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**Teachers' Attitudes towards the Impact of
Teaching EFL Cultural Components on
Learners' Own Cultural Awareness**

Case Study: Middle School Teachers of Biskra, District I

**Dissertation presented to the Department of Foreign Languages as partial fulfilment
for the Master's Degree in Sciences of Language**

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Dedication

This Master Degree dissertation is dedicated to:

My husband who helped me in my decision of resuming my studies

My mother who has been by my side all along my life

*My dear children who helped me and kept encouraging me till the end of
this work*

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Abstract

The focus of language teaching, nowadays, is on the assumption that language cannot be taught without its culture. For this reason, teaching culture has been included in the Algerian EFL curriculum. However, middle school teachers still do not give this issue much importance. Therefore, the present exploratory study sought to diagnose teachers' attitudes towards teaching culture, and more precisely towards the impact of teaching foreign cultural components on EFL learners' own cultural awareness. It was hypothesized that teachers have a negative attitude regarding this issue. To test this hypothesis both qualitative and quantitative approaches were used. Data was collected by administering a structured questionnaire to forty (40) Algerian middle school teachers from the region of Biskra, District 1, and by conducting a semi-structured interview with the two (2) unique middle school inspectors of English in the same region. The questionnaire's findings revealed that teachers teach only some lessons about the foreign culture even though they believe that it does not impact negatively the native one. They also believe that teaching about the foreign culture enhances talking about the native one if the lessons are well selected. Besides, the interview's findings revealed that teachers are not trained about how to teach about the foreign culture, and that if they are well trained this will help raising their learners' own cultural awareness. These results infer that teachers need guidance to teach about the foreign culture in a way that enhances their learners' own cultural awareness.

List of Abbreviations

CBA: Competency Based Approach

EFL: English as a Foreign Language

ELT: English Language Teaching

FL: Foreign language

FLT: Foreign Language Teaching

MS: Middle School

TEFL: Teaching English as a Foreign Language

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General Introduction

1- Statement of the Problem

One of the main objectives of learning a foreign language is using it to communicate. Recent studies agree that to communicate appropriately using a foreign language implies knowing its culture. For this reason, many professionals in the field of education have seen it as a goal to incorporate teaching culture into the foreign language curricula. Similarly, the Algerian Ministry of Education has not neglected this important element of FLT since texts with the British, American and other foreign cultures are present in the middle school curriculum.

The idea for this study started while I was teaching in the middle school. I noticed that some teachers used to avoid and others to neglect teaching lessons from the curriculum which are about the British, American or other countries' cultural aspects. Instead, they either preferred to talk about the Algerian culture or to teach about the language forms. Their rationale was that there was no need to waste time knowing about a foreign culture, and instead of that it would be better to spend more time in teaching about grammar or other similar language aspects. Even more, they thought that it would rather be better to make the learners use the foreign language to learn and talk about their own culture than to use it to study about foreign ones.

In contrast, as Kitao (1991) mentioned it, when teachers teach foreign cultural aspects, learners become more motivated to learn about foreign cultures. More importantly, learning a foreign culture helps learners to understand their own one. They even learn about new native cultural aspects which they did not know before, especially when the classes include

learners from different areas of the country. In other words learning about a foreign culture raises learners' awareness about their own one.

However, if teachers do not give teaching about the foreign culture much importance, we believe that they are not aware of the benefits of this issue, and mainly the role of teaching about the foreign culture in a way that raises learners' awareness about their own culture. To be aware, we believe that teachers need to be well informed about why and how they should teach foreign cultural components. This needs training in order to assure learners' cultural security. Moreover, we think that the real reason behind not teaching about the foreign culture is that teachers find that this affects negatively learners' beliefs about their own culture.

2- Aim of the Study

This study was done to make a diagnosis of Biskra middle school teachers' attitudes towards teaching the foreign cultural components to EFL middle school learners. The main objective of this diagnosis was to investigate those teachers' awareness of the role of teaching foreign cultural aspects in raising learners' awareness of the native culture. It also aimed to uncover the real reasons behind not teaching the foreign cultural aspects which are in Algerian middle school course-books. In addition, we seek to discern whether teachers are trained for teaching about the foreign culture or not.

3- Research Questions

This research aimed to answer the following questions:

1. What are Biskra Middle School teachers' attitudes towards teaching about the foreign culture to EFL learners?
2. Does teaching about the foreign culture have a negative impact on learners' own culture?

3. Are teachers aware of the role of teaching the foreign language culture in raising learners' cultural awareness about the native one?
4. Are teachers trained to teach about the foreign culture?

4- Hypothesis

It is hypothesized that Algerian Middle School teachers have a negative attitude towards the impact of teaching foreign cultural components on EFL learners' own cultural awareness.

5- Methodology

This research was exploratory as it investigated Algerian middle school teachers' attitudes towards the impact of teaching foreign cultural aspects on EFL learners' awareness about their own culture. It is estimated that the results of this study will function as a source for further research concerning teaching the foreign culture in a way that raises learners' awareness about the importance of their own culture.

6- Data Gathering Tools

For collecting and analysing data, both quantitative and qualitative approaches were used. A structured questionnaire was administered to the population sample to investigate teachers' attitudes towards teaching foreign language cultural components, and a semi-structured interview was conducted with Biskra middle school inspectors of English to check the degree of teachers' awareness about the importance of teaching these components. The aim of the interview was also to examine how inspectors perceive teachers' awareness of the importance of teaching the foreign culture, and to check whether they train them how to teach EFL cultural aspects.

7- Population and Sample

This study is about middle school teachers' attitudes. Therefore, the participants were Algerian middle school teachers of the region of Biskra. There are approximately 356 teachers divided into two districts, but only 40 teachers from District 1 were included as a

sample. The sampling type was the convenience non-probability sampling as the selection of the cases were based on the availability of the teachers.

8- Data Analysis

Data in this research was analysed manually, and the results were displayed on tables and pie charts.

9- Structure of the Dissertation

This dissertation is about teachers' attitudes towards the impact of teaching foreign cultural components on EFL learners' own cultural awareness. We chose to divide it into three chapters. The first one is about the impact of teaching foreign cultural components on EFL learners' own cultural awareness, the second is about attitudes towards teaching culture, and the third includes the field work. The reason behind reviewing the second variable before the first is that to have an idea about teachers' attitudes towards teaching culture, we need to know about this latter beforehand.

The first chapter, which is about the impact of teaching foreign cultural components on EFL learners' own cultural awareness, includes three sections. The first is about language and culture. It includes the definition of culture, its components, types and characteristics, in addition to language and culture interconnectedness. The second section is about integrating culture in EFL teaching and learning. It contains historical background about this issue, its benefits, approaches to teaching culture and the intercultural competence. The third section is about cultural awareness. It defines cultural diversity and how to manage it, and cultural awareness and its levels. Then, this chapter ends with the impact of teaching culture on cultural awareness. The aim behind this division is that the three sections review all what is needed for this study concerning culture i.e. its description, its integration in EFL teaching and cultural awareness. These three points are related in terms of that they represent the second variable.

The second chapter is about attitudes towards teaching culture, and integrating it in the Algerian middle school TEFL. These two parts are related because the main aim of this study is to investigate teachers' attitudes in the Algerian middle school context. This chapter is divided into two sections. The first is about different views towards teaching culture. It includes teachers' attitudes towards this issue, the lack of awareness among them, and problems they meet while teaching about culture. The second section is about teaching culture in the Algerian middle school. It includes information about the approach used to teach EFL which is the CBA. It also includes foreign cultural topics in Algerian middle school course-books. The two sections in this chapter contain what is needed for the first variable.

The third chapter is about the practical part of this dissertation. It includes a detailed analysis and interpretation of the data gathered. It starts with a description of the questionnaire administered to middle school teachers, its objective and the population sample. Then, it presents a detailed analysis, interpretation, and a summary of the findings. This section also includes a description of the interview with middle school inspectors and its objective in addition to a detailed analysis, interpretation and a summary of the findings.

This study ends with a general conclusion where the findings are summarised and the research questions are answered. It also includes implications and recommendations for practice or subsequent research. Finally, we finish this work with some limitations that could be taken into consideration in related research.

Chapter One

Teaching Culture and Cultural Awareness

Teaching a foreign language focused, for a long time, on mastering language structures. Even when the focus shifted from teaching structures to teaching notions and functions, the emphasis was still on making the learner produce correct language rather than appropriate one. To produce appropriate language, learners need to be aware of the social and cultural context in which a foreign language is originally used. Hence, teaching the culture of the target language has become an important issue in foreign language teaching.

This chapter explores, first of all, culture-related issues such as culture definition, its components, types, characteristics and the relationship between culture and language. Then, it addresses integrating culture in EFL teaching and learning with issues such as teaching culture historical background, benefits and approaches to teaching culture, and the intercultural competence. Finally, it examines cultural awareness and cultural diversity, then ends with views about the impact of teaching culture on teaching and on raising learners' cultural awareness.

1- Language and Culture

1.1. Definition of Culture

Historically speaking, the word “Culture” was used by the Romans as “Cultura” to mean tilling the soil. This definition was used in the fifteenth and sixteenth century as well. The term was also related to philosophy during the Roman Era as it was introduced by Cicero the philosopher “cultura animi philosophia” which means “philosophy is culture of the mind”. During the European Enlightenment “Culture” was known as “the cultivation of man’s capacities.”, and gradually, the word culture became a term that describes the “human development” (Shoenmakers, 2012).

Recently, the word “Culture” has been defined by many scholars in terms of values, beliefs, symbols, artefacts, shared knowledge, morals, and many other items. Among these scholars, Kroeber and Kluchhohn (1952) relate culture to traditional ideas, values, explicit and implicit patterns of behaviours transmitted by symbols, and also add artefacts. However, Banks and McGee Banks (2009) see that the essence of culture is not its artefacts or other tangible material objects, but it is the values, symbols, interpretations, and perspectives that distinguish one people from another. Lederach (1995) added the notion of “shared knowledge and schemes” to the definition of culture, whereas Tylor sees culture as a “complex whole” that similarly “ includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired by man as a member of a society” (1871, p.1). Similarly, Northouse defined culture as “the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people” (2013, p. 284). On the whole, and from the definitions above, culture can be considered as everything that is shared by the members of a society, including language, symbols, beliefs, values, norms, ideas, customs, religion and many other aspects.

1.2. Components of Culture

Each culture has its own specificities; however, all cultures share some components. According to Foy (2015), values, beliefs, symbols, languages and norms are components of culture. Values are thoughts about what should be in a society. They define “principles and ideals within a society” (p. 44). For example, freedom of speech and tolerating viewpoints are respected values in some societies. Beliefs are concepts about what is seen to be true in a society. Symbols are the shared meanings among a group or a society which express and convert abstract ideas to visible signs, actions, events or objects; such as logos, allegiance, celebrations or flags. Language is a set of spoken or written symbols that humans use to express their ideas and to communicate. Finally, norms are specific

expectations of behaviour which means that they are the guidelines that specify the behaviour of people, and keep them within the boundaries of society. These components are what constitutes a culture, and the differences within these constituents are what makes a culture different from another one.

1.3. Types of Culture

There are many types of culture such as high culture, popular culture, material cultural, non-material culture, subculture, and global culture. These terms have similarities and differences. This is why they will be presented within dichotomies to be explained.

1.3.1. High Culture and Popular Culture

Sociologists use the term “high culture” to describe the culture of the upper class. It is associated with intellectualism, aesthetic state, and prestige. It includes arts such as operas and classical music, sports such as polo and lacrosse, literature and technology . Gans (1974) added to the definition of high culture “the styles of thought and feelings of those who choose these products”. Popular culture, on the other hand, describes the activities enjoyed by the masses. It is also called pop culture or mass culture. Gans noted that popular culture was called mass culture and that the term “popular” replaced the term “mass” because this latter is negative and describes “undifferentiated collectivity” (1974, p.10). Therefore, high culture describes the high class, and pop culture describes the lower class.

1.3.2. Material Culture and Non-Material Culture

Material and non-material cultures are two terms that describe two aspects of the human culture: the physical objects and the ideas associated to them. Material culture is about the physical objects created by humans of a culture. It consists of “all the natural and human-created objects to which people have attached meaning” (Ferrante, 2014, p. 57). Examples of material culture include buildings, artwork, clothing, gardens, to name a few.

The objective of studying material culture is that it gives a better understanding of the people of that culture. Non-material culture is about the ways of thinking that construct a culture. This includes language, knowledge, gestures, beliefs, values, habits, customs and other notions. It refers, as Newman mentioned it, to the “nonphysical products of a society that are created over time and shared” (2008, p. 93). Its objective is that it helps to understand people’s behaviour.

1.3.3. Culture with Big “C” and Culture with Small “c”

Peterson (2004) distinguished between two types of culture according to the level of importance of a culture’s items. These are big “C” and small “c” cultures. The first refers to major themes, such as great authors’ literature, or important historical movements and political figures, as it can be about the core values, attitudes or beliefs, norms and history. The second, which is the small “c” culture, is about minor or common items, such as gestures, food, clothing style and hobbies.

1.3.4. Security Culture and Global Culture

Security culture is understood to be a shared body of ideas, norms and practices that enhance the security of a society (Haacke, 2003). This means that it is about the ideas, customs and social behaviour that help us to distinguish a society from another, give it its proper traits, and lead it to feel free from danger. Security culture is also used within organizations to describe the kind of behaviour they would like to see in their employees, such as commitment, punctuality and honesty. One thing that may threaten the security of a culture is the Global culture, which can be defined as the effect of technology, freedom of movement and market forces which may lead a culture to lose its proper characteristics and therefore may cause as Fukuyama (1992) noted it “the progressive disappearance of ethnic feuds, and religious conflicts”.

1.4. Characteristics of Culture

There is a huge number of languages in the world; around 6,000 according to Krauss (as cited in Goodman and Graddol, 1996, p. 196). It is said that there are almost as many cultures as languages. Despite the fact of this enormous number of different cultures, there are particularities that they share with each other no matter where each culture is located. Among these features, we can name the following: all cultures can be transmitted, learned, shared, changing, gratifying and adaptive.

1.4.1. Culture is Transmitted and Learned

Culture is not innate. People acquire and learn it since their birth; either consciously or unconsciously. As it will be discussed later in this chapter, language is greatly related to culture, and the tool of transmitting culture is its language. According to Halliday (1978) language has a semantic system, or a meaning potential which enables the transmission of cultural values. This assumption concerns the transmission of culture to children, as he assumes that while a child is learning language, he is simultaneously learning the meanings associated with culture “realized linguistically by the lexico-grammatical system of the language” (p. 23). This is why it is very important for a society to provide means to transmit its culture to its people (Palispis, 2007), and language remains one of the most prominent ways for that.

1.4.2. Culture is Shared

Palispis sees that “society is any large number of people who share and transmit a common culture among themselves” (2007). This means that culture is shared in the same society. People of the same culture speak the same language, dress in a similar way, eat similar food, have similar beliefs, and celebrate the same holidays. Palispis adds that what is acquired in a culture is passed to other generations (ibid).

1.4.3. Culture Changes

All cultures change over time. People often add to their cultures new traits, and abstract others when they are no longer used. Oneil (2006) finds that three main points influence culture change: forces at work within a society, contact between societies, and change in the natural environment.

