouth is impolite.
- Ø Use your knife to push food onto your spoon or fork; never use your fingers.
- Ø It is impolite to slurp your food or eat noisily.
- Ø Ask for things to be passed on, never take food from your neighbours' plate.
- Ø Never use your fingernails to pick food out of your teeth.

This list is not exhaustive; it can be extended to cover other aspects of the same theme or to include other themes related to British etiquette. This can be done in

oral expression sessions or to teach imperatives in grammar. Practically speaking, teachers can give the students a list of do's and don'ts, similar to the one given here, and ask them to read through. The above 'do's and don'ts' are, then, discussed by the whole class. In addition, the learners may also be asked to draw up a list explaining 'how not to behave' in their native culture and a comparison of both lists will, then, follow. Using ethnographic techniques, the teachers allow learners time to evaluate and discuss the validity of each statement and to encourage them to stand outside the taken-for-granted and describe the statements about their native culture as if through the eyes of a cultural outsider. The students will come to realise how often people overlook their own culture and its uniqueness.

7.3.3.4.2 Cultural Quiz

In order to raise the learners' awareness of the differences between their native culture and the cultures of English speaking countries, with regard to such topics as values, taboos, customs and etiquette, cultural quizzes are a good starting point. Teachers can create their own quizzes and present them to the learners' in class. In the following quiz, for example, the learners are invited to decide whether they would consider the behaviour described by the following statements as acceptable or not if they were living in England. As an introduction to this activity and in accordance with the methodological guidelines mentioned previously, teachers may choose to lecture the learners on Hofstede's cultural dimensions (1997) namely, power distance, uncertainty avoidance, individualism, and masculinity. The statements to be considered are:

Ø On meeting someone for the first time, you can kiss her/him on both cheeks.

Acceptable/Unacceptable

Ø If someone gives you a gift, avoid opening it in her/ his presence.

Acceptable/Unacceptable

Ø The use of the left hand to shake hands or pass something to someone else is highly appreciated. Acceptable/Unacceptable

Ø If there are many people trying to get on the subway, you should push through the line so that you can get a seat. Acceptable/Unacceptable

Ø Men should always open doors for women. Acceptable/Unacceptable

Ø Putting your hand around your friend's shoulder while walking is a sign of friendship. Acceptable/Unacceptable

Ø It's considered natural for women to drink liquor in public.

Acceptable/Unacceptable

Ø When invited over for dinner, you should bring an odd-number of flowers over for a gift. Acceptable/Unacceptable

Ø Talking to your friend when you are watching a play is considered polite behaviour. Acceptable/Unacceptable

Ø It's quite acceptable in Britain to call people who you don't know "love".

Acceptable/Unacceptable

The above list can be extended to any desired length and the cultural values to be included can be limited or made numerous depending on how well the students perform. When the learners finish with the exercise the whole class can discuss the truth value of each statement in both the native and the target cultures. As an

additional activity, teachers can have their learners create their own quiz either about their native culture or the English culture to distribute to classmates.

7.3.3.4.3 Critical Incidents

This is an activity which may serve the purpose of raising intercultural awareness among the learners. It can help teachers to ‘decentre’ the learners from their every day habits of thought by adopting an ethnographic way of thinking and to help them become more aware of the interpretation process. Critical incidents refer to situations “in which there is a misunderstanding, problem, or conflict arising from cultural differences between interacting parties or where there is a problem of cross-cultural adaptation” (Wight, 1995: 128). However, teachers should be aware that a critical incident presents an area of conflict of culture, values, or attitudes and that its solution should not be necessarily apparent.

As an introduction to this activity, the teacher gives a short description of an incident (either real or imagined) that happened to her/him and which has caused some cross-cultural misunderstanding. S/he then asks the learners to describe the way they would have behaved in the same situation.

Next, the teacher divides the class into groups of three or four, gives each group a description of an incident in which some kind of misunderstanding arises and invites members of each group to give an account of the critical incident including its possible reasons and its most likely solution (Tomaline, B. and Stempleski, S., 1993). That is the learners try to come to an understanding of what happened and why. A

comparison of the ways this critical incident is tackled in the English culture and the learners' culture may follow.

Another variation would be to present the learners with a dialogue (oral or written) in which some kind of misunderstanding between interlocutors arises and to ask them to discuss the possible reasons for the misunderstanding. The following example may serve the purpose.

Soon after arriving to live in Australia, David Cervi was invited to an informal party and was to bring a plate. "Of course," he replied. "Is there anything else you're short of—glasses, knives and forks, for example?" "No," replied his host, "I've got plenty of dishes. Just bring some food for everyone to share" (Cervi and Wajnryb, 1992 cited in Kachru, Y. and Smit, L. 2008:59).

Incidents involving problems of this type can be solved through class discussion which results in students enriching their cultural awareness and becoming more sensitive to cross-cultural miscommunication.

