The Effect of Teaching English Culture on EFL Saudi Learners
Achievement:

A Case Study Jazan University, Kingdom of Saudi Arabia

Mustafa Eltureifi ElHaj Mustafa

B.A. of Arts and Education (Honours)
University of Khartoum, Faculty of Education (1999)

Post-graduate Diploma in ELT
University Khartoum (2002)
M.A. in ELT
University of Juba Khartoum (2005)
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Supervision Committee:

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<td>Main Supervisor</td>
<td></td>
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<td>Prof. Abdul Majeed Altyaib Omer</td>
<td>Co-supervisor</td>
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Date: January, 2015
The Effect of Teaching English Culture on EFL Saudi Learners

Achievement: A Case Study of Jazan University, Kingdom of Saudi Arabia

Mustafa Eltureifi ElHaj Mustafa

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<td>Dr. Abbas Abdulrahman Alansary</td>
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<td>Dr. Lubab Abdul Bagi Almukashfi</td>
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Date of Examination: 17 / 1 / 2015
Dedication

To

My parents, wife
and

Maram and Ahmed

To my kids
Acknowledgements

Peace All praise be to Allah, the one to whom all dignity, honor and glory are due. Mohammad, peace and blessing of Allah be upon his last prophet and messenger. Prophet of Allah be upon him said, "Who does not thank people, does not thank Allah". I therefore gratefully acknowledge all those who have always been very supportive and inspiring. First I would like to express my gratefulness which can never be described to my supervisor Professor, Ahmed Gasm Alseed, University of Gazeira who throughout the years I have spent doing my study showed me an unequivocal perseverance, given me so much time and has enriched my work with his invaluable comments. Moreover, I would like to express my sincerest gratitude to the co-supervisor Professor. Abdul Majeed Altyaib Omer of this study whose support has been very vital for me. Furthermore, many thanks are extended to my colleague at Jazan University, Dr. Sauhil Rana, Dr. Fawzi Altyb at King Khalid University Kingdom of Saudi Arabia and Dr. Abdualgalil Abdallah Salih at Gezeira University who were administered the questionnaire and the interview I owe a great deal to my colleagues, teachers who generously volunteered to take part in the experiment. As they are too many to mention here, I have thanked them via emails. Special thanks are due to my friend Hashim Mustafa for proofreading the text, as well as for his encouragement and computer operator for his help with the statistics, layout and design. One more private note, I would like to thank all my friends and relatives, and encouraging me throughout this study, and particularly in the final stages of my thesis writing. Last but not the least again I thank Allah, without whom I would have never been able to do this thesis.
The Effect of Teaching English Culture on EFL Saudi Learners' Achievement:
A Case Study of Jazan University, Kingdom of Saudi Arabia
Mustafa Eltureifi ElHaj Mustafa

ABSTRACT
The dialectical connection between language and culture has always been a concern of L2 teachers and educators. Whether culture of the target language is to be incorporated into L2 teaching has been a subject of rapid change throughout language teaching history. In the course of time, the pendulum of ELT practitioners’ opinion has swung against or for teaching culture in context of language teaching. This study is aims at the incorporation of teaching of English culture into foreign language classrooms. More specifically, consideration is given to the way the English language cultural component is treated in the Preparatory Year textbooks of English at Jazan University, Kingdom of Saudi Arabia used at level one and level two. An attempt also is made to investigate the teachers' understanding of culture and teaching, the way they actually handle it in class, and their views about its place in the course books they use. The teachers' perceptions of the learners and their attitudes towards English-speaking cultures are also examined. The study followed the descriptive analytical method which is led through a qualitative analysis which uses an evaluative guide. The sample of the study is (150) students from the preparatory year at Jazan University. To achieve the aforementioned objectives of
the study, the researcher used two instruments to collect data for this study: a questionnaire and the interview for English teachers at Jazan University, (Preparatory Year- 2012-2013). For data analysis, the researcher adopted SPSS program. The study discusses the most important cultural aspects that have to be presented to the students along with linguistics. The results obtained reveal that the target language cultural aspect is either overlooked or inadequately considered in the course books, that at least half the teachers do not include it in their language lessons, notwithstanding their awareness of its relevance, and that most of the learners give more importance to learning the linguistic components, though they do not on the whole display negative attitudes towards English speaking countries. The study ends with the recommendations that language and culture are inseparable. FEL students of Jazan University have to be exposed to the English culture in order to enrich their language proficiency as well as their social knowledge, layers of culture and cross culture communications. Moreover, recommendations are suggested to syllabus designers, textbook writers and teachers to remedy the deficiencies and reform the teaching of English culture in the Saudi institutions.
ملخص الدراسة