According to Oneil, the first point that influences culture change is the forces at work within a society. This includes inventions and culture loss. Inventions can be technological, such as adding new tools, transportation methods, and energy sources; or they can be ideological such as creating new methods and techniques, new ideas, or new political changes. Concerning the culture loss, whenever there are new cultural patterns, they replace the old ones. Oneil gives an example about the new American generation who have lost the notion of caring for a horse, whereas a century ago, this was common knowledge. He adds that culture is also predisposed to resist change. This resistance includes habits and the integration of cultural traits. Old people mainly are conservative; they avoid replacing their comfortable cultural patterns, because habitual behaviour provides them with security. Concerning the integration of cultural traits, religion provides strong support for maintaining beliefs and traditions. For this, he gives an example of Islamic nations such as Iran and Saudi Arabia (Oneil, 2006).

Another point that influences culture change, also according to Oneil, is contact between societies which can result in diffusion, acculturation or transculturation. Diffusion is when ideas and traits move from one culture to another. Acculturation is when the new ideas and traits replace the original ones. Transculturation is when an individual moves to a new society and adopts their culture (ibid).

Finally, change in the natural environment also can cause cultural change. For example, energy source degradation like petrol leads a country to acquire new sources and this can create a change in many domains (ibid).

1.4.4. Culture is Gratifying and Adaptive

Murdock (1969) noted that culture is gratifying and adaptive. Culture is gratifying means that it satisfies basic and secondary biological needs. For him, elements of culture are “habitual techniques for gratifying human impulses in man’s interaction with the external world” (p. 83). Culture is adaptive implies that through time, culture tends to become adjusted to geographic environment. It adapts through borrowing from the neighbouring peoples, and it becomes adjusted also to biological and psychological demands of the human organism (ibid). Therefore, people adapt new cultural components to satisfy their different needs.

1.5. Language and Culture Interconnectedness

Scholars like Halliday (1978), Bakhtin (1981) and Byram (1992) discussed the relationship between language and culture and they agree that language and culture are closely related. Language as a means of communication is used to transmit culture among the same group. The child who is learning his language also learns the meanings associated with culture (Halliday, 1978). In addition, language is used to transmit culture among generations of the same area, as it is done from elders to youngsters, and therefore makes possible the continuity of societies. Moreover, language is used to transmit culture among different groups either with different languages or with similar ones. Bakhtin argues that language performs the social function of communication of the group values, beliefs, and customs, and that it fosters feelings of group identity (1981). For Byram, “to speak a language is to speak a culture” (1992, p. 169). In addition, Tang (1999) suggests that language and culture are “inextricably linked together”, and that it is unnecessary to

discuss whether we should or not include culture in foreign language curricula because this question presupposes that culture and language are separable which is not true.

2. Integrating Culture in EFL Teaching/Learning

As it has been mentioned above, language transmits culture. For this reason and for other benefits of teaching culture, this latter has been integrated in EFL teaching and learning. This integration is not new. It dates back to the first methods of FL teaching. However, approaches to teaching culture have been changing since then.

2.1. Historical Background

Many people think that teaching culture is recent in language teaching. However, according to Kitao (1991), this issue has been considered important for more than one century after the introduction of the Direct Method. In 1904, for example, Jespersen stated that “learning the culture of another country is the biggest purpose in language teaching” (as cited in Kitao, 1991). In 1953, some teachers in Georgetown University, found that teaching culture was crucial because without it their students attached the wrong meaning to symbols they were taught. Therefore, culture became more and more emphasized in the 1960s in the USA, and it was Culture with big “C” which was taught. After that, Brooks argued for the importance of culture with small “c”, and since then this latter was taught (1968). Then, in the 1970s as Lafayette noted it, teaching culture became an important trend in foreign language instruction (as cited in Kitao, 1991) ; though it was not well developed.

Later on, Hymes came with the concept of Communicative Competence in 1972 emphasizing that the goal of language learning is not restricted to knowing or memorising linguistic rules anymore without being able to use them to express one’s thoughts and needs. He was followed by a lot of scholars who extended his concept, among which we can name Canale and Swain (1980, 1983), Bachman (1990), Celce-Murcia et al. (1995),

and Juan and Martinez (2006). Despite the fact that they differ in naming the competences needed for the communicative competence, all these scholars agree that to develop a communicative competence the learner should have knowledge of the language code, socio-cultural rules of use in a particular context, knowledge of communicative strategies to handle communication breakdowns, and knowledge to achieve coherence and cohesion in spoken or written record.

Then, with the writings of scholars such as Seelye (1981, 1994), Byram (1988) and Kramsch (1993); and when people involved in language teaching have begun to understand the intertwined relation between culture and language, teaching culture has been integrated in language classes, reaching its climax in the 90s. However, even though culture was widely taught in language classes, there were still problems about what should be taught and how culture could be taught most beneficially (Kitao, 1991). These problems of what to teach and how to teach it still exist nowadays, and a lot of teachers all around the world are still not sure whether what and how they are teaching the foreign culture is done appropriately.

2.2. Benefits of Teaching Culture

There are many benefits of teaching the culture of a foreign language. Kitao (1991) stated some of them referring to some other authors. The first benefit is that studying culture gives the students the reason to study a foreign language, and makes their learning more meaningful. For the second benefit Kitao referred to Chastain (1971) who sees that culture makes studying a foreign language real. This means that when learners study the cultural aspects of language, they can relate the forms and sounds of this language, which are abstract, to real people and places. The third benefit is that culture increases learners' interest. Learners who study a foreign language were interested in visiting the target countries and meeting their people as Wallach (1993) noted it. Another benefit of teaching

culture is that it increases learners' motivation because Learners usually like culture-based activities such as listening to songs, playing roles, and making research about the target countries. The most important benefit for this research is that the foreign culture helps learners understand their own culture. This means that when they compare the target cultural aspects to their own, learners learn more about the native culture (Kitao, 1991).

2.3. Approaches to Teaching the Foreign Culture

There are different opinions about how to approach teaching a foreign culture. The first view is concerned with teaching culture of the target language without taking into consideration the native one or cultures of other speakers of the target language, i.e., this view is mono-cultural. The second view is comparative. It is about teaching the cultures of the speakers of the target language as well as the native one. The objective within this view is to enable learners to communicate with native and non-native speakers of the target language.

Risager (1998) outlined four approaches to teaching a foreign culture, namely, the intercultural approach, the multicultural approach, the trans-cultural approach and the foreign-cultural approach. The intercultural approach is based on the comparison of the target culture and the native one. Its objective is to enable learners to understand the target culture and to mediate between the two cultures. However, this approach neglects the different cultures of the target language. For this reason, Risager favours the multicultural approach which includes the sub-cultures of the target culture. Learners with this approach do not study just the target culture but also its sub-cultures; thus, they develop an anti-racist view towards cultures. The trans-cultural approach focuses on the fact that the foreign language can be used internationally because of globalization, World Wide Web and other characteristics of the modern world. The world cultures are interwoven; hence, the culture that should be studied should not be specific to the target language. The last approach

to teaching the foreign culture according to Risager is the foreign cultural approach which is mono-cultural i.e. it focuses on the target culture without taking into consideration the native one.

Among the other views about teaching culture, we can name the 3 Ps Approach and the Inquiry Teaching Approach provided by Standards for Foreign Language Learning (National Standards in Foreign Language Education Project, as cited in Dema, 2012). The first consists of an intersection of the three Ps: Practice (behaviour), Product (tangible and intangible) and Perspectives (thoughts and ideas). Through this intersection, learners can gain a deeper understanding of the target culture. The teacher provides learners with authentic material and culturally relevant themes where from they can acquire language and culture. The second is the Inquiry Teaching Approach. As everybody might know that nowadays, there is a shift from teaching to learning. Similarly in culture there should be a change from the teacher's lectures or lessons about culture, to learners' discovering culture through inquiry projects and activities. Thus, the learner is placed at the centre of the learning process. Such an approach, as it was noted by Kramsch (1993), changes the nature of a classroom from a place where language is taught, to one where opportunities for learning of various kinds are provided through the interactions that take place between and among the participants.

In addition, Byram and Planet (1999) highlighted the importance of the Learner-Centred Approach to teaching culture. Learners are encouraged to use the foreign language to explain their own culture to other people from different cultures. They should not be given ready-made information but they should be provided with sources which they can use to reflect on their own culture. Moreover, Byram urges teachers to start with the native culture, then they introduce the target one. Byram also advocates the comparative approach, but for him the

comparison should not be for the sake of showing which one is better, but in order to make the strange familiar (ibid), i.e. to help learners be aware of the existence of different cultures.

2.4. Intercultural Competence

Within the intercultural view of teaching culture, Byram and Zerate (1994) introduced the intercultural competence, which is the ability to communicate effectively and appropriately, not only with the native speakers of the language being learnt, but also with other non-native speakers of the same foreign language, who can belong to different cultures.

Byram , Nichols and Stevens (2001), added another term about this issue which is “the Intercultural Speaker”. According to them, an intercultural speaker is someone who is able to interact with speakers of other languages, accept others’ perceptions with speakers of other languages, accept others’ perceptions of the world, be conscious of the differences (mainly the cultural ones), and who is able to evaluate the differences. It is the one who is aware of his identity and his interlocutor’s (Byram, Gribkova, & Starkey, 2002). The intercultural speaker has some abilities mentioned by Deardorff (2006) in his definition of the Intercultural Competence which resulted from a questionnaire that he administrated to 23 intercultural scholars among which was Byram. This definition is as follows: “the ability to develop targeted knowledge, skills, and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions.” (p. 247). By intercultural interaction he means the interaction that occurs when members of different cultural groups engage in a shared activity. Therefore, intercultural competence is the ability to develop knowledge, skills and attitudes to behave effectively and appropriately with people from different cultures.

2.5. Components of Intercultural Competence and the Five Savoirs

Deardorff mentioned three constituents of the intercultural competence: Knowledge, skills and attitudes. Knowledge comprises the grasp of global issues and cultural self-awareness. Skills include listening, observing, evaluating, analysing other cultures and relating them to each other and to one's own. Attitudes comprise openness to people from other cultures and respect which indicates that we value the other cultures (2006).

Within the components introduced by Deardorff, Byram (1997) introduced components that he called the "Five Savoirs". The first one is "Savoirs" which means Knowledge. The intercultural speaker needs to possess knowledge of how social groups function, what their products and their practices are, in addition to knowledge of one's own culture, products and practices. The second savoir is "Savoir être" which is a French concept meaning "know how to be". This is about the intercultural attitudes where the learner becomes curious to know about other cultures, and ready to "decentre" i.e. the learner needs to be aware of his own values, beliefs and behaviours, and tries to see them from an outsider's view who has different values, beliefs and behaviours. The third savoir is "Savoir comprendre" which is about skills of interpreting and relating. Possessing knowledge is not enough, learners need to develop skills about how to interpret new knowledge about new social groups' beliefs, values and behaviours, relate it to what is already known, and compare it with their own one. The fourth savoir is "Savoir apprendre/faire" which is about discovery and interaction skills. This is about engaging in asking people about their beliefs, values and behaviours in order to discover other cultures through interaction. The fifth savoir is "Savoir s'engager". This is about critical cultural awareness. Learners meet new cultures which may create rejection because of the differences. Hence, they need to be aware of their own one and how it influences them, in order to be able to make clear evaluation of other cultures on the light of their own (Byram, 1997).

Therefore, in foreign language teaching, guiding learners to be interculturally competent speakers is creating citizens who possess knowledge, skills and attitudes which enable them to be flexible, adaptable, empathetic and tolerant. This does not mean expecting them to imitate the identity of the native speaker as “a new national identity” (Byram, Gribkova and Starkey, 2002), but to train them to understand people from other cultures and accept them as they are.

3. Cultural Awareness and Cultural Diversity

We are living in a world where people from different cultures interact with each other more than any other time. This cultural diversity may create conflicts caused by misunderstandings. To avoid these misunderstandings people should develop cultural awareness. Before addressing cultural awareness, we need to talk first about cultural diversity.

3.1. Cultural Diversity

Diversity is a characteristic of human being. There are different aspects of diversity, such as gender, language, race, ethnicity, culture, to name but a few. According to Dictionary.com, cultural diversity is “the cultural variety and cultural differences that exist in the world, a society or an institution”. Therefore, cultural differences do exist in the world. These differences can be positive or negative.

Cultural differences can be positive in that they enhance a variety of perspectives and increase creativity (Cox et al, 1991), as it was mentioned in Johannesburg Declaration: “Our rich diversity . . . is our collective strength.” (2002). In contrast, they can be negative in that they create misunderstanding and communication breakdown. Moran, Harris and Moran stated that “... the fundamental source of human conflict in this new world will not be primarily ideological or primarily economic. The great divisions among human kind and the

dominating source of conflict will be culture” (2011). Hence, people should be aware of these differences in order to be able to interact positively.

In addition, cultural diversity can also mean integrating diverse cultures in ELT; not just the culture of the English speaking countries, and this is for the sake of developing learners with intercultural competence in a globalized world with English as a lingua franca (Soler & Jorda, 2007).

3.2. Cultural Awareness

When we need to interact with people from different cultures, cultural awareness becomes a crucial issue. According to Collins English Dictionary, “Someone’s cultural awareness is their understanding of the differences between themselves and people from other countries or other backgrounds, especially differences in attitudes and values”. Therefore, cultural awareness is to be aware of our own cultural components and the ability to recognize the differences between our culture and the other’s. People convey and interpret messages and evaluate things in different ways which may create misunderstandings. What can be considered appropriate in one culture might be seen as inappropriate in another. Being aware of these differences helps to better communicate. In brief, cultural awareness is “the foundation of communication” Quappe and Cantatore (2005) because when people are not aware of the cultural differences that exist between them, their communication might fail.

Misunderstandings occur when people are not aware of either their own cultural traits or of other people’s ones. People tend to be unaware of their own behavioural rules because they learnt them unconsciously from their environment. When they interact with people from other cultures, they tend to project their rules on others believing that they are similar to them. For example, in Japan eye contact during a communication is considered disrespectful; but in contrast, in the USA, it means that the people are actively engaged in the communication. To solve this dilemma, people need to be aware of both their own

culture and the other culture they are dealing with. This awareness may start at school while learners are learning a foreign language and in parallel a foreign culture.

Kimmel (2000) explains that people's culture refers to their mindset, i.e. to their fixed mental attitudes. Culture, which is the values, beliefs, norms and more, serves to make sense of the world. For them, their culture is natural, normal and is the correct way to see the world. When there is a different way of interpreting the world; a different mindset, or a different behaviour, they see it as dismissed, wrong or unreasonable. Kimmel suggests training to learn about cultural differences, to recognize one's own cultural aspects and go beyond their own cultural mindset to discover the other's.