7.3.3.4.4 Cross-cultural Assimilators

The nature of this activity is much similar to the one explained earlier. In cross-cultural assimilators (Brislin et al., 1986), however, the learners are presented with a story in which two interactants are involved; let's say an Arab tourist and a British. Let's also assume that, for some particular reasons, one of the characters in the story gets upset or angry. When the learners finish reading the story, the teacher presents them with four possible interpretations of the problem. The learners are, then, required to choose the interpretation a native speaker would pick to justify the behaviour of the upset character. A discussion of the four options will then follow. In this type of activity, the learners focus mainly on the process of interpretation. This

kind of activity gives the learners the chance to experience different situations and helps them to consider different encounters from both an insider's and outsider's point of view, to go beyond their ethnocentric perspective and to refrain from making negative judgments about others' behaviour. More importantly, this activity is "an effective way of teaching individuals to make culturally appropriate interpretations or attributions of the meaning of other behaviour" (Krasnick, 1984, 217).

7.3.3.5 Mass Media

7.3.3.5.1 Interviews

Interviews are very common with communicative approaches to foreign language teaching. They are usually presented to the learners either in a written or audio format and are required to fill in the information gaps within the interview. Within the present approach, interviews are considered a source which reflects the native speakers' reality. Usually, participants in an interview convey some cultural information about their social and geographical identities, their values, assumptions and attitudes. In a typical class taught according to the ethnography based culture-integrated approach, the learners are first lectured on how an interview is conducted, how interviewers go about asking questions and how to analyse the data contained in an interview. With regard to this last point, data analysis, the learners are required to carry out their analysis from a cultural perspective and are instructed that both the content and the interactive speech style are important.

Because the learners of English in the Departments of English have no direct contact with native speakers and therefore no possibility of interviewing them, they are presented with pre-recorded video interviews of native speakers in natural

settings. One simple strategy for leading learners from the controlled ritual of filling in the information gaps common within the communicative approach is to ask them to observe: how native speakers experience mutual influence in naturally occurring speech, the dynamic flow of listening and speaking relations where each speaker has to negotiate a successful conclusion to the interaction and the fluidity of social identification that can occur as real people converse face to face. Observation of such aspects can be best reached through asking questions related to the following: the content of the interview, the way the interaction develops between the interviewee and the interviewer and the analysis of the speech styles and discourse strategies used by the interactants. The following are some general questions which can be adapted by teachers:

1-Setting

- Ø Where does the interview take place?
- Ø Does the interviewee feel comfortable in the interview setting?
- Ø Do the participants in the interview know each other?
- Ø What is the interview about?
- Ø Is the interview planned in advance?

2-How are the interviewer's questions understood?

- Ø Does the interviewee ask for clarifications when the questions are difficult to answer?
- Ø Does the interviewee challenge any of the questions?
- Ø Are any of the questions rephrased?
- Ø How short or detailed the interviewee's answers are?

- ∅ Has the interviewee resorted to using strategies like hesitation, false starts or changes of direction when s/he finds the questions difficult?
- ∅ Are the interviewer's questions clearly articulated?
- ∅ Has the interviewer made use of indirect questions?

3-Presentation of the self/relationship with the interviewer

- ∅ Are the interviewee's answers in the form of arguments, descriptions or narratives?
- ∅ Does the interviewee answer on his behalf or on behalf of a particular social group?
- ∅ How formal/informal is the language?
- ∅ Do the participants interrupt each other?
- ∅ Do the participants make use of body language (posture, gesture, eye movement, eye contact)?

One further thing to take into consideration is that the learners should be warned against making overgeneralisations. This is because what is important, from an ethnographic point of view, is a "telling example rather than the typical one" (Corbett, 2003:159).

7.3.3.5.2 Video Movies

Another technique which can assist in the implementation of the suggested approach is the 'movie video' technique. This is particularly useful in teaching culture within language because it helps to promote the learners' appreciation of the diversity that exists between their native culture and the English culture. Movies are the mirror of society and reflect a society's culture (Steel, 1990). It also gives the learners the opportunity to enter an intercultural space while learning English. The

extra-linguistic features such as facial expressions and gestures used by native speakers can promote the learners' comprehension. The language spoken in films is not only authentic but is also used in different cultural contexts. More importantly, the use of movies may contribute to enhance the often neglected skill within the English course offered by the Departments of English, namely, listening comprehension (listening is in many ways an undervalued skill: no module is designed to teach this skill.) As far as the steps to be followed in the use of the 'movie video' technique, the following procedure is one among others:

First, during the previewing phase, the learners are given a worksheet. The worksheet may include the following.

- Ø A brief description of the plot of the film in the form of two to three sentences. The description is supposed to increase the entertaining nature of the film not to decrease it.
- Ø A list of the names of the characters in the film which helps the learners to be familiar with each character.
- Ø Difficult words, necessary in understanding different exchanges in the movie, are put in sentences to enable the learners to infer their meanings.

Second, during the viewing phase the worksheet may include the following types of exercises.

- Ø Exercises on idiomatic expressions: the learners are given a number of idiomatic expressions in their native language and are required to find their English equivalent expressions uttered by the characters in the film.

∅ Comprehension exercises: these are in the form of comprehension questions related to facts in the film. The question items may be in the form of who-what-when-where question types or in the form of how-why question types. The former type requires factual information whereas the latter type requires inferential information.

During the third phase, the learners are required to demonstrate their understanding of the film. This can be done through spotting differences between the target and the learners' cultures or highlighting misunderstanding between characters in the film particularly if they belong to different cultures.

∅ Evaluation of deeds: taking into consideration the cultural contexts, the learners are supposed to evaluate some of the characters' deeds and actions (included in the worksheet), first from the native culture point of view and then from the target culture point of view.