إن العلاقة الجمالية بين اللغة والثقافة كانت دائماً محل نقاش بين المعلمين والتعلم. وأن ثقافة اللغة الثانية قابلة للتغيير عبر التاريخ. تتفحص الدراسة الحالية أثر الثقافة الإنجليزية على دارسي اللغة الإنجليزية كلغة أجنبية لطلاب السنة الاعدادية بجامعة جازان (2012-2013). تسليط الضوء على تلك الثقافة المستخدمة كمهمة لها دور لامع ومحوري في اكتساب اللغة بفعالية كما تهدف الدراسة كذلك إلى تدريس اللغة الإنجليزية كلغة أجنبية للطلاب السعوديين في الجامعات السعودية على وجه العلوم وطلاب جامعات جازان بدراسة التحضيرية على وجه الخصوص.

تتناول الدراسة أهمية الجوانب الثقافية وعلاقتها بعلم النصوص. استخدمت الدراسة منهجية الوضع التحليلي وتكامل عينة الدراسة من (210) طالباً. لتحقيق الهدف المذكور أنشأ استخدام البحث أداتين لجمع العينات متماثلة في استبانة وقابلية مع مدى اللغة الإنجليزية في السنة التحضيرية بجامعة جازان. استخدم برنامج الحزم الإحصائية للعلوم الاجتماعية (SPSS) لتحليل البيانات. توصلت الدراسة إلى بعض النتائج المهمة ومنها: اللغة أداة مهمة في نقل الثقافة والثقافة أيضاً عنصر مهماً في نقل اللغة. دراسة الثقافة تعزز من المهارة اللغوية لدى دارسي اللغة الإنجليزية للناطقين بغيرها على وجه العلوم وعلى طالب عينه الدارسة على وجه الخصوص. الثقافة مكملة للغة ولغة نمطية للثقافة لا تستطيع التفوق بينهما وليس هناك نقصاً وهمياً فضلاً بهما. ولكن مدريسي اللغة أشاروا في تدريسها أو تخطيها واعتمروا بتدريس مفردات ومهارات اللغة فقط. انتهت الدراسة بوصفات أن طلاب اللغة الإنجليزية الناطقين بغيرها يجب أن يستمدون لغتهم الثانية من الثقافة الأم لتحسين مهاراتهم في اللغة الإنجليزية وعمرتهم الاجتماعية وإلقاءهم إلقاء نماذج تعلمهم آثاماً نوع الثقافة وحوار الثقافات. كما توصي الدراسة مصممي المناهج والكتب لعلاج مشكلة تدريس ثقافة اللغة الأجنبية في إطار هذه المناهج.
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**CHAPTER FIVE**

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CHAPTER ONE
INTRODUCTION

1.0 Background

The dialectical connection between language and culture has always been a concern of L2 teachers and educators. Whether culture of the target language is to be incorporated into L2 teaching has been a subject of rapid change throughout language teaching history. In the course of time, the pendulum of ELT practitioners’ opinion has swung against or for teaching culture in context of language teaching. For example, during the first decades of the 20th century researchers discussed the importance and possibilities of including cultural components into L2 curriculum (Sysoyev & Donelson, 2002); the advent of Communicative Language Teaching (CLT) in the late 70s marks a critical shift for teaching culture, for the paradigm shift from an approach based largely on form and structure to a plurality of approaches causing an unintended side effect: the negligence of culture (Pulverness, 2003).

Recent studies focus on the seamless relationship between L2 teaching and target culture teaching, especially over the last decade with the writings of scholars such as Byram (1989; 1994a; 1994b; 1997a; 1997b) and Kramsch (1988; 1993; 1996; 2001). People involved in language teaching have again begun to understand the intertwined relation between culture and language (Pulverness, 2003). It has been emphasized that without the study of culture, teaching L2 is inaccurate and incomplete. For L2 students, language study seems senseless if they know nothing about the people who speak the target language or the country in which the target language is spoken. Acquiring a new language means a lot more than the manipulation of syntax and lexicon. According to Bada (2000: 101), “the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers.” In addition, nowadays the L2 culture is presented as an interdisciplinary core in many L2 curricula designs and textbooks (Sysoyev & Donelson, 2002).