3.3. Levels of Cultural Awareness

According to Storti and Bennhold-Samaan, when someone affronts a new culture in its original environment, he needs to adjust himself. At the beginning he is not aware of the cultural differences, then his cultural awareness progresses. This progression goes through stages. In the first stage, someone who is confronted to a new culture is unaware of the cultural differences, and he may make a cultural mistake without knowing he is doing so. This stage is called "unconscious incompetence" or "blissful ignorance". The second stage is called conscious incompetence. The person here knows that there are differences but is not aware of how numerous and important they are. The third stage, which is called "conscious competence", is when someone knows that cultural differences exist, knows what they are, and tries to behave appropriately with people from other cultures, though he cannot be natural in doing it. H

e starts replacing the old thoughts and behaviours by the new ones. The final stage is called unconscious competence. It is when the person who is dealing with a new culture becomes almost culturally sensitive, i.e., he behaves naturally without efforts to be appropriate

(2010). These levels represent how people grow to develop cultural awareness so that they can cope with new cultural environment.

3.4. Managing Cultural Diversity

Young learners are at the moment of learning; but soon or late they will become adults. They may travel abroad for work, tourism or for any other reason, where they will meet different people with different cultures. They need to know, since now, how to manage cultural diversity. For example, in the work place, cultural diversity may be noticed in issues like time management, team work, punctuality and respecting elder people. Personal space distance and eye contact are also cultural aspects that one needs to be aware of while dealing with people of different cultures. To illustrate, Americans prefer direct eye contact whereas Japanese people see direct eye contact as rude. Managing these cultural differences can start, as Moran, Harris and Moran mentioned it, by educating students about cultures in the world in order to be well prepared to work successfully in a global world (2011). On the whole managing cultural diversity starts at school, in order to prepare culturally aware people.

3.5. The Impact of Teaching Culture on Cultural Awareness

Years ago, the focus in second or foreign language teaching was on the form of language. This resulted in having learners who could possess a wide range of vocabulary with several grammar rules, but who were unable to hold a conversation in real life situations. Then, after the appearance of the communicative approaches, the focus shifted to involving learners in real communication using the target language. Gradually, this has led to the necessity of integrating culture in language teaching, especially with the increase of study travels and the development of Information and Communication Technology (ICT) where people from all over the world, with different cultures can meet virtually and communicate using foreign languages. This integration has had a significant impact on raising cultural awareness.

Different studies have been conducted about teaching culture in foreign language classrooms, and about teachers' and learners' attitudes towards teaching culture. For instance, Gonen and Saglam's study on 60 teachers in a Turkish EFL context, has shown that teachers believe that familiarising learners with the daily life of native speakers of a foreign language, or even non-native ones, paves the way to an understanding of different cultures in the world. This understanding, according to this research, also allows students to explore the varieties of their own culture (2012). Besides, in a study done by Guerra (2010) on teachers about their attitudes towards teaching English culture to EFL learners, the results showed that teachers viewed teaching culture very positively, and that the choice of what cultural materials to teach depended on the type of learners they have. Moreover, teaching culture in foreign language classes creates a more cooperative environment where students understand better each other and are more tolerant. This is because learners are exposed to different cultures in classroom discussions, even within the same country.

Therefore, teaching about the foreign culture has a positive impact on raising cultural awareness. On the one hand, it helps learners to develop awareness of the target culture. This happens when learners learn about different cultural aspects of other people, and how they behave in different situational contexts. On the other hand, it helps them to be more aware of their own culture. Furthermore, learning a foreign culture, nowadays, helps to know about people who speak the same foreign language but who are not native (Kitao, 1991). This idea regenerated after the development of the concept of Intercultural Competence by Byram and Zerate (1994) which aims to develop positive attitudes in learners towards other cultures. According to them, these cultures should not be seen as a threat but as something different that should be accepted as it is, and cultures are related to each other in terms of similarities and differences. In short, teaching about the foreign culture raises learners' awareness about both the target and the native culture.

Conclusion

After exploring what culture is, what its components, types and characteristics are, and how it is closely related to its language, we moved to how it was integrated to language teaching, how important it is to learners of a foreign language, and had an idea about some suggested approaches to teaching it. We also examined cultural awareness and cultural diversity in addition to the impacts of teaching culture on raising cultural awareness. On the whole, culture has gained an important part in language teaching because of its necessity in producing appropriate language. Consequently, teachers need to be aware of the importance of teaching it. They need also to know adequate ways of raising learners' awareness about the cultural differences in the world, and about their own cultural constituents to be able to differentiate between what is theirs and what is from outside.

Chapter Two

An Insight on Attitudes towards Teaching Culture

Even though foreign cultural aspects are present in a considerable number of textbooks and curricula, teaching them or not, or how to teach them is still debatable. This chapter sheds light on some scholars' views on teaching culture, those who are for teaching it and those who are against. Then it demonstrates the results of some researches on teachers' attitudes towards teaching culture. Finally, it examines teaching culture in the Algerian middle school which starts with a quick review of the approach used ; that is the Competency Based Approach (CBA) , then, teacher's and learner's roles, and ends with teaching culture in the Algerian curriculum with a table exposing sections where culture is presented in each course-book.

1. Different Views towards Teaching Culture

Nowadays, teaching culture is incorporated in most second and foreign language teaching curricula. However, the complexity of defining what culture is has led to the complexity of teaching it. This has created different views about whether to teach it or not. Some scholars believe that culture should be taught along with the foreign language; whereas others find that it is unnecessary to teach it.

Scholars like Kramsch (1993), Halliday (1994), Gao (2006) and Wang (2008) claim that teaching a foreign or second language along with its culture is indispensable. They believe that teachers should be aware of the importance of teaching culture. Moreover, according to them, teachers should attempt to improve their learners' communication competence by raising their cultural awareness.

Other scholars see culture as a fifth skill, in addition to Listening, Speaking, Reading and Writing, such as Tomalin (2008) who believes that one needs to develop cultural

sensitivity and build cultural awareness to be able to deal with people from other cultures. Tomalin also postulates that the English language should be included in each curriculum. He gives two reasons for that. The first is that English is a lingua franca, and that it will remain so for at least twenty more years. The second reason is globalization, and the fact that all people in the world are or will be dealing with each other either via travelling, using phones or using the internet, and this needs a lingua franca which is English.

Kramsch (1998) , on the other hand, argues that “culture in language teaching is not an expendable fifth skill” and that “it is always in the background” (p. 14) . This means that culture is not taught separately in addition to the four known language skills: Listening, Speaking, Reading and Writing. On the contrary, learners need it right from the beginning while learning a language, i.e. included with the different EFL lessons.

Moreover, the communicative view of teaching culture, according to Holme (2002), also favours using culture in language classrooms along with teaching the language forms. This occurs when learners are provided with context where they practise language. This context is present in the different language lessons, and its main objective is to motivate learners to use the language within concrete situations.

Oppositely, there are views to language teaching which do not favour teaching the target culture of a foreign language. For instance, the instrumental or culture-free-language view (Holme, 2002) sees that culture is not relevant for language teaching because, according to Phillipson’s thesis (as cited in Holme, 2002), there are hidden political intentions in teaching a dominant language like English. For Phillipson, the rationale behind teaching a foreign language, mainly English, is transmitting its culture and therefore promoting its values, which represents a threat to the native culture. For this reason, countries who are aware of this issue have found two solutions. The first is teaching the native culture as a context for the foreign language, and not the target culture. The second is teaching the foreign language

for scientific, financial or technological purposes without teaching values (1992). Thus, a target language will be learnt without neither explicit nor implicit target culture.

Consequently, these two different views towards teaching culture have created a dilemma: whether culture should or should not be taught. The first view sees that teaching a foreign culture along with its language is indispensable, and the second sees that foreign culture should not be taught because it is a threat. Each group gives its reasons; however, culture is nowadays present in most FL curricula, and if it is there, this means that it should be made clear to teachers how to use it judiciously.

1.1. Lack of Awareness among Teachers

It may seem that it is easy to teach culture. Teachers may think that making their learners interpret a text about a foreign culture, or exposing them to a video about how native speakers dine, for instance, is what is really expected from them to do. Teaching culture is deeper than that; it is a whole set of values, norms, attitudes and behaviours which may be totally different from the native one, and which might be transmitted unconsciously. By exposing learners to a different culture without raising their cultural awareness and critical thinking might end up with unexpected reactions and consequences. The reason for that may be due to two main factors: the lack of guidelines for teaching culture and the lack of training.

Around two decades ago, there was a lack of cultural components in foreign language teaching curricula and textbooks, as it was stated by La Fayette (1988) “culture, however, remains the weakest component due to its uneven treatment in textbooks”. This is because the focus on ELT was on teaching the language. However, nowadays culture is given much more importance in foreign language curricula. Nevertheless, there is still a lack of awareness of how to teach them appropriately, and this is because teachers are unfamiliar with the foreign culture and with the ways of teaching it (La Fayette, 1988). Also, according

to a study done by Language and Culture in Europe (2007), teachers find it difficult to teach about the foreign culture because they cannot interpret what the curricula mean i.e. the lessons are there, but how to teach them is not clear. More importantly, teachers do not know how to reach the objectives of teaching culture, and how to put these objectives into practice (ibid).

Consequently, if teaching about culture is not easy and curricula are not clear about teaching it, this implies that teachers need to be guided. This can be done through in-service training programmes and/or by written guidelines about what to teach and how to teach it.

1.2. Teachers' Attitudes towards Teaching Culture

Teachers' beliefs about what to do in the classroom and how to do it affect their way of teaching. Teachers nowadays are affronted with the fact of integrating culture in their English language teaching because the relationship between language and culture has become an undeniable issue in language teaching. Despite the importance of this issue, according to the literature, and in spite of the fact that culture is included in many curricula, teaching culture is still given little importance by teachers and in in-service training programmes. In addition, the issue of checking whether teachers are aware of the importance of teaching culture, and whether they know how to do it, reveals very little research.

In a study conducted by Lessard-Clouston about 16 Chinese teachers' views on EFL culture learning and teaching, he found that teachers supported teaching culture in their classes, but they showed a need for understanding better how to do it. His study also revealed that more research needs to be conducted about teaching culture, which he sees as a complex aspect of EFL teaching and learning either in China or elsewhere (1996).

Sercu also conducted a study on Belgian (Flemish) teachers of English, French and German and compared them with an earlier study on British and German teachers. The objective of the study was to examine whether those teachers relate to how an intercultural

foreign language teacher should be. The results showed that Flemish teachers were still teaching according to the traditional foreign cultural approach which consists of just passing cultural information to learners, rather than following the intercultural approach to language-and-culture which is about acquiring intercultural skills and attitudes. Sercu also found that Flemish teachers devoted short time to teaching the foreign culture, and the reasons were related to teaching materials, practical circumstances, teachers' lack of preparation, or learners' unwilling to make effort and devote time to the acquisition of the intercultural competence (2002).

Furthermore, Sercu, Bandura and Paloma handled a research on 424 teachers from seven countries to describe a foreign language-culture teacher in terms of attitudes towards teaching intercultural competence. According to the results, there were two kinds of teachers. The first supported integrating culture in classroom practices; whereas the second did not support it (2005).

On the whole, there are two types of teachers concerning attitudes towards teaching the foreign culture. The first supports teaching it, yet they show the need to know how to do it. The second one does not support teaching about the foreign culture. From both reactions, we deduce that there should be problems that lead to such behaviour.

1.3. Problems in Teaching Culture in Foreign Language Classroom

There are some problems teachers meet while teaching EFL. The first problem is that the curriculum is overcrowded in comparison to the time devoted to teaching EFL. Therefore teachers spend most of their class time in teaching about language and allot very little time to teaching about culture as it was mentioned by Sercu and seven other scholars (2005). These scholars also added another problem teachers meet concerning this issue which is the lack of training. Teachers are not sure about the methodology to use to teach about the foreign culture, and they prefer to use an integrated approach to teach language and culture

together. This is why they usually teach about topics they are familiar with based on their personal evaluation. Another problem is the lack of appropriate teaching materials (ibid). Byram (2008) also adds another problem which is the fear of stereotypes. Teachers might be bothered by how their learners see other people's culture and how they react to it. These problems lead teachers to neglect relatively teaching about the foreign culture, and if they teach it, they do it superficially.

2. Integrating Culture in the Algerian Curriculum

In the Algerian middle school, there are four grades. English is taught to the four levels with different time divisions: three hours per week for the 1st and 2nd grades, and four hours per week for the 3rd and 4th grades. Four course-books are designed for the four grades: "My book of English" for 1st MS which is a new book (its first use was in the year 2016-2017). "Spotlight on English: Book Two" for 2nd MS, "Spotlight on English: Book Three" for 3rd MS, and "On the Move" for 4th MS. The content of the four books comply with the Competency Based Approach (CBA), and the English culture is presented either implicitly within the different lessons of each file or explicitly within specific sections.

2.1. Teaching English with the Competency Based Approach

The Algerian four middle school course-books, named above, comply with the Competency-Based Approach. According to the Algerian (teacher's guide, middle school, 2016) what characterizes most this approach is that it is, first of all, an action oriented approach. This means that it helps learners to acquire the know-how-to do by performing language and communicative functions, and by acquiring the necessary skills to act inside and outside school. The second characteristic is that it is a problem-solving approach. Learners are given situations with difficulties and problems similar to real-life situations, where they have to find solutions using the language learnt previously. This not only promotes their way of thinking but also helps them to word their thinking in English. The

third characteristic of the CBA is that it is social-constructivist. This means that learning is not just the transmission of knowledge in the classroom, it rather occurs through interaction with other people, such as learners within the school context, or with people who speak the target language outside school.

CBA is an approach based on competencies, and language is seen as a set of interacting competencies; therefore, the focus in foreign language learning in the Algerian school is on developing learners' capacities in order to acquire competencies that can be used in school and outside school. These competencies are acquired through listening, speaking, reading and writing which are taught in an integrated way because in real life they are not separate (teacher's guide middle school, 2016). The main three competencies that teaching English as a foreign language, in the Algerian middle school, is meant to develop are interacting orally in English, interpreting oral and written texts, and producing oral and written texts in English. These competencies are seen as an on-going process extending from the first grade to the fourth.

2.1.1. Learners' Role

Learners in the Algerian middle school are guided to be active learners, to be autonomous and responsible for their learning, and to be able to answer daily life questions. This can be reached by exposing them to meaningful situations where they can use three main sources. These sources are cognitive such as the use of intelligence, memory, and problem solving; psychomotor such as object manipulation, speed and use of precision instruments; and affective like lowering anxiety, and creating a positive environment (Teacher's Book Year Three, n.d.).

2.1.2. Teacher's role

As it was mentioned above, the Algerian middle school programme is competency-based, and consequently action-oriented, and this requires teachers in action. This does not mean being the transmitter or in other words the spoon feeder. It rather implies that the teacher needs to be skilful in the subject matter (having correct language, rich vocabulary), in methodology (planning lessons, setting objectives for each lesson, varying the activities), and in decision making (knowing when to interfere and when to let learners work on their own) . Moreover, the teacher's new role in the CBA is based on reflection. This refers to collecting and analysing information about what has gone well in the classroom and what has not. The teacher should be aware of his learners' progress, and whether there is a problem with their learning which is related to his teaching. The teacher should analyse what the problem is, discover how to solve it and succeed in controlling the difficulties (Teacher's Book Year Three, n.d.).