∅ Solving communication problems: this is related to the strategies used by the characters in the film to clear up misunderstanding, be it linguistic or cultural. Stress within this type of exercises is laid on the extra-linguistic means of communication such as gestures, facial expressions...etc.

Following the above steps, teachers can make of video movies the learners' only 'boarding pass' to "enter into the ongoing social negotiation of what it is to be a member of a given culture at a particular time" (Corbett2003: 181). In addition, since video movies are "the dominant forms or modes through which people experience the world" (Ryan and Kellner 2005: 213), the learners will be able to find out how native speakers see themselves, their own social groups and those out-side their cultures.

Consequently, the learners “will learn to communicate verbally and non-verbally as their language store and language skills develop” (Shumin, 1997:6).

7.3.3.6. Project work

In order to make the learners aware of the mechanisms of speech acts realisation, the teacher may require them to collect their native language data on different speech acts. The teacher divides the class into groups of three, gives each group a three item questionnaire which depicts three different situations where two speakers (‘A’ and ‘B’) are involved and where speaker ‘B’ is required to respond to speaker ‘A’ using a particular speech act. He, then, assigns each group the task of gathering data on the different realisations of that speech act in their native language. In this sense, the learners are engaged in the role of an ethnographer. They can interview, record and observe naturally occurring data in their native language. Each group is given a date when they should present their data to the class. This type of activity enables the learners to develop their own network for collecting data about their native language culture which in subsequent activities such as movie videos (see following paragraphs), can help them to collect data about the English culture. Prior to data presentation in class by a particular group on a particular speech act, the teacher lectures the learners on how that speech act can be realised by native speakers of English (realisation norms) and analysed in terms of semantic formulae (head acts, peripheral elements) and various politeness strategies (directness, indirectness). Each week, a group of learners shares their findings on a particular speech act with their classmates. The whole class discusses, analyses and agrees on the different realisation strategies and patterns acceptable in their native language. These strategies are, then,

linked, to the data presented by the teacher in her/his lecture and a comparison between the English realisation norms of that speech act and those of the learners follows. The aim is to assist the learners in becoming aware of how to perform a particular speech act in their native culture and how this differs from the English culture and to provide them with the analytical tools to do so (Rose, 1999)

These are some activities which can be used to foster the learners' intercultural communicative competence. Teachers can use them in a variety of ways in accordance with their learners' needs and interests. More important, they can devise their own activities using authentic materials which can be found in newspapers, internet, TV shows ...etc.

Conclusion

Throughout this chapter, a theoretical framework for the integration of culture within the English course syllabus at the Departments of English has been worked out. This framework has addressed the elaboration of a cultural approach to the teaching of culture based on research methods and techniques of ethnography. It has been affirmed that ethnography, as a tool, offers foreign language learners the chance to observe, explore and interpret the native speakers' behaviour and use of language according to their social and cultural ethos. It is believed that such an approach helps the learners to develop their intercultural communicative competence. Another concern addressed within this framework has been the construction of a cultural syllabus. The content of this syllabus, as it has been shown, is learner centred and builds on a number of criteria such as the aims and objectives for the teaching of culture, the results obtained from the analysis of the questionnaire and the Discourse

Completion Task data and some past models of cultural syllabi developed by different scholars. At the end, a methodology consisting of a set of principles and sample of tasks and activities which can be used in classrooms for the implementation of this syllabus has been elaborated.

General Conclusion

This thesis has investigated the importance of culture in teaching English as a foreign language, the necessity of integrating culture in an English course syllabus

and the development and implementation of an approach to teaching culture in a particular context: the BA course of English offered by the Departments of English at the UMC and the ENS based in Constantine. The innovations that have been the object of the study stemmed from the perceived and experienced inadequacy of the approach to teaching English as a foreign language at present in use in these Departments of English. It was assumed that there was an absence of a special subject or mode of instruction for raising the learners' cultural awareness necessary in cross-cultural communication and preparing them to be better 'intercultural speakers'. The state of the art was such that culture (small c culture) components were absent in the present course syllabus; hence, it was necessary to devise a theoretical framework which can be reinterpreted in a radical way and from a carefully theorised base. The basic aim was the integration of culture within the syllabus of the English course in order to redress the situation and help the learners become 'intercultural speakers'.

To achieve the above stated aim, it was deemed necessary to explore the concept of culture, the subject matter of the present thesis. The examined literature has revealed that culture has been analysed from a variety of perspectives and that there has been a myriad of definitions. The most common recurrent terms used in defining culture have been beliefs, values, customs, practices and behaviours. For the purpose of this study, the author of this thesis has deemed necessary to attempt to delimit the elements encompassed by the term 'culture which may, in turn, help to delimit the syllabus content of the module to be integrated within the English course.

As far as the history of teaching culture is concerned, literature review has revealed that culture was not explicitly taught, or much thought about, for many

decades. Teaching culture was mainly approached from two perspectives. It was either taught as a separate subject in the form of history, literature and fine arts or integrated along with foreign language teaching in the form of knowledge about the target country and people to be passed on to foreign language learners.