There is no such a thing as human nature independent of culture; studying an L2, in a sense, is trying to figure out the nature of another people (McDevitt, 2004). If as McDevitt holds human nature is seamlessly related to the culture, then studying L2 involves the study of L2 culture. Actually, the conditionality of the previous sentence could be proved inappropriate. The mutual relation between language and culture, i.e. the
interaction of language and culture has long been a settled issue thanks to the writings of prominent philosophers such as Wittgenstein (1980; 1999), Saussure (1966), Foucault (1994), Dilthey (1989), Von Humboldt (1876), Adorno (1993), Davidson (1999), Quine (1980) and Chomsky (1968). These are the names first to come to mind when the issue is the relation between language and culture. Yet, the most striking linguists dealing with the issue of language and culture are Sapir (1962) and Whorf (1956). They are the scholars whose names are often used synonymously with the term “Linguistic Relativity” (Richards et al, 1992). The core of their theory is that a) we perceive the world in terms of categories and distinctions found in our native language and b) what is found in one language may not be found in another language due to cultural differences.

Although the ground of discussion on language and culture has been cleared for ages, it is not until the 80s that the need of teaching culture in language classes is indicated, reaching its climax in the 90s thanks to the efforts of Byram and Kramsch as mentioned previously. For instance in the case of ELT, Pulverness (2003) asserts that due to the undeniable growth of English as an international language cultural content as anything other than contextual background was began to be included in language teaching programs.

Although by mid 80s, various advantages of teaching culture in L2 classes were virtually universally accepted, and culture was widely taught in language classes, there were still problems about what should be taught and how culture could be taught most beneficially. These questions were faced more and more 1990s (Kitao, 2000).

If we turn to the relationship between culture and language, we see some remarkable comments; for example, Sapir (1921) argued that ‘language, race, and culture are not necessarily correlated’, adding the remark ‘language and our thought-grooves are inextricably interrelated, are, in a sense, one and the same’. Yet this single remark does not supply a satisfactory reply to the question of why culture teaching should be involved in language teaching. Kitao(2000) giving reference to several authors lists some of the benefits of teaching culture as follows:

- Studying culture gives students a reason to study the target language as well as rendering the study of L2 meaningful (Stainer, 1971).
- From the perspective of learners, one of the major problems in language teaching is to conceive of the native speakers of target language as real person. Although grammar books gives so called genuine examples from real life, without background knowledge those real situations may be considered fictive by the learners. In addition providing access into cultural aspect of language, learning
culture would help learners relate the abstract sounds and forms of a language to real people and places (Chastain, 1971).

• The affect of motivation in the study of L2 has been proved by experts like Gardner and Lambert (1959, 1965, 1972). In achieving high motivation, culture classes does have a great role because learners like culturally based activities such as singing, dancing, role playing, doing research on countries and peoples, etc. The study of culture increases learners’ not only curiosity about and interest in target countries but also their motivation. For example, when some professors introduced the cultures of the L2s they taught, the learners’ interests in those classes increased a lot and the classes based on culture became to be preferred more highly than traditional classes. In an age of post-modernism, in an age of tolerance towards different ideologies, religions, sub-cultures, we need to understand not only the other culture but also our own culture. Most people espouse ethnocentric views due to being culture bound, which leads to major problems when they confront a different culture. Being culture bound, they just try to reject or ignore the new culture. As if it is possible to make a hierarchy of cultures they begin to talk about the supremacy of their culture. This is because they have difficulty understanding or accepting people with points of view based on other views of the world. This point is also highlighted by Kramsch (2001:6) People who identify themselves as members of a social group (family, neighborhood, professional or ethnic affiliation, nation) acquire common ways of viewing the world through their interactions with other members of the same group. These views are reinforced through institutions like the family, the school, the workplace, the church, the government, and other sites of socialization through their lives. Common attitudes, beliefs and values are reflected in the way members of the group use language—for example, what they choose to say or not to say and how they say it.

• Besides these benefits, studying culture gives learners a liking for the native speakers of the target language. Studying culture also plays a useful role in general education; studying culture, we could also learn about the geography, history, etc. of the target culture (Cooke, 1970).