2.2. Teaching culture in the Algerian Middle School

One way of facilitating EFL learning in the Algerian middle school is by taking into consideration the influence of the social and cultural interactions with English speaking people in the outside world. This is done implicitly by the exposure to pragmatically challenging situations where the target language that learners are supposed to use can be similar to the one used by native speakers. This can be seen in the different speech acts presented in the different sequence lessons in the four books; such as the way of greeting, apologizing, requesting and other various speech acts. This is also present explicitly in the different texts which are set in specific sections about the target culture in the four books. These sections present the British and/or American culture. For the 1st grade, the section where culture is taught is called "I Learn to Integrate". For the 2nd grade, it is called "Learn about Culture". For the 3rd grade, it is named "Snapshots of Culture", and for the fourth

grade, the English culture (in addition to other cultures) is within the “Research and Report” section. All these sections include different language material and different tasks where learners are asked to discover the target culture, discuss, and reflect either orally or by writing about the similarities and differences between both cultures: target and native. This serves to open a window on the culture of the English speaking world, and to promote open-mindedness and tolerance within learners (Teacher’s Book Year Three, n.d.).

The following tables represent the different cultural topics included in the syllabuses of the four middle school grades.

2.2.1. 1st year Foreign Cultural Topics

File/Page	Title	Implicit cultural topics	Explicit cultural topics
Sequence one (page 32)	Me and My Friends	- Greeting - Introducing oneself	/
Sequence two (page 49)	Me and My Family	- A British friend (page 57) - My blog (about a Canadian boy (page 59) - International friendship blog (page 63)	An email to a British friend (page 61)
Sequence three (page 72)	Me and My Daily Activities	- A day in the life of an English pupil (page 85) - A letter from a British friend (page 90)	/
Sequence four (page 100)	Me and My School	/	/
Sequence five (page 128)	Me, My Country and the World	- Famous places in Great Britain (page 129) - Flags (page 133) - Countries’ names (page 135)	Information about the USA (page 141)

Table 2.1: 1st year course-book’s foreign culture topics

In this book, which is a new one (its first use was in the school year 2016-2017), a considerable number of target cultural components are presented, and most of them are done implicitly. These components are mainly pragmatic ones which consist in speech acts used by British people to perform communicative functions such as greeting and introducing oneself. In the “I Learn to Integrate” section, where cultural topics are explicit as it was

mentioned earlier, most of the topics are about how learners integrate in the native social setting. Very few parts about integrating with a different social cultural setting are presented explicitly in different lessons of the book, such as emails written to or received from a British pen pal. Integrating the non-native culture is within the last sequence of the book entitled “Me, My Country and the World” where different cultural components are presented from different parts of the world; for instance maps and monuments from Great Britain, Chinese and Indian food, flags and nationalities, in addition to some general information about Great Britain (p. 132) and the USA (p. 140).

2.2.2. 2nd Year Foreign Cultural Topics

File/Page	Title	Implicit cultural topics	Explicit cultural topics
File one (page 7)	A Person's Profile	- Louis Armstrong (page 12) - Britney Spears (page 13) - Charles Dickens (page 16)	Music around the world (page 21)
File two (page 27)	Language Games	- Edinburgh (page 37)	Games: monopoly, scrabble, criss-cross (page 41)
File three (page 49)	Health	/	- Grandmother's remedies (page 65) - Colours and health (page 66)
File four (page 73)	Cartoons	- Lucky Luke and the Dalton (page 80) - People's activities (attending a rock concert, attending a baseball game) (page 82)	C for Cartoon/ Comic (page 89)
File five (page 95)	Theatre	Oliver Hardy (page 97) A play (a royal family, page 98)	Theatrical genres (page 111)

Table 2.2: 2nd year course-book's foreign culture topics

From this table, we can notice that the second year book is considerably rich with target culture topics, either British ones such as the royal family, Edinburgh and Charles Dickens, or American ones such as Britney Spears, Louis Armstrong, Lucky Luke and the Dalton. In addition, there are worldwide cultural topics such as music around the world and the most famous kinds of games. We can also notice that culture in this grade is taught implicitly and

explicitly. The implicit cultural lessons are mainly integrated with Reading or Listening sessions, such as Louis Armstrong and Charles Dickens, and the explicit one are in a specific section.

2.2.3. 3rd Year Foreign Cultural Topic

File/Page	Title	Implicit cultural topics	Explicit cultural topics
File one (page 14)	Communications	<ul style="list-style-type: none"> - Formal and informal ways of greeting (page 16) - Teenage pop star context (page 20) - Holiday job in Great Britain (page 28) - American and other famous movies and TV shows (page 32) - British TV channels (page 37) 	British life guards (page 39)
File two (page 52)	Travel	<ul style="list-style-type: none"> -making and responding to requests - Offering help (page 56) - Open-top bus (page 62) -London streets and buildings (page 64) - Suggesting and responding to suggestions (page 70) - Space tourists (page 74) 	Loch Ness, Scotland (page 77)
File three (page 90)	Work and Play	<ul style="list-style-type: none"> -Mobydick (page 96) -Newspaper headings and articles (page 109) 	Schools in Britain (page 11)
File four (page 126)	Around the World	<ul style="list-style-type: none"> - The United Kingdom (page 133) - History of English-speaking countries (p.134) - American monuments and buildings (page 136) - Manhattan (page 138) - Washington D.C. (page 141) - The seven wonders of the ancient world (page 142) - Famous monuments in the world (page 145) 	English in the world (page 148)

Table 2.3: 3rd year course-book's foreign culture topics

As it is seen in this table, third year's course-book of English is also rich with foreign cultural topics. Most of them are presented implicitly, either in Speaking lessons such as the speech acts of requesting and inviting (File one and two), or in Reading lessons such as

Mobydick in file three. The explicit lessons about the foreign culture are introduced in a special section called Snapshots of Culture, as mentioned earlier.

2.2.4. 4th Year Foreign Cultural Topics

File/Page	Title	Implicit cultural topics	Explicit cultural topics
File one (page 16)	It's My Treat	<ul style="list-style-type: none"> - MacDonald's restaurant (page 18) - Popular dishes in the world (page 18) - Pancake day (page 22) - Table manners (page 23) - Jack's fish and chips (page 32) 	British breakfast (page 28)
File two (page 41)	You Can Do It	<ul style="list-style-type: none"> - Exam preparation by Professor Malcolm Kane , USA Today (page 46) - Dog raising (page 54) - NASA (page 59) 	Rule charter for the World Wild Life Organisation (page 53)
File three (page 65)	Great Expectations	<ul style="list-style-type: none"> - An American family (page 67) - An American boy's expectations (page 70) - Jimmy Speers's song (page 82) 	<ul style="list-style-type: none"> - California fact file (page 76) - The American educational system (page 77)
File four (page 90)	Then and Now	<ul style="list-style-type: none"> - American actors (page 92) - Pocahontas (page 106) - Martin Luther King (page 107) - Mahatma Gandhi (page 109) 	<ul style="list-style-type: none"> - India fact file (page 101) - Harun Al-Rashid (page 102)
File five (page 117)	Dreams, Dreams	/	<ul style="list-style-type: none"> - Australia fact file (page 128) - A Guinness book page (page 129)
File six (page 141)	Fact and Fiction	<ul style="list-style-type: none"> - Saint Eves tongue twister (page 150) - Snow White (page 156) 	- Issac Newton, Alexander Fleming (page 152)

Table 2.4: 4th year course-book's foreign culture topics

This table shows that the 4th book of English is also rich with foreign cultural topics. It is rather richer than the course-books of the previous levels. We can notice that there is a balance between the implicit and explicit cultural topics. However, all the explicit lessons are of the same topic as the implicit ones which might mean that the latter complement the former.

On the whole, in the three books, a considerable number of lessons about the foreign and mainly the English culture are integrated within the curriculum. We also can notice that culture is mostly taught implicitly, which means that it is included within the different lessons of the four skills: Listening, Speaking, Reading and Writing. This conforms to what Kramsch (1998) said about culture “it is always in the background” (p. 14). This is mainly done in the form of communicative functions, or in texts for reading or listening. Besides, it is also taught explicitly within special sections.

Conclusion

The rationale behind this part of research was to see some views towards teaching culture, and whether EFL teachers are aware of the importance of teaching it. Another objective was to see how the English culture is integrated in the Algerian middle school curriculum, and how it is presented in the four middle school course-books. In fact, the Algerian middle school curriculum includes English cultural components as well as other English speaking countries cultural ones. However, including the foreign culture in the curriculum is not sufficient; teachers themselves need to be aware of this important issue. Hence, we need to know whether they know how to teach culture, whether they are well informed about how to teach it, and whether they have difficulties or negative attitudes towards teaching it.

Chapter three

Data Analysis and Interpretation of Results

This research aims to make a diagnosis of Biskra middle school teachers' attitudes towards teaching English cultural components to EFL middle school learners, and their impact on learners' own cultural awareness. For this reason, a questionnaire has been administered to middle school teachers from Biskra schools, district I, to gather information that will help to know how teachers perceive teaching about the foreign culture to middle school EFL learners. In addition, an interview was conducted with the two middle school Inspectors of English in the region of Biskra which will give more information about the issue.

1- The questionnaire

1.1. Aim of Questionnaire

The main objectives of this questionnaire are to check whether Biskra middle school teachers teach foreign cultural components or not, whether they are trained to teach them, and whether they believe that teaching foreign culture can have a negative impact on learners' awareness about their own native culture.

1.2. Population and Sampling

There are around 365 middle school teachers of English in the region of Biskra divided into two districts; each one trained by an inspector. The questionnaire was given to 40 teachers at the end of a pedagogical meeting held in Abbas Abdelkrim Middle School, Biskra. The questionnaire sheets were collected back after 20 minutes after administering them.

1.3. Description of the Questionnaire

To obtain valuable information that can lead to favourable and rigorous results, the questionnaire was divided into three sections. The first one includes questions about the respondents' general background information. It contains multiple choice questions and a ranking scale. Its objective is to check how much importance is given to teaching about culture, and by what kind of teachers. The second section comprises questions about middle school teachers' attitudes towards teaching about the foreign culture. It includes multiple choice questions. The aim of this section is to know whether the informants teach the foreign cultural components which are in the course-book or not, the reasons behind their decisions, the kind of cultural components they prefer to teach or they would teach in case they are not doing it, and whether the respondents allocate time for talking about the native culture. The third section contains Likert scale items which seek to know how the respondents see the impact of teaching foreign cultural components on learners' own cultural awareness, and whether the informants are trained to teach about the foreign culture.

1.4. Piloting the Questionnaire

The questionnaire was piloted with 15 middle school teachers , and only one question, which is about the teachers' age, has been omitted.

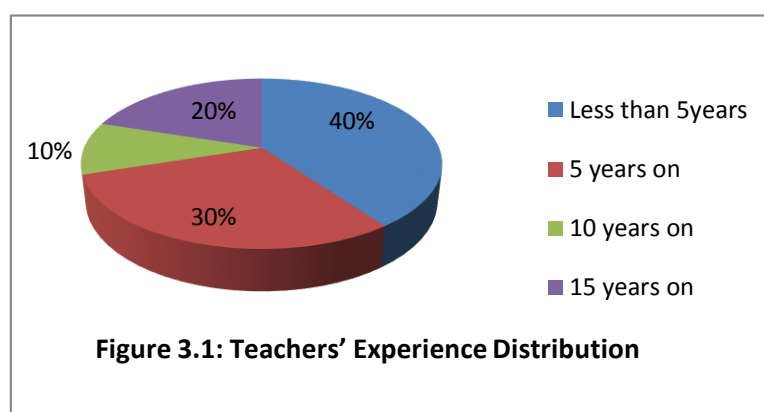
1.5. Analysis of the Questionnaire

1.5.1. Section One: Teachers' Background Information

Item 1: Teachers' experience

Teachers' Experience	Frequency	Percentage
Less than 5years	16	40%
5 years on	12	30%
10 years on	04	10%
15 years on	08	20%
Total	40	100%

Table 3.1: Teachers' Experience Distribution

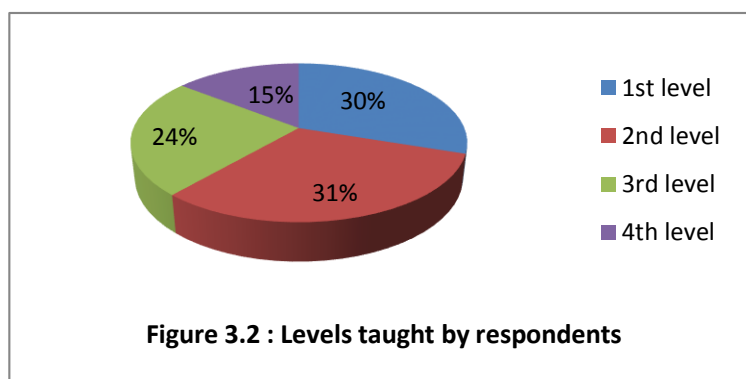


The table and the figure above show that the majority of teachers (40%) have a teaching experience of less than five years, and 30% taught for more than five years and less than ten. This makes 70 % which implies that these teachers have recently left the university. This suggests that they are acquainted with the importance of teaching culture, because there are modules at the university which deal with this issue. Twenty percent (20%) of the other teachers have taught for more than fifteen years, and 10% have between ten and fifteen years of teaching experience, which means that they are likely to be more experienced with the curriculum of teaching English in the middle school which includes lessons with foreign cultural aspects.

Item 2: Levels taught by respondents

Levels	Frequency	Percentage
1 st level	25	30%
2 nd level	26	31%
3 rd level	20	24%
4 th level	12	15%
Total	83	100%

Table 3.2: Levels taught by respondents



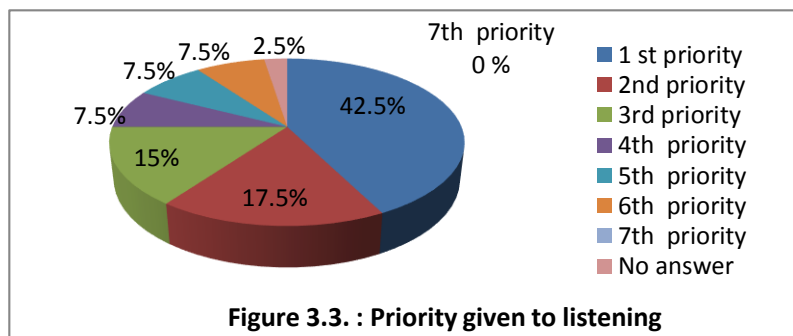
The results show that most teachers (65 %) teach the second level. As seen in chapter 2, the second level course-book is rich with foreign cultural topics: British, American or universal. The topics are presented both implicitly and explicitly. This suggests that even if teachers do not teach explicit lessons about the foreign cultural components, they do it implicitly while teaching Reading, Listening and other language skills. 62.5% of the teachers teach the first level where most of the cultural components are taught implicitly, and 50% of the teachers teach the third level, the book of which is also rich with foreign cultural components. However only 30% of teachers teach the fourth level, and this accords with the fact that the majority of the respondents have an experience less than five years, since most four middle school classes are given to more experienced teachers. It might be necessary to note that in this table the total of the respondents is more than 40 teachers, and the reason is that middle school teachers teach at least two levels per school- year.