During the first half of the twentieth century, particularly in Europe, the integration of culture in foreign language teaching was scarce and sporadic. Most approaches and methods to foreign language teaching, then at use, treated culture as a separate element from language. A foreign language was taught as linguistic analysis or as a vehicle for artistic creation and appreciation. During the second half of the twentieth century, following the economic and political changes which characterised the European continent and the advances made in anthropological studies in America, a new look at foreign language teaching emerged. Language, then, was no longer considered as a mere object of study but as communication. Consequently, new approaches to teaching foreign languages were developed. These approaches focussed on language as communication, favoured teaching methods which stressed interactive and problem-solving activities and attached too much attention to the learners' needs and interests. Proponents of these approaches claimed that by adopting a communicative methodology, it would be possible to reach the stage at which language instruction serves to develop the learners' communicative competence. Unfortunately, this claim remained a matter of exchange of opinion rather than of fact. Communicative approaches were mainly criticised for their heavy concentration on de-contextualised use of language functions and notions and their peripheral concern with culture which was considered a 'surplus' to be added when the needs

arise. More importantly, the key concept within this approach itself, communicative competence, generated much criticism and was subject to a multitude of revisions. Many scholars put forward the idea of enlarging this concept to include, among other things, cultural features of communication. This was precisely the time when the communicative approach to foreign language teaching started to lose grounds and many scholars expressed the need to develop more systematic approaches to the teaching of language as culture. This led the cultural aspects of language to be brought to the fore in teaching and learning a foreign language. As a result, culture in foreign language teaching became a legitimate concern of educationists, foreign language teachers and syllabus designers

That growing concern with culture, the author of this thesis argued, was due to the close relationship between language and culture. This relationship, as depicted in the literature, was considered from three different perspectives; the anthropological, the sociolinguistic and the cultural. The three perspectives mirrored the view that language is a mode of human behaviour; that culture is a 'patterned behaviour'; that language is a vital constituent of culture; that there is a close relationship between language and culture and that communicative behaviour and cultural systems are interrelated. To put it differently, most scholars believed that language is deeply rooted in its culture and would remain unintelligible without recourse to its culture.

With regard to the importance of teaching culture, two opposite views have been dealt with in the present thesis. One view held that learning a foreign language was summed up to a process of sequential learning of language units and that

everything outside the realms of vocabulary, grammar and pronunciation was not language and thereby supplementary or secondary. The other view held that language teaching was culture teaching and that the integration of culture in foreign language teaching was more than necessary. Arguing that in addition to grammar, vocabulary, morphology and phonology, language also includes culturally conditioned discourse mechanisms necessary in interpersonal communication, the author of this thesis positioned himself for teaching language as culture.

With reference to the Algerian context which offers very little opportunities for real communication in English, the author of this thesis argued that teaching language as culture (languaculture) would compensate for the lack of direct contact with the natives, their language and their culture. Moreover, the cross-cultural communication deficiencies which characterised the learners' speech can, indisputably, be attributed to the learners' unawareness of the English cultural norms and conventions of everyday communication. The teaching of language as culture would, therefore, help the learners to clear up misunderstanding in intercultural communication and to understand that their linguistic behavior may come into conflict with the English norms and conventions of daily communication. Teaching language as culture would also enable the learners to reach a stage at which teaching English serves as a means of understanding the others and their own cultures, promotion of openness towards the others, avoidance of discrimination based on ethnocentrism and stereotypes of the 'other' and will save the learners the trouble to lean back on their native culture in their attempt to communicate in English, i.e., to avoid cultural pragmatic transfer. To show that these claims were pedagogically valid

and theoretically sound, it was deemed necessary to set a theoretical framework which would serve as a basis on which the two research instruments used in the present thesis can be analysed.

This theoretical framework was set in the form of a discussion of the Speech Act Theory. This discussion covered, among other things, a brief account of its history, a classification of different types of speech acts, conversation implicature, politeness theory and an examination of the factors which come into play in the realisation of different speech acts. In essence, this discussion yielded the following conclusions. Culture was considered part of a person's being (existence) and language was seen as the most visible expression of the culture of a community where it is used and that a person's world view, values, and systems of thinking, acting, feeling, and communicating can be disrupted when s/he moves from one culture to another. From these conclusions followed another: the linguistic realisation of different speech acts differs from one culture to another depending on certain pragmatic situational conditions and some social factors such as the social status of the speaker or hearer, age, sex ...etc. More specifically, there are certain variables such as communication styles (directness and indirectness) and norms of use (politeness) which reflect different cultural values in different cultures. Unawareness of all these variables, therefore, may result in what was referred to as cross-cultural pragmatic transfer. To consolidate these conclusions and thereby the research methodology followed in the present thesis, the author of this thesis sought evidence in some past studies carried out by other researchers in other different contexts. These studies pointed out that

awareness of the target culture was necessary if the learners were to develop an intercultural communicative competence.

On the basis of the above discussion, the author of this thesis developed two research instruments: a questionnaire survey and a Discourse Completion Task. The first instrument was used mainly to explore the situation of teaching English within the Departments of English with particular emphasis on the teachers' views on culture, their teaching practices, their willingness to teach culture and their perception of the learners' attitude towards the English culture. The second instrument was used to explore the learners' intercultural communicative competence with the aim to find answers to enquiries related to their perception and understanding of the English culture, awareness of cultural differences, the ability to adjust their interaction strategies and behaviour to different cultural contexts, attitude towards the English culture and perception of otherness. In order to measure the feasibility of the research instruments and to gain some experience about what would happen in the main study, the questionnaire was submitted to two native speakers involved in teaching English as a foreign language and the Discourse Completion task was administered to a group of native speakers. To serve better the aims this thesis sets itself to achieve, the author of this thesis adopted a quantitative approach to data collection.