McKay (2003) contends that culture influences language teaching in two ways: linguistic and pedagogical. Linguistically, it affects the semantic, pragmatic, and discourse levels of the language. Pedagogically, it influences the choice of the language materials because cultural content of the language materials and the cultural basis of the teaching
methodology are to be taken into consideration while deciding upon the language materials. For example, while some textbooks provide examples from the target culture, some others use source culture materials.

Previously, we argued that ethnocentricity limits the self, hence individuals have to look at themselves from a different perspective to surmount such limitation; thus, culture classes are vital in enabling individuals to see themselves from a different point of view. Similarly, Pulverness (2004) stresses this point by stating that just as literature ostracizes the familiar object to the self –e.g. Russian literary critic Viktor Shklovsky explained how Tolstoy ostracized the familiar object- culture class ostracizes the learner to him, which helps him to see himself from a different perspective. As argued above, most people are so ethnocentric that when they begin to study another language their restrictedness in their own culture prevents them from seeing the world via different ways of looking. Overcoming the limits of monocultural perspective and reaching the realm of different perspective could be facilitated by studying another culture.

To sum up, culture classes have a humanizing and a motivating effect on the language learner and the learning process. They help learners observe similarities and differences among various cultural groups. Today, most of L2 students around the world live in a monolingual and monocultural environment. Consequently, they become culture-bound individuals who tend to make premature and inappropriate value judgments about their as well as others’ cultural characteristics. This can lead them to consider others whose language they may be trying to learn as very peculiar and even ill-mannered, which, in turn, plays a demotivating role in their language learning process.

Some experts, however, approach the issue of teaching culture with some kind of reservation. Bada (2000) reminds us that awareness of cultural values and societal characteristics does not necessarily invite the learner to conform to such values, since they are there to “refine the self so that it can take a more universal and less egoistic form” (p.100). Besides, we are reminded of the fact that English language is the most studied language all over the world, whereby the language has gained a lingua franca status (Alptekin, 2002; Smith, 1976). Alptekin (2002) in his article, favoring an intercultural communicative competence rather than a native-like competence, asserts that since English is used by much of the world for instrumental reasons such as professional contacts, academic studies, and commercial pursuits, the conventions of the British politeness or American informality proves irrelevant. Quite in the same manner, Smith (1976)
highlighting the international status of English language lists why culture is not needed in teaching of English language:

- There is no necessity for L2 speakers to internalize the cultural norms of native speakers of that language.
- An international language becomes de-nationalized.
- The purpose of teaching an international language is to facilitate the communication of learners’ ideas and culture in an English medium (qtd. in McKay, 2003).

1.1 Statement of the Problem

Students studying a foreign language are not exposed to the language, they don't get opportunity to talk to native speakers or listen to them. Consequently they have no idea of the Basic beliefs, values, attitudes, customs, rituals and manners of the native speakers. The foreign students therefore need an understanding of the basic features of the culture of the target language in order to understand the literature they read, to penetrate beyond surface detail to its inner significance to the appeal it has for them for which it has been written.

1.2 Objectives of the Study

The main purpose of this study is to explore whether linguistic and some cultural elements are considered as a vital concept in the EFL learning process. Moreover, the study is set up as an attempt to achieve the following objectives:

- To investigate the relationship of English culture to English language.
- To discover the effect of English culture on EFL learners.
- To Utilize techniques and strategies needed for effective learning process in EFL classrooms.
- To provide curriculum designers with perspectives to produce effective learning process into EFL classrooms.
- To encourage including some English cultural elements when designing a curriculum.
- To propose curricula involving both linguistic and some English culture contexts.
- To discover whether raising the learners' awareness of English-speaking cultures have any effect (positive or negative) on their native culture and native cultural identity.
- To figure out the English teachers’ opinions about encouraging positives attitudes towards English speaking countries.
To investigate if culture can be acquired unconsciously or it can be taught and learned explicitly and systematically.

1.3 Questions of the Study

1. English culture enables EFL learners to categorize things in their learning environment, isn’t it?
2. Is the understanding of the English culture important to appreciate English language itself?
3. Does the English culture motivate the learning process into EFL classrooms?
4. Why do we should incorporate some English culture elements into EFL classrooms?
5. Is culture acquired unconsciously or is it to be taught and learned explicitly and systematically?
6. Does raising the learners' awareness of English-speaking cultures have any effect (positive or negative) on their native culture and native cultural identity?
7. Is it the professional duty of the English teacher to teach about and to encourage positive attitudes towards English-speaking cultures?