Item 3: Priority Given to Lessons

In this item the respondents were asked to rank seven lessons about: Listening, Speaking, Reading, Writing, Grammar, Pronunciation and Culture according to the priority they give to each lesson in their English class. In the analysis, each lesson was analysed in a table where the number of the respondents for each rank was calculated. Also, a weight has been given to each choice according to the rank (choice 1 is given weight 7, choice 2 weight 6, choice 3 weight 5, choice 4 weight 4, choice 5 weight 3, choice 5 weight 2 , choice 6 weight 2 and choice 7 weight 1). Then, the total was calculated to give a weight to each lesson. It might be necessary to mention that one respondent has not ranked the choices, and the reason might be that he/she has not understood the question.

Priority given to listening	Frequency	Percentage	Weight
1	17	42,5%	119
2	7	17,5%	42
3	6	15%	30
4	3	7,5%	12
5	3	7,5%	9
6	3	7,5%	6
7	0	0%	0
Total	39	97.5 %	218
No answer	1	2,5 %	/

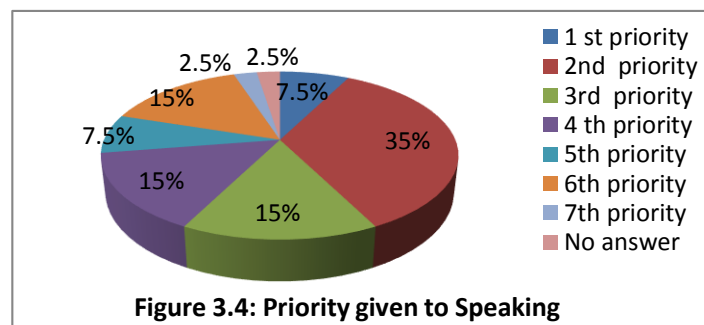
Table 3.3: Priority given to listening



The results above show that 42.5 % of the respondents gave the first priority to teaching Listening, with the weight of 119 points as the first place. This is a large portion in comparison with the other lessons. On the whole, it has the weight of 218 points.

Priority given to Speaking	Frequency	Percentage	Weight
1	3	7,5%	21
2	14	35%	84
3	6	15%	30
4	6	15%	24
5	3	7,5%	9
6	6	15%	12
7	1	2,5%	1
Total	39	97.5 %	181
No answer	1	2,5%	/

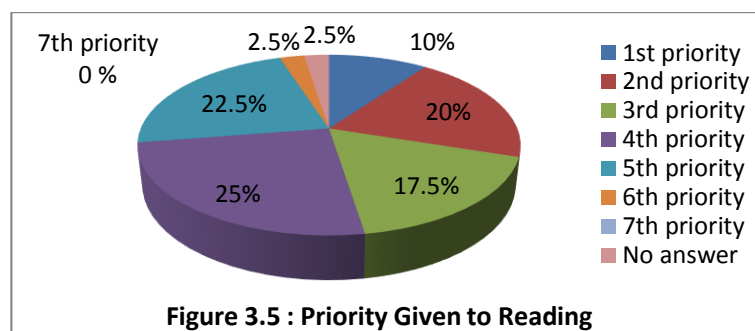
Table 3.4: Priority given to Speaking



According to the results above, the largest percentage was given to Speaking as a second place (35 %) not as the first, and yet it is less than the one which was given to Listening as the first priority. This makes it weigh 84 points as the second place, and 21 points as the first place. On the whole it weighs 181 points.

Priority given to Reading	Frequency	Percentage	Weight
1	4	10%	28
2	8	20%	48
3	7	17,5%	35
4	10	25%	40
5	9	22,5%	27
6	1	2,5%	2
7	0	0%	0
Total	39	97.5	180
No answer	1	2,5%	

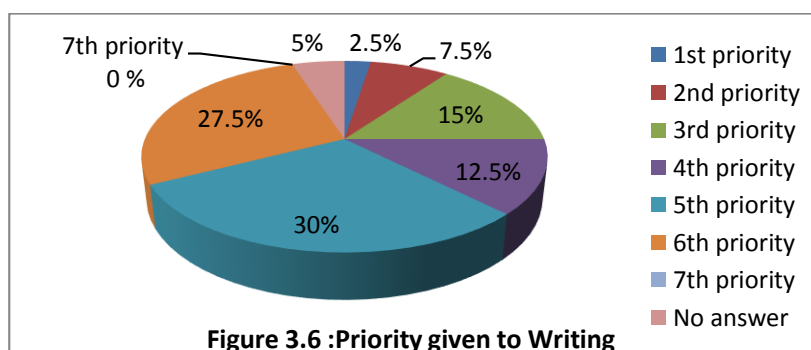
Table 3.5: Priority Given to Reading



According to the table and the figure above, the largest percentage given to Reading was 25 % as a fourth place with a weight of 40 points. It was also given 20 % as a second place with a weight of 48 points, i.e., less than Speaking and Listening. On the whole it has the weight of 180 points.

Priority given to Writing	Frequency	Percentage	Weight
1	1	2,5%	7
2	3	7,5%	18
3	6	15%	30
4	5	12,5%	20
5	12	30%	36
6	11	27,5%	22
7	0	0 %	0
No answer	2	5 %	133

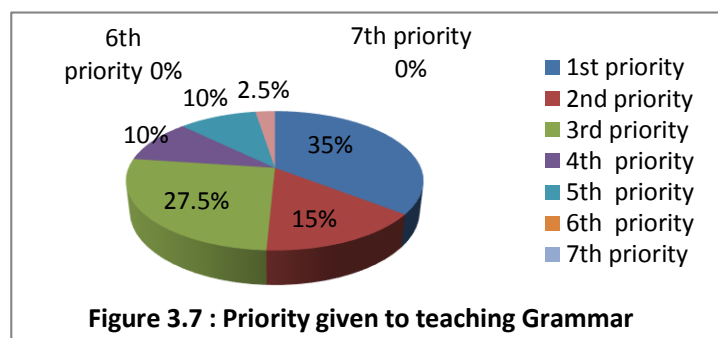
Table 3.6: Priority given to Writing



As we can notice from the results above, very few responses were given to Writing as the first place (2.5 %) with a weight of 7 points, and the largest percentage was given to it as the fifth place with a weight of 36 points. On the whole this lesson has 133 points.

Priority given to Grammar	Frequency	Percentage	Weight
1	14	35%	98
2	6	15%	36
3	11	27,5%	55
4	4	10%	16
5	4	10%	12
6	0	0%	0
7	0	0%	0
Total	39	97.5 %	217
No answer	01	25 %	/

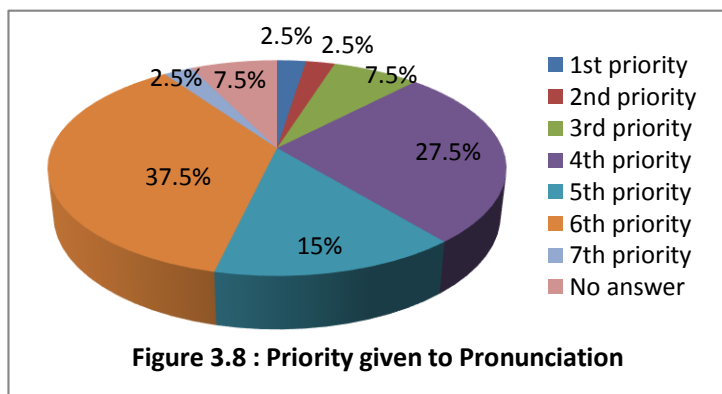
Table 3.7: Priority given to Grammar



According to the results on the table and graph above, 35 % of the respondents gave the first rank to Grammar with the weight of 98 points, and 28 % gave it the third priority with the weight of 55 points. On the whole it has the weight of 217 points which means that it comes on the second place just after Listening.

Priority given to Pronunciation	Frequency	Percentage	Weight
1	1	2,5%	7
2	1	2,5%	6
3	3	7,5%	15
4	11	27,5%	44
5	6	15%	18
6	14	37,5%	28
7	1	2,5%	1
Total	37	92.5 %	119
No answer	3	7,5 %	/

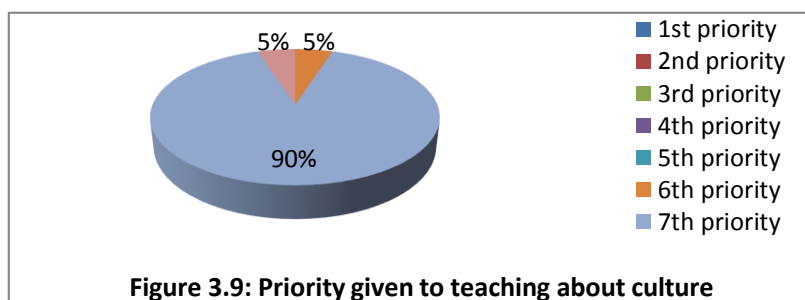
Table 3.8: Priority given to Pronunciation



The results here show that the largest percentage was given to teaching Pronunciation as the sixth place (37.5%) with the weight of 28, and 47.5% was given to it as the fourth place with the weight of 44 points, and on the whole it has the weight of 119 points.

Priority given to Culture	Frequency	Percentage	Weight
1	0	0%	0
2	0	0%	0
3	0	0%	0
4	0	0%	0
5	0	0%	0
6	2	5%	4
7	36	90%	36
No answer	2	5 %	40

Table 3.9: Priority given to teaching about culture



In the table and figure above, we notice that most respondents (90 %) gave the 7th priority to teaching about culture which is the last one, 5 % ranked it in the sixth place, and no one gave it one of the preceding priorities. This demonstrates that teachers give very little importance to teaching about culture in comparison with language skills such as Listening, Speaking and Grammar. As a result, it has the weight of 40 points which is a poor weight.

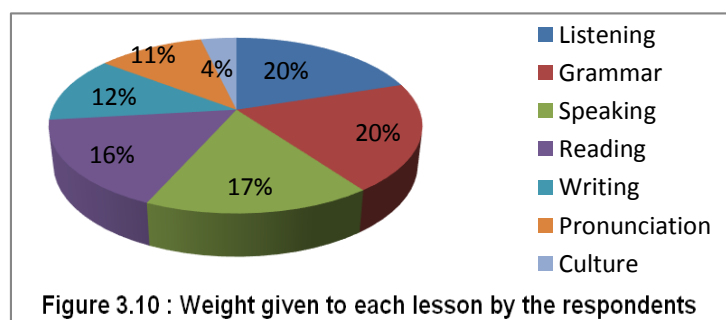
Priority	Frequency of Teachers' Responses						
	Listening	Speaking	Reading	Writing	Grammar	Pronunciation	Culture
1	42,5%	7,5%	10%	2,5%	35%	2,5%	0%
2	17,5%	35%	20%	7,5%	15%	2,5%	0%
3	15%	15%	17,5%	15%	27,5%	7,5%	0%
4	7,5%	15%	25%	12,5%	10%	27,5%	0%
5	7,5%	7,5%	22,5%	30%	10%	15%	0%
6	7,5%	15%	2,5%	27,5%	0%	37,5%	5%
7	0%	2,5%	0%	0 %	0%	2,5%	90%

Table 3.10: Priority frequency given to the seven lessons

This table comprises the percentage given to all the lessons by the respondents. They have been collected from the tables above to make the comparison clearer. Since teaching about culture is our concern, we will not talk about all the other lessons except Listening which is given the first priority by 42 % of the population sample and Grammar which is given the first priority by 35 % of the population. It is obvious in the table that teaching about culture was given the least priority. Ninety (90 %) of teachers gave it the seventh choice, and 5 % the sixth. The shadowed boxes represent the largest four percentages.

Priority	Lessons	Weight
1 st	Listening	218
2 nd	Grammar	217
3 rd	Speaking	181
4 th	Reading	180
5 th	Writing	133
6 th	Pronunciation	119
7 th	Culture	40

Table 3.11: Weight given to each lesson by respondents



The previous table and figure represent the weight given to each lesson collected from the tables above. As it can be noticed, the largest weight is given to Listening by the respondents, then Grammar; whereas the poorest one is given to teaching about culture.

Discussion of section one

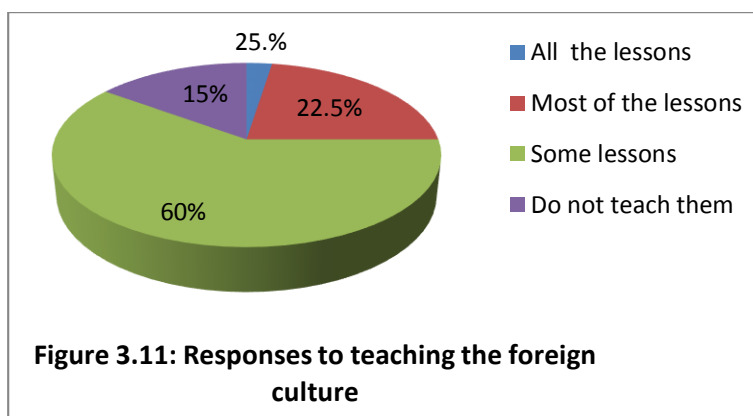
According to the results in this section, most respondents are new teachers which means that they are recently graduated from the university or college. This means that they are aware of the importance of teaching culture. Also, most teachers teach the first, second and third levels; whereas only few teachers among the sample teach the fourth grade. This is favourable for this research because teachers of the final grade, which has an official exam, usually concentrate more on preparing their learners for that exam. This means that they might not focus on lessons about culture, except when they are implicitly integrated with Reading or Writing. Concerning the kinds of lessons the respondents prefer to teach, the least responses were given to culture; whereas most responses were given respectively to Listening, Grammar, Speaking, Writing and then Pronunciation. This implies that culture is rarely given importance by teachers.

1.5.2. Section Two: Teacher's Attitudes towards Teaching Foreign Cultural Components

Item 1: Do you teach the course-book lessons about the foreign culture?

Responses	Frequency	Percentage
Yes, all the lessons	1	2,5%
Yes, most of the lessons	9	22,5%
Yes, but only some lessons	24	60%
No, I don't teach them	06	15%
Total	40	100 %

Table 3.12: Responses to teaching the foreign culture



The table and figure above indicate that the majority of teachers teach foreign cultural components which are in the course-book. 2.5% of them teach all the lessons, 22.5% teach most of the lessons, and 60% of them teach some of the lessons. This makes 85 %. Only 15% of the teachers do not teach the foreign cultural components which are in the course-book. This might have three explanations. The first is that they teach about the foreign culture but not from the course-book, by using videos for instance. The second is that they do not teach the explicit lessons but they do it implicitly without even knowing that they do it. The third one might be that they do not teach about the foreign culture at all. On the whole, the results prove that foreign cultural components are not neglected, yet only some of them are taught.