As far as the results obtained from the analysis of the data, it has been concluded that, though the cultural component in foreign language teaching materials was becoming more and more obvious and raising students' cultural awareness was considered an important constituent of every general English course, the Algerian educational authorities paid only scant attention, if at all, to the integration of culture

in the teaching of English. In addition, culture oriented approaches to teaching English were very slow to impact upon the Algerian teachers of English at the university level. A perusal of the teachers' responses to different question items in the questionnaire survey indicated a growing awareness of the need not only for teaching culture but also an approval and support for the integration of culture within the English course syllabus. Furthermore, the teachers expressed their willingness to remould their teaching practices in such a way as to take account of the role of teaching culture in the development of the learners' intercultural communicative competence. However, teaching English, as revealed by the teachers' survey, was still traditional in nature despite the many worldwide changes which affected many aspects of foreign language teaching and learning. It was still more oriented towards the development of the learners' linguistic competence at the expense of their intercultural communication competence. The present study has not revealed any systematic approaches to culture teaching. It has rather revealed that teaching culture was treated on an ad hoc basis, if at all. The result, as shown by the learners' performance in the Discourse Completion Task, is a lack of intercultural understanding on the part of the learners and a complete failure to understand otherness and to be aware of one's own cultural values. This state of affairs is mainly due to the learners' lack of socio-pragmatic and cultural knowledge about the target culture norms of interaction and behaviour which often work against good communication and lead to misunderstanding, ethnocentrism, development of stereotypes and negative attitudes towards what was culturally different and sometimes to unintentional offensive behaviour. Additionally, the influence of the

learners' native culture on their performance is quite apparent. Very often, as it has been shown in the test analysis, the learners resorted to the transfer of their cultural norms of communication into the English culture. Obvious examples were when the learners used the categories of their own culture to evaluate the actions and behaviours of the native speakers. Hence, the assumptions in which the present thesis grounded have been confirmed.

To redress the situation, provide answers to the research enquiries which the present thesis set itself to investigate and to fully cater for the learners' intercultural learning needs in terms of cross-cultural communication, the author of this thesis has tried to develop a theoretical framework for the teaching of culture in the Departments of English in the institutions where the study was carried out. This framework has an ethnographic orientation in approaching the teaching of culture. It makes use of the techniques and methods of ethnographic research. On the basis of such a philosophy, an approach to teaching language as culture was devised. This approach emphasised the development of the learners' 'savoirs' which would help to develop the learners' intercultural communicative competence. That is to enable the learners to negotiate meaning using two frames of reference, the native and the target frames. This, as argued in the thesis, can be achieved through exploration, discovery and practice of some tasks and activities. That is, the learners' task is to observe, describe, compare, interpret and practice languaculture. Within this approach, teachers are assigned the role of facilitators whereas the learners are moved to the fore.

Furthermore, on the basis of such a view of teaching and learning language

as culture, the author of this thesis attempted to design a syllabus for the teaching of culture. After reviewing some past models of syllabi and the criteria used in the selection and organisation of their content, the syllabus content to be suggested has been identified. The main criterion used in the selection and organisation of the themes and topics which made up the content of the syllabus was that of 'utility' to the learners. The author of this thesis had the firm conviction that a cultural syllabus of this type should be a matter of negotiation between learners and teachers. This, as was aforementioned, was due to the very nature of culture itself which was described as dynamic and non static. What was suggested in the present thesis is a process syllabus open for negotiation. That is, an ongoing process of construction and deconstruction. Nevertheless, the author of this thesis also took into consideration the aims and objectives for teaching culture which the present syllabus sets itself to achieve, the teachers' views and suggestions for the teaching of culture and the results obtained from the analysis of the learners' performance in the Discourse Completion Task.

As far as the implementation of the syllabus is concerned, the author of this thesis suggested a set of tasks and activities which can be used in teaching culture. These were followed by a set of methodological guidelines which draws the teachers' attention as to the how and the why of dealing with these activities. The suggested methodology favoured learner centred activities, group and pair work and involved the learners in both oral and written work. It is a pattern based rather than fact based methodology. Its main aim is the development of an ethnographic perspective within the learners rather than automatic imitation. That is, to make the learners active

analysts and interpreters of culture.

To set an example of how the suggested approach is to be applied in real classroom situations; the researcher gave a representative sample of activities and tasks, explained the methodological procedures to be followed and highlighted the aims of each. However, the author of this thesis drew the teachers' attention to the fact that in dealing with any task or activity, within a cultural syllabus of the type developed here or any other they may choose to use, they must make the participants' roles, the conversational focus, the cultural purpose, procedures, language exponents and opportunity for reflection clear.

In closing, the main argument in this thesis is that the integration of culture in any foreign language teaching course should be a basic feature to the study of English. The point is not to privilege culture at the expense of other possible explanations and ways of developing the learners' intercultural communication competence, but to accord it the importance it deserves in the English course offered by the Departments of English for the purposes outlined by the new reforms (LMD) implemented four years ago. This is because one of the stated aims of these reforms is to broaden the range of options for the learners as to the possibilities of their professional development and preparation in an increasingly globalised world, in contrast to the present pedagogical practices which assign the teaching of culture an informational role.