1.4 Hypotheses of the Study

1. Understanding English culture can enable EFL learners to categorize things in their learning environment.
2. Understanding the English culture is important to appreciate English language itself.
3. Knowing English culture motivates the EFL learning process.
4. Including some English culture elements can motivate the EFL learners to acquire English language effectively.
5. Culture can be acquired unconsciously or it can be taught and learned explicitly and systematically.
6. Raising the learners' awareness of English-speaking cultures have an effect (positive or negative) on their native culture and native cultural identity.
7. It is the professional duty of the English teacher to teach about and to encourage positive attitudes towards English-speaking cultures.
1.5 Significance of the Study
The study is carried out to investigate the impact of English culture on the learning process into EFL classrooms. Therefore EFL Instructors as well as EFL students may find this study significance for the following reasons:

- It familiarizes the EFL learners how to deal with English culture and linguistic elements.
- The study will cast light on the importance of developing the EFL learners competence in order to execute effective learning process.
- It is expected to raise EFL learners English culture awareness and linguistic competence that are required for better learning process.
- The study will cast a light on the need for effective learning process.

1.6 Limits of the Study
The study under investigation is mainly devoted to the analyzing and explaining to the role of English culture in Learning teaching a foreign language particularly English at Kingdom of Saudi Arabia, Jazan University, Preparatory Year 2011.

1.7 Definitions of Terms
**Culture:** Many definitions have been suggested for culture. Different scholars from different field perceive culture differently. Even within the same field of foreign language teaching, culture has been approached from a number of perspectives in relation to language teaching. It’s no wonder that Elie Hinkle (2001:17) says “It may not be an exaggeration to say that there are nearly as many definitions of culture as there are fields inquiry into human societies, groups, systems, behavior and activities. Duranti (1997:24) defined culture as “something learned, transmitted, passed down from one generation to be the next, through linguistic communication”. Culture also defined as deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notion of time, roles, spatial relations, concepts of the universe and artifacts acquired by a group of people in the course of generations through individual and group striving. "Study of norms, values, habits, customs, rituals and the way people live". Kramsch, (2001) and Byram, (1994a).
EFL. The term EFL has its fans and detractors in various countries. Most commonly, its used to describe English language learning in countries when English is not an official first language, yet is English truly for foreign countries where its commonly used in business or the market place? where it’s the language of the school system?

ESL means English as a second language, people usually use the word ESL to talk about teaching English to people who do not speak English. usually ESL teaching happens in an English–speaking country. Often ESL students are people who came to live in an English-speaking country and do not speak English very well.

ICC Intercultural Communication Competence Ruben (1976) stated that Communication Competence is “the ability to function in a manner that is perceived to be relatively consistent with the needs, capacities, goals and expectations of the individuals in ones environment while satisfying one’s own needs, capacities, goals and expectations.” (Ruben:1976-336 cited in Humphery 2007:2) An Intercultural speaker is defined by Byram (2001) –He said that:” It is someone who has the ability to interact with “others “ to accept other perspective and perceptions of the word to mediate between different perspectives, to be conscious of their evaluation of difference. (Byram, Nicholas and Steven 2001:5).

1.8 List of Abbreviations

TC: Target Culture
SC: Second Culture
EFL: English as a Foreign Language
ESL: English as a Second Language
SLA: Second Language Acquisition
FLA: Foreign Language Acquisition
SCA: Second Culture Acquisition
CHAPTER TWO
LITERATURE REVIEW

2.0 Introduction

This chapter focuses on the theoretical relevant literature and investigates the views of theorists, scholars and experts related to the facts of the prerequisites that a learner should develop to facilitate the learning process. Moreover it is devoted to linguistic review in the effect of the cultural awareness and the Learning process.

The culture in which lives affects and shapes his feelings, attitudes, behaviours, as well as the thoughts which make the furniture of our minds. It is largely thought that the culture that people see and interpret the world and evaluate acts and behaviours as good or bad, right or wrong, appropriate or inappropriate. Sociocultural incomplete sentence regulate people’s behaviour in all life facets: child rearing, schooling, professional training, working, marrying, and communicating.