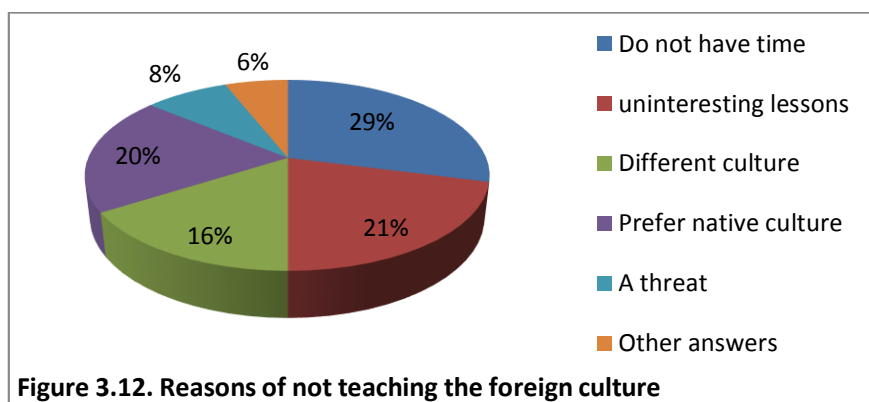
Item 2: If you don't teach foreign culture lessons, what are your reasons?

Responses	Frequency	Percentage
Because you do not have time.	14	29%
Because you find them uninteresting.	10	21%
Because it is different from the learners 'culture.	8	16%
Because you prefer teaching about the native culture: Algerian, Arabic, Muslim.	10	20%
Because you see it as a threat to the learners' culture.	4	8%
Other answers	3	6 %
Total	46	100%

Table 3.13: Respondents' answers about the reasons of not teaching foreign culture

Other answers:

- 1- They are not included in the curriculum.
- 2- Pupils are not interested in them.
- 3- The objective of teaching about the foreign culture is not clear for me.



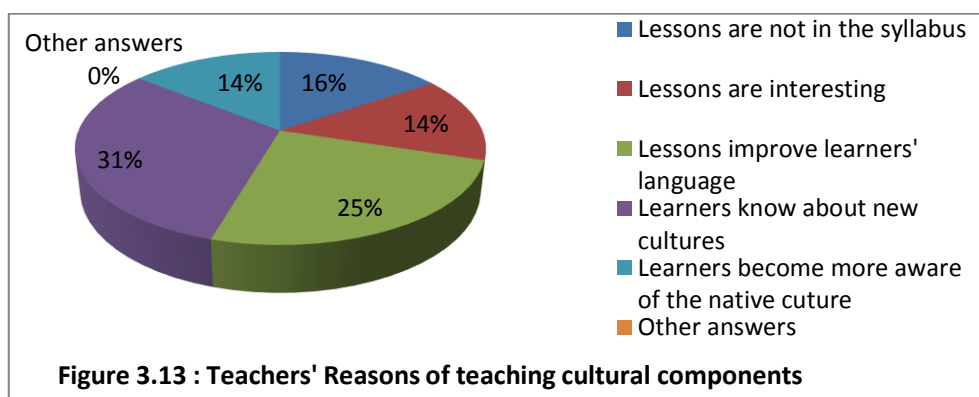
When the respondents were asked about the reasons of not teaching about the foreign culture, most responses (35%) were about the lack of time. 25% of the teachers find that the lessons they do not teach are uninteresting. 25% of the teachers prefer to teach about the native culture. The last 20% of teachers do not teach cultural components because they see that they are different from the learners' culture. In addition, there are other answers which were given by the respondents. They are summarised in three points: lessons about culture are not included in the curriculum, learners are not interested in them, and the objective of teaching about the foreign culture is not clear.

As it is noticed in this table, the number of the responses is more than the number of the respondents. This is due to one reason: the respondents had the opportunity to choose more than one answer. It is also necessary to mention that the number of the respondents who do not teach the foreign cultural components is more than 15% according to the table before this one. This means that other teachers who do not teach all the lessons responded concerning the lessons they do not teach.

Item 3: Reasons of teaching foreign cultural components

Responses	Frequency	Percentage
They are in the syllabus.	12	16%
The lessons are interesting.	11	14%
They improve learners' English.	19	25%
They help learners to know about other cultures.	24	31%
They help learners to be more aware of their own culture.	11	14%
Other answers	0	0%

Table 3.14: Teachers' reasons of teaching foreign cultural components

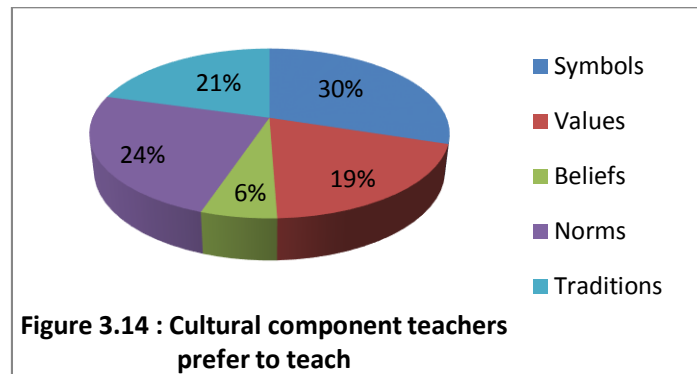


The results here are about the reasons for teaching the cultural components for those who teach them. The majority of the respondents (60%) teach foreign cultural components because they believe that they help learners to know about other cultures. 47.5 % find that teaching about the foreign culture helps learners to improve their English. 30% of teachers teach the foreign cultural components because they are in the syllabus; whereas 27.5 % find that the cultural components they teach are interesting. As it is apparent, there are more responses than respondents. This is due to the fact that the respondents can choose more than one answer.

Item 4: Cultural component teachers prefer to teach

Responses	Frequency	Percentage
Symbols (eg. flags, currency, monuments, music, games, celebrities)	26	30%
Values (eg. art, health, cleanliness, punctuality, ambition)	17	19%
Beliefs (eg. religion, personal behaviour)	5	06%
Norms (eg. rules in dining, in schooling)	21	24%
Traditions (eg. Traditional clothes, traditional food)	18	21%

Table 3.15: Cultural component teachers prefer to teach

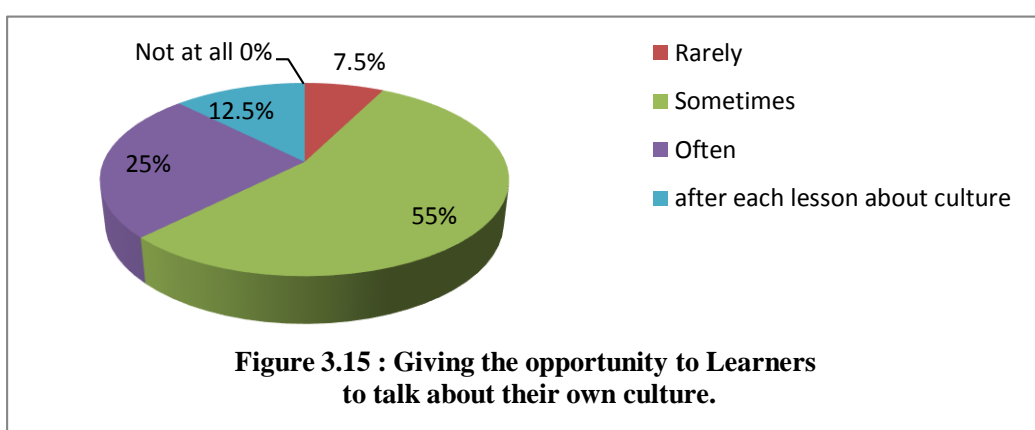


According to the table and the figure, the majority of teachers (65%) prefer to teach about symbols of the foreign culture. The reason is that most respondents teach the first and the second middle school grades, as it has been noted earlier, and in these levels' course-books foreign cultural topics are about cultural symbols, such as music, games, and monuments. 50.5 % of teachers prefer to teach about norms. We deduce that this is because the second, third and fourth course books include lessons such as foreign cultural dining and schooling rules. Same remark is made for the last variable "traditions" which was chosen by 45 % of respondents. Consequently, we can infer that when the lessons are about symbols and traditions, teachers do teach them, but when they are about norms, beliefs and values, teachers avoid them.

Item 5: Giving the opportunity to learners to talk about their own culture.

Responses	Frequency	Percentage
Not at all	0	0%
Rarely	3	7,5%
Sometimes	22	55%
Often	10	25%
Always (after each lesson about culture)	5	12,5%
Total	40	100 %

Table 3.16: Giving the opportunity to learners to talk about their own culture

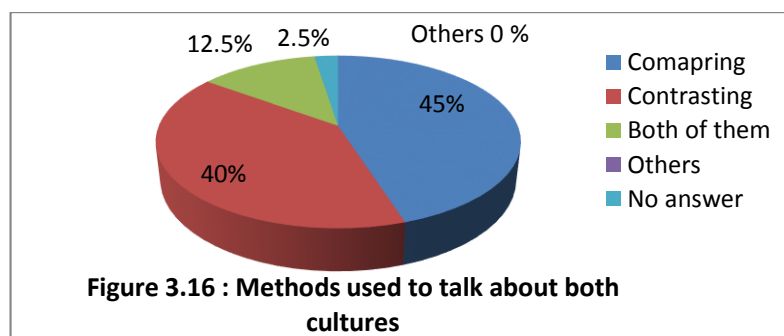


From the table and figure above, we can notice that all teachers give the opportunity to their learners to talk about their own culture after the exposure to the foreign culture, but not with the same frequency. 12.5 % do it constantly i.e. after each lesson about the foreign culture, 25 % often do that, 55% do it but occasionally, and 7.5 % do it but rarely.

Item 6: Talking about both cultures

Responses	Frequency	Percentage
Comparing the target culture to their own one: similarities.	18	45 %
Contrasting the target culture with the native one : differences	16	40 %
Both of them	5	12.5 %
Others	0	00 %
No answer	1	2.5 %

Table 3.17: Teachers' responses about how learners talk about both cultures



The obtained results are about how teachers give the opportunity to their learners to talk about their native culture after the exposure to the target one. 45 % of teachers use the comparative method where learners are asked to compare the two cultures. 40 % use the contrasting method where learners speak or write about the differences between the two cultures. 12.5 % of the teachers use both methods. Teachers were asked whether they use other methods but none of them gave a response. One of the respondents did not answer this question which might mean that he/she does not teach about the foreign culture, or it might also mean that he/she has no idea about how to do it. As a result, we can deduce that teachers are not trained to teach about the foreign culture. Hence, teachers know few ways of talking about both cultures.

Discussion of Section Two

From the responses in this section, we notice that the majority of the respondents teach about the foreign culture, and only few (15 %) do not. Those who teach differ: some of them teach everything, others most of the lessons and the majority teach only some lessons. When teachers do not teach foreign cultural lessons, this is due to some main reasons. The first reason is because they do not have time. The second is that they find them uninteresting. The third is because they prefer to teach about the native culture. Only 10 % see it as a threat. The respondents who teach about the foreign culture do it because of three main reasons. The most common one is that because this kind of lessons helps learners to know about other cultures. The second reason is that foreign cultural lessons improve learners' English. The

last reason is that those lessons are in the syllabus. Concerning giving the opportunity to learners to talk about their own culture, all teachers who teach those lessons do it. Some of them ask their learners to compare the two cultures, others ask them to talk about the differences, and sometimes, they ask them to both compare and contrast.

Section Three: Teachers' Knowledge about the Impact of Teaching Foreign Cultural Components on Learners' Own Cultural Awareness

This section is about teachers' views concerning the impact of teaching about foreign cultures to middle school learners on their own cultural awareness. In other words, it is about whether teachers believe that teaching about the foreign culture has a positive or negative impact. It is also about whether they are trained how to teach foreign cultural components in a way that makes it positive in EFL learning and teaching. All the items belong to the Likert scale format. To make noting down the information on tables easy, letters from A to E are given to each answer as follows:

A: strongly agree

B: agree

C: neither agree nor disagree

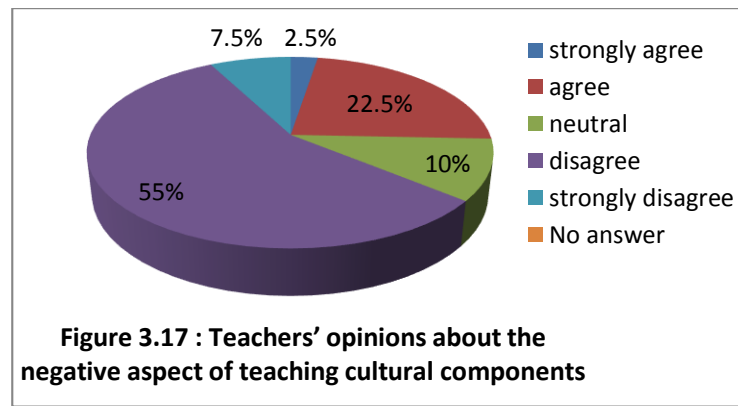
D: disagree

E: strongly disagree

Item 1: Teaching foreign cultural aspects to middle school learners can have a negative impact on their own values.

Responses	Frequency	Percentage
A	1	2,5%
B	9	22,5%
C	4	10%
D	22	55%
E	3	7,5%
No answer	1	2,5 %

Table 3.18: Teachers' opinions about the negative aspect of teaching cultural components

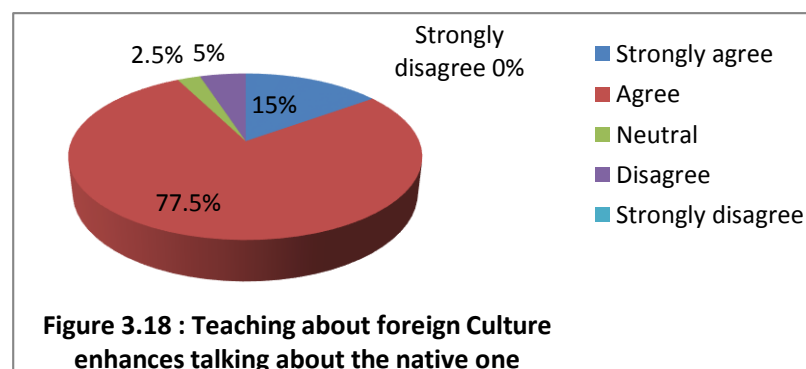


The first item in this section is about teachers' beliefs about whether teaching about the foreign culture can have a negative impact on learners' own values. The majority of teachers believe that teaching about the foreign culture does not affect negatively their learners' own values: (55 %) disagree and 7.5 % strongly disagree with the statement. However, there is a considerable number of teachers who believe that there is a negative impact: 22.5 % agree and 2.5 % strongly agree. Some others chose to neither agree nor disagree (10 %), and one teacher did not respond. Yet, there are more teachers who believe that there is no negative impact.

Item 2: Teaching foreign cultural aspects can enhance students' talking about their own culture.