Anticipated Criticism

Some people may claim that one possible outcome of the present approach is that the learners may end in denying their own culture or adopting the kind of knowledge and behaviour of the target culture practiced in classrooms. To preempt such a criticism the following responses are provided. First, given the age of the learners of English at the university level, one can assume that they are old enough. That is, they have already developed the defining characteristics of their personality and to voice such a criticism is to restrain their potential, deny their ability and undermine their autonomy. Second, the learners do not have to adopt but rather to mediate on the target culture accepted behaviour. Learning within this approach is seen as a dialectical process where the learners adapt with rather than adapt to the foreign language and culture. Simulation of the target culture behaviour in classrooms, as suggested by the present thesis, is meant to promote observation and understanding with the aim to manage cross-cultural encounters be it with the native speakers or other speakers with different cultural backgrounds. To put it in more tangible terms, the activities used in the reproduction of native speakers' behaviours in foreign language classrooms are usually followed by discussions and reflections and teachers are supposed to clarify any kind of misunderstanding. More importantly, classroom activities are meant to raise the learners' awareness which will serve as a safeguard against potential development of ethnocentrism and stereotypes and not to deny their own culture. In Shaules' terms (2008:241) "Sharing a cultural framework doesn't imply identical behaviour or an identical sense of identity; just as sharing the same language doesn't make people say the same things."

A Call for Further Research

This small scale study is only a first step towards correctly understanding, designing and implementing a conceptual framework of a cultural approach to teaching English at the Departments of English at the UMC and the ENS. It demonstrated the lack of attempts to make of culture an important component of the English course and attempted to fill the void. Further large scale research on the learners' cultural needs, different cultural themes to be included within a cultural syllabus and teachers training programmes will be a welcome addition.

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Appendix One

Teachers' Questionnaire

Your timely completion of this questionnaire will help Mr. Atamna to bring to fruition his PhD research. The purpose of this survey is to help identify the importance of cross-cultural interaction patterns and the role of culture in teaching English. This questionnaire therefore aims at gathering information about the teachers' conception of culture, their attitude towards culture and culture teaching, and their strategies in teaching culture.

Thank you very much for taking the time to share your experiences and ideas. Your input is very important and greatly appreciated

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

Personal information:

1. Name of your university/college:

2. Degree(s) held:

BA (Licence)

MA (Master / magister)

PhD (Doctorate)

3. Employment Status:

Full time

Part time

4. Work Experience: (Number of years).....

5. Subjects Taught:.....

6. Length of living/staying in English-speaking countries:

a) Never been to English-speaking countries

b) Lived Stayed for.

7. What is your understanding of culture?

a. The totality of customs, artistic achievements and general civilisation of a country or people.

b. The totality of a way of life shared by a group of people linked by common and distinctive characteristics, activities, beliefs, patterns of behaviour, day- to-day living patterns, etiquette etc...

c. Other. Please elaborate.

.....
.....

8. Do you think that teaching English as a foreign language entails the teaching of its culture?

a. Yes b. No

9. Were you yourself taught things about the English language culture when you were a student reading for the licence (B.A).degree?

a. Yes b. No

10. Did you travel to Britain or the USA before / while teaching?

- a. Yes b. No

11. If your answer is 'yes', during your stay in Britain or the US (either when you were a student or when you were on a short study leave), do you think that knowledge of the English language culture (be it American or British) helped you to communicate effectively with the natives?

- a. Yes b. No

12. Do you think that culture occupies an important place in the teaching of English in the English Department?

- a. Yes b. No

13. How is the teaching of the English culture along with the English language important?

d. very important

e. important

f. not important

14. If you selected (a), do you think that culture should be taught?

- a. Yes b. No

15. How often do you yourself deal with culture related issues in your lectures?

a. often

b. sometimes

c. rarely

d. never

16. If you selected (a) or (b) above, what teaching materials (including handouts given to students) make reference to the English language culture? Give some examples.

.....
.....

17. If you were to teach culture along the English language, which of the following is/are most useful to use? *(Please arrange the following according to their order of importance from 1 to 9 by putting the appropriate number in the box provided for each option.)*

a. lectures

b. discussion of cultural issues

c. video documentaries

d. songs and films

e. radio programmes

f. . reading texts

g. newspaper/magazine articles

h. discussion of current events

i. literature (plays, novels, etc...)

j. Other. (please specify in the space below)

.....

.....

18. In your attempt to teach English, which approach do you follow in the teaching of its culture? Please tick the appropriate box.

a. High culture: A traditional approach based on the teaching of culture through literature the aim of which is not to teach language for communication purposes but to impart learners with a body of knowledge about the target language literature.

b. Area studies: This approach is based on the teaching of facts about the history, geography and institutions of the target language. The learner will have a body of knowledge but remains outside the target culture.

c. Culture as societal norms: This approach provides learners with descriptions of foreign language culture in terms of practices and values. Cultural competence accordingly is seen as knowing about how people of the target culture behave and as an understanding of the cultural values placed upon certain ways of behaviour or upon certain beliefs.

d. Culture as practice: This approach sees culture as a necessary tool that enables learners to interact in the target culture in informed ways. Culture is seen as sets of practices.

e. Other. Please elaborate.