Responses	Frequency	Percentage
A	6	15%
B	31	77,5%
C	1	2,5%
D	2	5%
E	0	0%
Total	40	100 %

Table 3.19: Teaching about foreign culture enhances talking about the native one

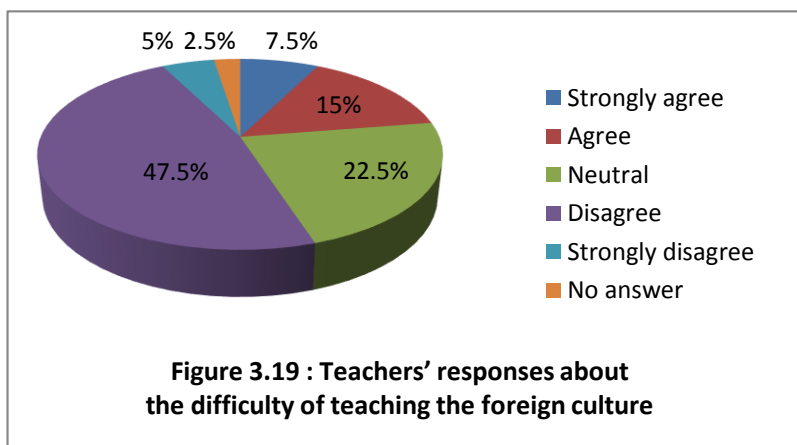


Teachers are asked whether teaching about the foreign culture, and mainly English, can boost learners to talk about their native culture. 77.5 % of them agree and 15 % strongly agree, which makes the majority of 92.5 %. Other teachers (2.5 %) chose to be neutral and 5 % of them disagree. This means that most teachers are aware of the positive impact of teaching about the foreign culture on learners' own cultural awareness.

Item 3: I find it difficult to teach about the foreign culture.

Responses	Frequency	Percentage
A	3	7,5%
B	6	15%
C	9	22,5%
D	19	47,5%
E	2	5%
No answer	1	2,5 %

Table 3.20: Teachers' responses about the difficulty of teaching the foreign culture

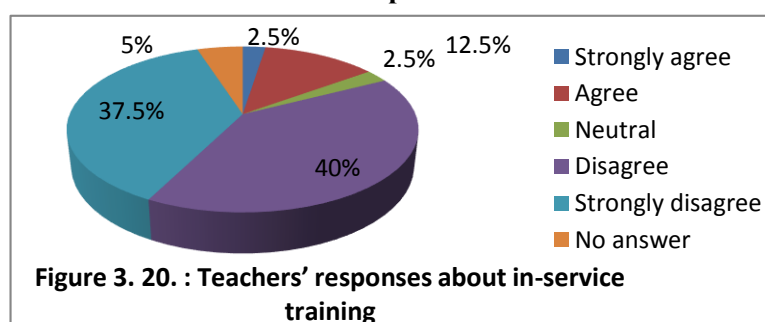


As we can notice in the table and figure above, 47.5 % of the respondents disagree with the statement which says that teaching the foreign culture is difficult, and 5 % strongly disagree, which means that more than half the teachers do not find it difficult to teach the foreign cultural components. On the other hand, 15 % agree with the difficulty of teaching foreign cultural topics, and 7.5 strongly agree with that, which makes 22.5 % of those who find this issue difficult. The other 22.5 % of the respondents neither find it difficult nor easy. This could be because they teach the lessons as they are in the course books.

Item 4: We have already had in-service training about how to teach the foreign cultural aspects.

Responses	Frequency	Percentage
A	1	2,5%
B	5	12,5%
C	1	2,5%
D	16	40%
E	15	37,5%
No answer	2	5 %

Table 3.21: Teachers' responses about in-service training

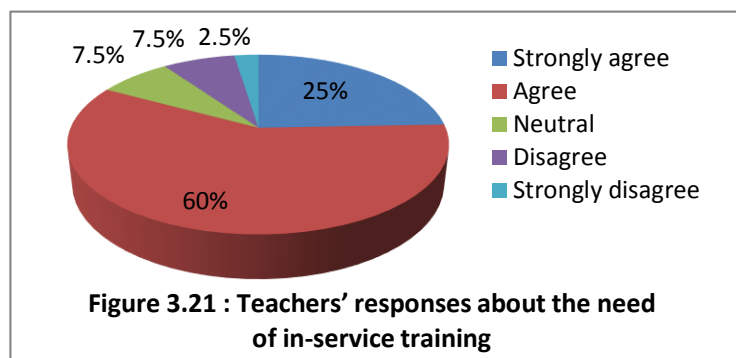


These results reveal that most teachers (77.5 %) agree that they have not had in-service-training about how to teach about foreign culture. Six teachers (15 %) have ticked the “agree” and “strongly agree” answers which means that they have had in-service-training about the issue. This indicates that these teachers might have been in a different area of the country where teachers are trained about how to teach foreign culture, or it may mean that they have not understood the question. It should be necessary also to mention that two teachers have not answered the question which also may indicate that the latter has not been understood. On the whole teachers are not trained to teach about the foreign culture.

Item 5: It would be easier for me to teach about the foreign culture if we had enough training about that.

Responses	Frequency	Percentage
A	10	25%
B	24	60%
C	3	7,5%
D	2	7,5%
E	1	2,5%
Total	40	100 %

Table 2.22 : Teachers' responses about the need of in-service training

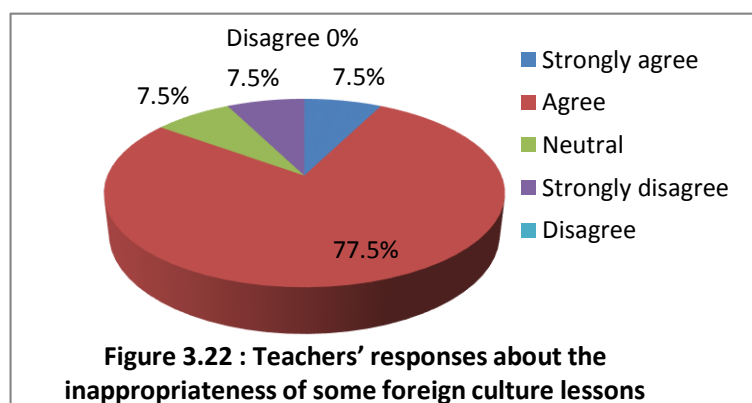


According to the results above, most teachers believe that it would be easier to teach foreign cultural components if they were trained for that: 60 % agree and 25 % strongly agree, which makes 85 %. Yet, 5 % disagree, and 2.5 % strongly disagree that it is necessary to be trained, whereas three teachers kept neutral by neither agreeing nor disagreeing. This indicates that most teachers need training about this issue.

Item 6: Some lessons in the course-book including the foreign culture are not appropriate in our society.

Responses	Frequency	Percentage
A	3	7,5%
B	31	77,5%
C	3	7,5%
D	3	7,5%
E	0	0%
Total	40	100 %

Table 3.23: The inappropriateness of foreign culture lessons



This item is about the appropriateness of some foreign cultural components in middle school course-books. The majority of teachers believe that some lessons including foreign culture are not appropriate in our society (77.5 % agree and 7.5 % strongly agree). This

might explain the fact that 60 % of teachers teach only some lessons about the foreign culture, and 15 % of them do not teach them at all. Three teachers chose to be neutral concerning the inappropriateness of the issue, and three disagreed that some of the lessons about the foreign culture are inappropriate. Therefore, Algerian middle school course-books include some lessons which are not appropriate for EFL learners' own culture according to a considerable number of teachers.

1.6. Discussion of Section Three

The analysis of the responses in this section shows that the majority of middle school teachers do not agree that teaching English cultural aspects to middle school learners can have a negative impact on their own values (62.5 %). On the contrary, most of them believe that this enhances learners' talking about their own culture (92.5 %). However, according to 84.5 % of the respondents, some lessons of the course-books are not appropriate in learners' culture, hence teachers' choice for teaching only some lessons bearing foreign cultural components as seen in section two. All this explains why some teachers find it difficult to teach about the foreign culture, and that most teachers believe that they need training for that. Having lessons which enhance learners talking about their own culture but at the same time a lot of them are not appropriate for the native culture needs training. With training teachers become aware of how to use all kinds of foreign cultural lessons on their favour to make learners more aware about their own culture.

1.7. Summary of the Questionnaire's Findings

The questionnaire's results reveal that:

- teaching about the foreign culture is given the last priority in comparison with the different lessons about teaching the foreign language, but it is not neglected.

- most teachers teach only some lessons bearing foreign cultural aspects. There are three reasons for that: the lack of time, some lessons are not interesting, and some teachers prefer to teach about the native culture.
- most teachers give the opportunity to their learners to talk about the native culture after the exposure to the foreign culture. This is mostly done by comparing the two cultures or contrasting them.
- teaching about the foreign culture does not affect negatively middle school EFL learners' own culture.
- teaching about the foreign culture enhances learner's talking about their own culture using English as a foreign language, and most teachers are aware of this.
- some lessons bearing cultural aspects in the Algerian middle school course-books are not appropriate for our society.
- Teachers need in-service training about how to teach about the foreign culture.

2. The Interview

In addition to the questionnaire which was administered to Biskra middle school teachers, District 1, an interview was conducted with the two unique Biskra middle school inspectors. The 365 teachers of the region of Biskra are divided into two groups. One group in District 1 is trained and headed by an inspector, and the other group belongs to District 2 and is trained and led by another one. An interview was conducted with the two inspectors to supplement the questionnaire's results.

2.1. Aim of the Interview

This interview will demonstrate whether Biskra middle school inspectors have an idea about their teachers' attitudes towards teaching the foreign culture, whether they are aware of the importance of teaching the culture of a language, and whether they train teachers about

how to teach the foreign culture in a way that boosts learners' awareness about their own culture.

2.2. Description of the Interview

This interview is semi-structured. Its closed-ended questions are mainly about the inspectors' general professional experience and about their experience with teaching culture. The open-ended questions are mostly about the inspectors' beliefs about teaching culture, training teachers how to include cultural components in their lessons, and how they visualize teachers' attitudes towards this issue. We also attempt to know through this interview whether the inspectors themselves are aware of the assumption that teaching the foreign culture can have a positive impact in terms of raising learners' awareness about their own culture.

2.3. Analysis of the Interview

2.3.1. Questions about the Inspectors' Professional Experience

The results of this part of the interview reveal that the two middle school inspectors in Biskra taught in the middle school before becoming inspectors. This means that they had experienced what current middle school teachers are experiencing with their learners. The two inspectors agree that the role of a middle school inspector is training teachers for professional development, providing them with advice and guidance, supervising their work in the classroom in addition to other administrative work.

The following table represents the two inspectors' experience as middle school teachers of English and as inspectors.

Inspector	District	Experience as a teacher	Experience as an inspector
1	Biskra 1	15 years	8 years
2	Biskra 2	30 years	5 years

Table 3.24: Inspectors' professional experience

2.3.2. Questions about Inspectors' Experience with Teaching about the Foreign Culture.

The inspectors' answers to these questions demonstrate that both inspectors used to teach lessons bearing foreign cultural components. However, both of them never had training about how to teach about the foreign culture during their teaching career. This implies that they have an idea about the possibility of teaching about the foreign culture without being trained. It also implies that the issue of teaching about the foreign culture is not recent, and the absence of training has existed for many years.

2.3.3. Questions about the Inspectors' View Point about Teachers' Attitudes towards Teaching about the Foreign Culture.

When the inspectors were asked about whether middle school teachers teach about the foreign culture or not, and what they think about this issue, they replied that from the pedagogical visits, they noticed that teachers teach lessons bearing cultural components, but they differ in their conception towards the focus they put on this point. They noticed that some teachers filter, and others teach them as they are; however, there are teachers who avoid teaching them. Besides, the two inspectors noticed that most teachers do not teach the explicit foreign cultural lessons, i.e. the lessons which are in special sections about culture, but they do teach the cultural aspects which are embedded in the different other lessons, i.e., culture taught implicitly.

Concerning the inspectors' attitudes towards how teachers classified teaching about culture among other lessons such as Listening, Reading and teaching about Grammar, one inspector was not surprised that teaching about the foreign culture was left at the end, because he thinks that teachers are haunted with the idea of teaching the language itself to cope with the official examination. This is the reason, according to him, why they prefer to teach about language rather than about culture; i.e., in order to prepare their learners for

the exams. The other inspector believes that teachers are not asked to teach explicit lessons about the foreign culture anymore, but they do it within the language lessons without even focusing on culture itself, and he believes that this is the reason why teachers classified it at the end of the scale.

2.3.4. Questions about Training Teachers to Teach about the Foreign Culture.

The inspectors have confirmed that they have never trained teachers how to teach about the foreign culture. They have also never had seminars about this issue with people in charge of training inspectors and teacher-trainers. The reason of this, according to the inspectors, is a matter of priority which means that teachers are trained about what they and their learners need, such as teaching about the four language skills in addition to grammar and pronunciation. Even though the inspectors think that teaching about the foreign culture is not easy, they know that as these lessons can be integrated with language lessons such as Reading or Listening, this can make it easier for teachers to teach them. The inspectors also find that there are teachers who do not teach all the lessons because they “filter”. This means that they only teach lessons that they believe are important or do not influence learners’ own beliefs. For them, there are also two other kinds of teachers: the ones who avoid teaching those lessons, and the ones who teach them all as they are without omitting any lesson, and this was confirmed in the questionnaire: some teachers answered that they teach all the lessons about the foreign culture.

2.3.5. Questions about the Impact of Teaching Foreign Cultural Components on Learners’ Own Cultural Awareness

When the inspectors were asked about middle school teachers’ awareness about the importance of teaching the foreign culture, they replied that most of them are not aware since they do not focus on this point in their teaching. Besides, the interviewees believe that teachers might, unfortunately, mislead their learners if they are not well trained to teach

about foreign cultures. However, if they are well trained, the inspectors think that teachers' can raise their learners' awareness about their own culture which is an important point in FL teaching, and they find that it is necessary to raise teachers' awareness about this issue.

2.4. Discussion of the Inspectors' Interview

From the inspectors' responses we distinguish two kinds of answers: the ones which confirm the findings of the questionnaire, and the ones which add more information. The first kind includes three important pieces of information. The first is that teachers do teach about the foreign culture but they differ in what they teach. The second is that there is no in-service training about how to teach about this issue. The third is that teaching about the foreign culture can be easy when integrated with lessons such as Reading and Listening. The kind of the inspectors' responses that add more information include three important points. The first is that among middle school teachers there are the ones who filter the information, which means that they teach only what is appropriate for their learners' beliefs. The second is that inspectors are not trained to train middle school teachers to teach about the foreign culture. The third point is that most teachers are not aware of the importance of teaching about culture, and that untrained teachers may mislead learners by teaching them about a foreign culture. On the whole, the two inspectors believe that teachers can raise their learners' awareness about their own culture through teaching the foreign culture, but for this they need training.

2.5. Summary of the Interview Findings

The interview results reveal that:

- in-service training programmes do not train teachers about how to teach about the foreign culture.

- Inspectors are not trained to train teachers about how to teach about the foreign culture.
- most teachers are not aware about the importance of teaching the foreign culture.
- untrained teachers might mislead learners by teaching them about the foreign culture.
- if teachers are well trained they can better teach about the foreign culture , and can also raise their learners' awareness about their own one.

Conclusion

This chapter was about the practical part of this research. It included a description of the population and sampling, the questionnaire and the interview, data analyses and summary of the findings. The results have refuted our hypothesis and answered the research questions of this study. They have revealed that teachers' attitudes towards teaching foreign cultural components are positive and not negative as it was hypothesised. Although teachers teach only some lessons including foreign culture, this is not because they believe it affects negatively learners' own culture, but it is due mainly to the lack of time, the uninteresting lessons present in the course-books in additions to their preference to teach about the native culture. More importantly, teachers find that teaching about the foreign culture can enhance talking about the native one. However, teachers need to be well trained for that, especially that some lessons about the foreign culture are seen as inappropriate for learners' values which may mislead learners.