.....

.....

19. In your attempt to teach culture, do you refer to pragmatic aspects of the language (speech acts) where English cultural norms of communication differ from those of Arabic; Berber or French, e.g. ways of giving / responding to compliments, making complaints, etc... as part of your lecture?

- a. Yes b. No

20. In your teaching, do you usually provide contrastive cultural examples with detailed explanations?

- a. Yes b. No

21. Do you face any difficulties when dealing with cultural elements in teaching the content of your module?

- a. Yes b. No

22. How comfortable are you when dealing with the English language cultural aspects?

- a. Very comfortable
b. Comfortable
c. Uncomfortable
d. Very uncomfortable

23. Are you ready to join a free course about the English language culture for university teachers?

- a. Yes b. No

24. How important is learning the English culture to your students?

- a. Very important.
- b. Important
- c. Not important

25. If your students have communication barriers/problems in their attempt to communicate in English, these are usually:

- a. of a linguistic nature
- b. of a cultural nature
- c. Both
- d. Other. Please elaborate.

.....
.....

26. How would you describe your students' attitude when they face different English etiquette (social behaviour) included in your teaching materials (be it in plays, novels, historical documentaries, oral expression sessions, linguistics etc...)

- a. They accept and respect.
- b. They understand but do not accept.
- c. It's difficult for them to understand.
- d. They reject.
- e. Other. Please specify.

.....

.....

27. Further comments. *Please feel free to add any further comments.*

.....

.....

Thank You.

Appendix Two

Discourse Completion Task

Your timely completion of this questionnaire will help Mr. Atamna to bring to fruition his PhD research. This questionnaire aims at gathering some data concerning the students' knowledge about British culture and linguistic behaviour.

Thank you very much for taking the time to answer the following questions. Your input is very important and greatly appreciated

This is NOT a test. Your opinion or linguistic behaviour as an English learner is what is wanted.

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

Section One: Personal Information: Please Specify.

1. University/School.....

2. Year Level

Year 1

Year 2

Year 3

Year 4

Year 5

3. Gender:

Female

Male

4. Age:

5. How many years have you been studying English (including this year)?

.....

6. What has your English study focused on so far? (You can tick more than one box)

- a. Grammar
- b. Translation
- c. Writing
- d. Conversation
- e. Reading Skills
- f. Listening Skills
- g. Linguistics
- h. Phonetics
- i. Research methodology
- j. ESP (English for specific purposes)
- k. American / British cultures
- l. American / British civilisation
- m. American / British literature

7. Do you consider yourself fluent in English? Yes No

Section Two: Language Use:

Part One: The following are hypothetical situations; please respond ticking the appropriate box or write in the space provided.

8. You are talking to your best friend X. Suddenly you start hiccupping very loud.

You almost can't talk.

You would say:

- a. Please forgive me.
- b. I'm sorry! I'm sorry!
- c. I'm Sorry!
- d. Other. Please specify

.....

.....

9. You are in a line waiting to get a movie ticket and you accidentally step on a lady's foot.

You would say:

- a. Please forgive me.
- b. I'm sorry! I'm sorry!
- c. I'm Sorry!
- d. Other. Please specify.

.....

.....

10. You invited someone home for dinner. After eating he/ she said: "You really made a nice meal. The dinner was delicious."

You would say:

- a. Really? Did you really like it?
- b. No it's not, you're just complimenting me.
- c. Thank you.
- d. Other. Please specify.

.....

11. You were invited by a friend to his / her party. When you arrived at his /her home, you realized that you don't know the people there. There was no one to introduce you. What would be the most polite way to address a person present in the party?

You would say:

- a. Hi. My name is Peter
- b. I don't think we have met, have we? My name is
- c. What's your name?
- d. Do I know you?
- e. Other. Please specify.

.....

12. A friend of yours asks you to go with her on a trip organised by the university next weekend, but you don't feel like going because you don't like some of the people who are going.

You would say:

- a. I'm busy. I have to visit my parents" □
- b. Sorry, next weekend I'll be busy. □
- c. Thank you, but I can't. □
- d. Other. Please specify.

.....
.....

Part Two: The following are hypothetical situations; please respond expressing what you would personally say in each situation.

13. You are in an oral expression class talking about the best way to learn English.

Your teacher expressed her opinion but you totally disagree with her. What would you say?

.....
.....

14. You are in line waiting to get a movie ticket when someone who came half an hour later tries to cut in line (jump the queue) in front of you. What would you say?

.....
.....

15. You are having lunch at the non-smoking section in a restaurant. Suddenly, the person sitting at the table next to you lights up a cigarette. What would you say?

.....
.....

16. You applied to enrol at one of the British universities. Your course tutor has requested that you have your teachers send letters of recommendation directly to the university. Few weeks later you received a letter stating that your course tutor has not yet received the reference letters. You are worried because you asked your teacher for the letter over a month ago. You decide to go and see your teacher.

Teacher: Hi, [your surname].

You would say:

.....
.....

17. The following (Situation One & Situation Two below) are excerpts of conversations between a non native speaker (B) and a native speaker of English (A) who both enrolled in the same course in a British university. Imagine you are (B). What would say in each situation?

Situation One: After greeting you at the entrance of the lecture room.

A: Your shirt is really nice.

B:

.....
.....

Situation Two: On leaving the lecture room.

A: I think you did a good job. Your exposé was brief but to the point.

B:

.....
.....

Section Three: Social Behaviour:

Part One: Please say how you would personally react in the following situations.

Next, say how a British in general might react to each situation.

18. You agreed to meet a friend at a certain time at the bus stop outside the university. You have been waiting for fifteen minutes. Your friend has not showed up yet.

You would:

- a. feel angry but wait longer.
- b. go home
- c. wait until he / she comes
- d. Other. Please specify.

.....
.....

A British might:

- a. be very angry.
- b. wait until the friend arrives.
- c. call the friend to see what's wrong.

d. leave.

e. Other. Please specify.

.....
.....

19. Your name is X. After you finish your studies, you are appointed as a teacher of English in your town. One of your students greets you for the first time and says: “Hello, X, my name is Nice to meet you.”

You would:

a. not reply.

b. consider it something natural

c. lecture the student on good manners.

d. feel very offended.

e. Other. Please specify.

.....
.....

A British might:

a. consider it something usual

b. not say anything and greet the student back

c. feel hurt but greet the person back

d. say, “Please, call me Mr. X”

e. not answer back. Look at the person and leave

f. Other. Please specify.

.....
.....

Part Two: Say how you would personally react and guess how a British would react in the following situations.

20. You invited some friends for dinner at home. One of your guests goes and helps himself/herself to items in your fridge without asking for your permission.

You would:

.....
.....

A British might:

.....
.....

21. You are sitting on a chair in the teachers' room waiting for your turn to go and speak to your teacher. Suddenly, one of your classmates appears and sits right next to you to show you an exercise in a textbook.

You would:

.....
.....

A British might:

.....
.....
Section Four: Britain and British Life:

Part One: British Etiquette.

22. What are the first three things which come into your mind when you hear the words 'England' or 'the English'?

- a.
- b.
- c.

23. If someone says “Drop in anytime”, you understand that:

- a. He is inviting you.
- b. This is just empty talk.
- c. You can go and visit him / her anytime.

24. What or who is a Cockney?

- a. someone born in Britain.
- b. someone born in London.
- c. someone who speaks English.

25. You were invited to someone’s house for dinner. The invitation says "7.30 for 8".

This means you are expected to be there at:

- a. 7.30

b. 8.00

c. 7.50

Part Two: British history

26. Which of the following is /are not (a) British Prime Minister(s)?

a. John Lennon

b. Edward Heath

c. Harold Wilson

d. Margaret Thatcher

27. The year 1066 is an important date in British history. It refers to:

a. the Roman Conquest.

b. Doomsday Book is completed in England

c. signing of Magna Carta

28. Is Great Britain the same as the UK?

Yes

No

29. The title of the heir to the British throne is:

a. the Duke of York.

b. the Prince of Wales.

c. the Earl of Wessex.

Thank You.

ملخص:

تهدف هذه الدراسة الى تبيان الميزات الإيجابية للمقاربة الثقافية في تعليم اللغات الأجنبية و اقتراح العمل بها في تعليم اللغة الإنجليزية و ذلك من أجل بلوغ الأهداف التي جاء بها النظام الجديد (ل.م.د). فتعليم اللغات الأجنبية لم يعد يهدف فقط إلى تأهيل المتعلم للتمكن من وسائل التعبير الكتابي والشفوي من خلال إلمامه بالقواعد النحوية بل تعدى ذلك إلى تنمية قدراته على الاتصال والتواصل مع الغير مع القدرة على فهم واحترام الاختلافات الثقافية والاجتماعية بين اللغات. فاللغة هي الكيان الثقافي للمجتمع الذي ينتمي إليه الفرد المستخدم لتلك اللغة ولذلك فمن الأهمية بمكان أن يكون طلبة اللغات الأجنبية على دراية بقواعد الاستعمال ذات الطابع الاجتماعي الثقافي، سواء تعلق الأمر بمعرفة قواعد الربط بين اللغة وبين المقاصد التداولية المختلفة أو بمعرفة استراتيجيات التواصل اللغوي وغير اللغوي التي تتوفر لدى الناطقين الأصليين . ومن أجل بلوغ هذه الأهداف يقترح الباحث من خلال هذه الدراسة مقارنة تعتمد على ادماج العناصر الثقافية للغة في تعليم اللغة الإنجليزية لطلبة الليسانس بقسم اللغات الأجنبية .

Résumé

En dépit du rôle important que la culture joue dans la communication interculturelle, peu de considération lui était accordée dans l'élaboration des programmes de licence en langue anglaise. Cette thèse vise à mettre en place une approche culturelle dans l'enseignement de l'anglais. Cette approche intégrera l'enseignement de la langue et sa culture. Son objectif principal est d'apporter une dimension interculturelle à l'enseignement de l'anglais aux Départements des Langues Etrangères. Le besoin de prendre en compte cette dimension est né de la nécessité de donner aux apprenants les outils de communication interculturelle dont ils auront besoin une fois en contact avec les natifs, de leur permettre de se comprendre et comprendre le monde, de leur apporter une connaissance interculturelle pour mieux comprendre leur culture et la culture de l'autre ainsi que de développer leur compétence interculturelle afin de pouvoir communiquer efficacement.