General Conclusion

This research was concerned with investigating Algerian middle school teachers' attitudes towards the impact of teaching foreign cultural components on EFL learners' own cultural awareness. According to literature, teaching the culture of a language is essential for teaching this language because to master this latter, learners need to know its social background. On the one hand, learning about a foreign culture helps to know about different values, traditions, norms and other different cultural components, and this is beneficial for communicating more appropriately using its language. On the other hand, this also helps learners to reconsider their knowledge about their own culture, and to use the target language to talk about it. In order to have learners use the target language correctly, appropriately and at the same time use it to talk about their own culture, teachers need to be aware of the role that teaching about the foreign culture plays in EFL teaching and learning. Accordingly, this research tried to diagnose teachers' attitudes towards this issue.

The main objective of this research was to examine middle school teachers' attitudes towards the impact of teaching about the foreign culture on EFL learners' own cultural awareness. We investigated whether they believe that teaching about the foreign culture can have a negative impact on learners' own culture. We also considered whether teachers are aware of the importance of teaching about the foreign culture in terms of raising learners' awareness about their own culture. Moreover, we tried to discern whether in-service training programmes are organised to raise teachers' awareness about the issue. The research was conducted by administering a structured questionnaire to 40 middle school teachers from the region of Biskra, District 1, and through a semi-structured interview with the two middle school inspectors from the same region.

This study was divided into three chapters. The first two ones were devoted to theoretical background, and the third to data analysis. The first chapter provided information about the existed literature concerning teaching culture. It discussed issues such as the relationship between language and culture, integrating culture in EFL teaching, cultural awareness and some views about the impact of teaching culture on raising learners' cultural awareness. The second chapter was about some scholars' views and teachers' attitudes towards teaching culture, and about teaching culture in the Algerian middle school. The third chapter included the data analysis of the questionnaire and the interview.

Both qualitative and quantitative approaches were used through the administration of a structured questionnaire to 40 middle school teachers from the region of Biskra, District 1, and through a semi-structured interview with the two middle school inspectors of English from the same region. The objective of the questionnaire was to gather information about how teachers perceive teaching about the foreign culture to middle school EFL learners. The objective of the interview was to supplement the teachers' questionnaire, to know more about how middle school teachers teach foreign cultural aspects in the Algerian middle school, and to know whether teachers are trained to teach about the foreign culture.

The analysis of the questionnaire and the interview revealed that middle school teachers give the least priority to teaching about the foreign culture, and most of them teach only few lessons bearing foreign cultural components. The most common reasons for that are the lack of time, the uninteresting lessons present in the course-books and the preference of teaching about the native culture; and not the fact that it affects negatively learners' own culture. On the contrary, they find that learning about the foreign culture enhances learners' awareness about their own, since students are asked to talk about this latter each time they learn about a new foreign cultural aspect. However, teachers think that there are lessons in the course-books which are not appropriate in learners' society. Additionally, teachers find that

teaching about the foreign culture is not difficult, though the majority find that it is necessary to be trained to teach it.

Therefore, the results of this study show that middle school teachers do not have a negative attitude towards teaching foreign cultural components on EFL learners' own cultural awareness as it was hypothesized. Moreover, they find that learning about the foreign culture enhances learners' talking about their own one. However, the fact that teachers do not give much importance to teaching about the foreign culture is due to the lack of time, the uninteresting present lessons and the preference of teaching about the native culture.

Summing up, middle school teachers need to be more aware of the importance of teaching foreign cultural aspects along with teaching EFL. This importance consists of raising learners' awareness about their own culture, which is the focus of this study. This can be made feasible if in-service training programmes are organised about this issue. Thus, teachers will be trained to teach the foreign culture in a way that teaches learners about the different cultural aspects that exist in the world, and in a manner that mainly helps them locate their own culture among these cultures, and helps them talk about it using the most used language in the world which is English. Therefore, in-service training programmes are highly recommended to guide teachers to better benefit from this important issue in the realm of education which is teaching culture.

Recommendations and Implications

As it is a necessity to teach culture simultaneously with its language, and as lessons about the foreign culture are included in TEFL Algerian middle school curricula, then it is essential to teach about the foreign culture wisely and intelligently. This research was conducted to diagnose teachers' beliefs concerning this issue. The results have revealed that teachers find that teaching about the foreign culture has a positive impact on their learners' awareness about their own culture which means that teaching about the foreign culture does not affect negatively learners' own culture. However, a considerable number of teachers teach only few lessons bearing cultural components. Hence this research has led to some pedagogical implications.

Firstly, teachers need to be reminded about the interconnectedness of language and culture, and the importance of teaching this latter in their EFL classes. In-service programmes should be organised to train them how to integrate lessons about the language forms within lessons including culture to gain time since most teachers complain about the lack of time. Thus, teachers will benefit learners with language and culture at the same time.

Secondly, teachers need to be trained how to incorporate foreign cultural components in their EFL teaching in a way that enhances their learners' awareness about their own culture. They should be trained to teach the foreign culture in a way that guides learners to think about the differences between the two cultures. It is evident that there are different cultures in the world, and it is beneficial to know about these cultures, but teachers should be aware of the potential that learners might not make the difference, and that their own identity might be negatively affected. This is why it is crucial that programmes about teaching about the foreign culture adequately should be included in in-service training.

Finally, this exploratory research might be a piloting study for further research such as the impact of teaching foreign cultural components on EFL learners' own cultural awareness. Other research related to this one can also shed light on different ways of teaching foreign cultures in a way that can enhance learners' awareness about their own culture.

Limitations of the Study and Suggestions for Future Research

This research aimed to investigate teachers' attitudes towards a precise issue which is the impact of teaching foreign cultural components on learners' own cultural awareness. The results revealed that teachers have a positive attitude which is teaching about the foreign culture enhances learners' awareness about their own culture. However, we find it is necessary to acknowledge some limitations that we assume could help with related research.

The first limitation is the number of participants. We assumed that 40 teachers would be sufficient to know about teachers' attitudes. This has given an idea about their attitudes; however, we found that it would have been better if we had administered the questionnaire to a larger number of teachers, in order to have more accurate results; especially that there are two groups of teachers: those who teach the cultural components and those who do not.

The second limitation is that most teachers were novice. We assume that they belong to the new generation which sees that the foreign culture is not much different from the native one. This is why most of them find that the foreign culture does not affect negatively the native one. For this reason, we believe that it would have been better if the questionnaire included more detailed questions to guide teachers more deeply to the core of the problem.

Another limitation consists of two contradictions. The first one is that even if teachers have a positive attitude, they do not give teaching about the foreign culture much importance. The reason might be the fact that there is another variable which is the lack of time. In other words, teachers do not give much importance to teaching about the foreign culture because of the lack of time and not because they have a negative attitude. The second contradiction is that inspectors find that it is not easy to teach about the foreign culture whereas teachers find that it is not difficult. This might suggest that teachers are not aware of the difficulty of teaching the foreign culture. This is why we believe that more probes in the questionnaire would have led to more precise results.

As a result, we suggest that for related studies, more respondents for a similar questionnaire would be more favoured. We also, suggest that further research about a similar topic should take into consideration that most new middle school teachers are from a generation which sees that foreign cultural behaviour is something acceptable.

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Appendices

Appendix N° 01

Mohamed Kheider University. Biskra

Department of Foreign Languages

Section of English

Questionnaire to Middle School Teachers

This questionnaire is a data collection tool for a Master study about how middle school teachers perceive teaching cultural components, and their impact on learners' own cultural awareness. The results of this questionnaire may pave the way to other researches concerning teaching the foreign culture in the Algerian middle school, as they may refine teacher-training practices. Hence, you are kindly invited to give your personal attitudes concerning this issue. We would like to assure you that your answers will be anonymous and your participation is entirely voluntary.

Nadia Belaghouil

Section One: Teacher's Background Information

Please tick the right answer concerning you:

1- How long have you been teaching English?

Less than 5 years	<input type="checkbox"/>
5 years on	<input type="checkbox"/>
10 years on	<input type="checkbox"/>
15 years on	<input type="checkbox"/>

2- What levels do you teach?

1 st level	<input type="checkbox"/>
2 nd level	<input type="checkbox"/>
3 rd level	<input type="checkbox"/>
4 th level	<input type="checkbox"/>

3- Which of the following lessons do you focus on more in your teaching?

Please, rank them from 1 to 7.

Listening	<input type="checkbox"/>
Speaking	<input type="checkbox"/>
Reading	<input type="checkbox"/>
Writing	<input type="checkbox"/>
Grammar	<input type="checkbox"/>
Pronunciation	<input type="checkbox"/>
Teaching about culture	<input type="checkbox"/>

Section Two: Teacher's Attitudes towards Teaching Cultural Components

- 1- Do you teach the course-book lessons about the foreign culture? Please, tick the right answer for you.

all the lessons	
Yes, most of the lessons	
Yes, but only some lessons	
No, I don't teach them	

- 2- If you do not teach foreign culture lessons, what are your reasons? You may tick more than one answer.

Because you don't have time.	
Because you find them uninteresting.	
Because it is different from the learners' culture.	
Because you prefer teaching about the native culture: Algerian, Arabic, Muslim.	
Because you see it as a threat to the learners' culture.	

Other reasons (Specify)

.....

.....

.....

- 3- If you teach foreign culture lessons, why do you teach them? You can tick more than one answer.

Because they are in the syllabus.	
Because you find them interesting.	
Because they improve learners' English.	
Because they help learners to know about other cultures.	
Because they help learners to be more aware of their own culture.	

➤ Other reasons (Specify)

.....

.....

- 4- What kind of cultural components do you prefer to teach (in case you already teach culture, or in case you would teach it under some conditions).

Symbols (eg. flags, currency, monuments, music, games, celebrities)	
Values (eg. art, health, cleanliness, punctuality, ambition)	
Beliefs (eg. religion, personal behaviour)	
Norms (eg. rules in dining, in schooling)	
Traditions (eg. Traditional clothes, traditional food)	

- 5- After you teach about the foreign culture (like foreign language traditions), do you give the opportunity to learners to talk about their own culture? Please, tick the right answer for you.

Not at all	
Rarely	
Sometimes	
Often	
Always (after each lesson about culture)	

- 6- How do you allow your learners to talk about their own culture?

Comparing the target culture (foreign) to their own one (native): similarities.	
Contrasting the target culture with the native one : differences	
Others	
.....	
.....	

Section Three: Teachers' Knowledge about the Impact of Teaching Foreign Cultural Components on Learners' Own Cultural Awareness

I would appreciate your opinion on the following statements by circling only one comment: Strongly agree, Agree, Neither agree nor disagree, Disagree, or Strongly disagree

- 1- Teaching English cultural aspects to middle school learners can have a negative impact on their own values.

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree

- 2- Teaching English cultural aspects (their food, traditions ..) can enhance students' talking about their own culture.

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree

- 3- I find it difficult to teach about the foreign culture.

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree

- 4- We have already had in-service training about how to teach the foreign cultural aspects.

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree

- 5- It would be easier for me to teach about the foreign culture if we had enough training about that.

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree

- 6- Some lessons in the course book including the foreign culture are not appropriate in our society.

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree

☆ Thank you very much for your cooperation. ☆

Appendix N° 02

Mohamed Kheider University. Biskra

Department of Foreign Languages

Section of English

Interview with Middle School Inspectors

We are undertaking a research about middle school teachers' attitudes towards the impact of teaching foreign cultural components on EFL learners' own cultural awareness. Our objective is to see whether these teachers are aware of the role of teaching about the foreign culture in enhancing learners' awareness about their own culture. Your answers to some questions will contribute greatly in the progress of this research.

a- Questions about the inspectors' professional experience

- 1- What is the name of your district?
- 2- How long have you been an inspector?
- 3- How long did you work as a teacher in the middle school?
- 4- What is the role of a middle school inspector?

b- Questions about the inspectors' experience with teaching about the foreign culture.

- 1- Did you use to teach about culture when you were a teacher?
- 2- Do you remember having had meetings about teaching culture?

c- Questions about the inspectors' view point about teachers' attitudes towards teaching about the foreign culture.

- 3- During your pedagogical visits to your teachers, did you notice that teachers teach about the foreign culture or not?
- 4- What idea do you have about your middle school teachers' attitudes towards teaching about the foreign culture? Do they teach it?
- 5- If I tell you that teaching about the foreign culture is ranked the last among six other lessons, what would you say about that?
- 6- Why do you think they ranked it so?

d- Questions about training teachers to teach about culture.

- 7- Have you made meetings about how to teach the foreign culture with your teachers?
- 8- Why haven't you?
- 9- Have you ever had seminars with the other inspectors or with experts about the necessity (or about having the choice) to teach about foreign culture?
- 10- Do you think that teachers know how to teach the lessons bearing cultural aspects?

11- Do you think lessons about the foreign culture are easy?

12- Can teaching about the foreign culture be integrated with the known language lessons?

e- Questions about the Impact of Teaching Foreign Cultural Components on Learners' Own Cultural Awareness

13- Do you think teachers are aware of the importance of teaching the foreign culture?

14- Don't you think that teachers may mislead learners if they are not well trained?

15- Do you think that if teachers are well trained to teach about the foreign culture, they can raise learners' awareness about their own culture?

16- Do you think that it is necessary to raise teachers' awareness about this point?

I would like to thank you for your sincere contribution. Would you like to add anything that you find relevant to this study?

ملخص البحث

تهدف هذه الدراسة إلى معرفة مواقف مدرسي اللغة الإنجليزية مستوى التعليم المتوسط تجاه تأثير تدريس الثقافة الأجنبية على الوعي الثقافي المحلي لمتعلمي اللغة الإنجليزية كلغة أجنبية. من أجل ذلك تم جمع بيانات بتقديم استبيان إلى 40 مدرس جزائري في التعليم المتوسط من ولاية بسكرة، المنطقة 1، و من خلال إجراء مقابلات مع مفتشي التعليم المتوسط للغة الإنجليزية بنفس المنطقة. وقد تم افتراض أن للمدرسين موقف سلبي تجاه تأثير تدريس الثقافة الأجنبية على الوعي الثقافي المحلي لمتعلمي اللغة الإنجليزية كلغة أجنبية. كشفت نتائج الاستبيان أن المعلمين لا يدرسون سوى بعض الدروس عن الثقافة الأجنبية على الرغم من أنهم يعتقدون أنها لا تؤثر سلبا على الثقافة الأصلية. على العكس يعتقدون أن تدريس الثقافة الأجنبية يعزز التفكير في و الحديث عن الثقافة الأصلية إذا تم اختيار الدروس بشكل جيد. وكشفت نتائج المقابلة مع المفتشين أن المعلمين غير مدربين حول كيفية تعليم الثقافة الأجنبية، وأنه لو تم تدريبهم تدريباً جيداً فإن ذلك سيساعد على رفع الوعي الثقافي المحلي لدى المتعلمين. وبالتالي تدل هذه النتائج على أن المعلمين يحتاجون إلى إرشادات لتعليم الثقافة الأجنبية بطريقة تعزز الوعي الثقافي المحلي لدى المتعلمين.