Culture is, in fact a term of wide comprehension. It covers a number of aspects of a nation. It may be defined as the sum total of the ways in which human beings live; transmitted from generation to generation by learning. It includes the manners, and customs of a people, their religious, beliefs, and organization, their traditions, and conventions, their symbolic form, it's system of evaluation as well as technology. Further more its being aware of the importance of teaching culture in the target language, foreign language pedagogues have uttered their concerns about learners’ lack of cross-cultural communicative competence for many years (Byram, 2003; Jiang, 2000; Kramsch, 1998; Lange, 1998; Seelye, 1993; Sercu, 2006 Sowden, 2007; Thanasoulas, 2001) because of the fact that the change in foreign language education from teaching of grammar to the development of oral skills has not been incorporated with the cultural elements of language learning.

Although language teachers realize the crucial role of integrating culture in the language learning process, what all foreign language teachers do is focus on grammar and words, without explaining the cultural meaning, the meaning which is not understood (Heusinkveld, 1997). It is also pointed out that learning a language in isolation of its cultural roots prevents people from integrating into society and socializing in that culture (Seelye, 1997). Therefore, only in the context of culture, the grammar and words acquire value and meaning, which will give a way to communication/interaction with different cultures (Lee, 1997).
The communicative competence model of Canale and Swain (1980) is based on the understanding of the relationship between language and culture. Linguistic, discourse, sociolinguistic, and strategic competence each incorporates facets of culture, and the development of these competences is intertwined with the development of cultural awareness. The idea is emphasized in the American National Standards for Foreign Language Education Project (1999) as: "The exquisite connection between the culture that is lived and the language that is spoken can only be realized by those who possess a knowledge of both" (1999: 47). In this respect, communicating with language means more than using the four language skills; it also entails understanding culture well enough to communicate with speakers from a different background. In other words, in order to be communicatively competent, learners need to be engaged in not only linguistic elements but also the cultural ones of the target language.” Looking from this point of view Turkish students attending universities’ English preparatory schools, have difficulty in making connections between language and cultural meanings in the language they learn in addition to its literal meaning.

Thus, despite having reached an intermediate or higher level of proficiency, Turkish language learners fail to convey and comprehend the messages correctly at times. The problem stems largely from the fact that although students are interested in especially British and American cultures, they are not familiar with the target cultures, and they have difficulty in understanding the messages hidden behind cultural points or connotations in movies, songs, videos, series, books, and other media which are rooted in the British or American cultures, or they cannot express their thoughts and feelings in a culturally accepted way.

2.1 Definitions of Culture Concept

Since culture is a broad concept concerning the life styles, habits, traditions, religions, communication ways of a particular society, it is very difficult to be defined it comprehensively. Hinkel (1999) emphasizes its complexity by stating that there are “as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities”. In its broadest meaning, Tylor (1871) mentions that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”. Additionally, culture is regarded as the collective programming of the mind (Hofstede, 1984), ways of people (Lado, 1986), a way of life (Brown, 2000), the system of shared
beliefs, values, customs, behaviors, and artifacts (Bates & Plog, 1990; Damen, 1987). From this point of view, culture, which is peculiar to a specific society and its norms, defines the acceptable ways of feeling, thinking and acting in a society and people gain the knowledge of culture through immersion and teaching.

According to Peterson (2004), there exist two different levels of culture, namely, visible and invisible cultures. Culture is like an iceberg and the tip of the iceberg is the visible culture, which can be observed easily. Architecture, geography, gestures, and clothing are categorized as visible elements of culture. On the other hand, the bottom of the iceberg is regarded as invisible culture and it covers beliefs, society’s norms, opinions, preferences or tastes, which are relatively difficult to observe. Peterson (2004) draws a chart showing the interaction between big ‘C’, small ‘c’ ‘visible’ and ‘invisible’ cultures as below:

Table (2-1) Visual and Invisible Elements of Culture

<table>
<thead>
<tr>
<th>Invisible Culture “Bottom of the iceberg”</th>
<th>Big ‘C’ culture Classic or grand themes</th>
<th>Small ‘c’ culture Minor or common themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXAMPLES:</td>
<td>Core values attitudes or beliefs, society’s norms, legal foundations, assumption, history, cognitive process</td>
<td>Popular issues, opinion, viewpoint, preferences or tastes, certain knowledge (trivia, fact)</td>
</tr>
<tr>
<td>Visible Culture “Tip of the iceberg”</td>
<td>EXAMPLES:</td>
<td>EXAMPLES:</td>
</tr>
<tr>
<td>EXAMPLES: Architecture, geography, classic literature, president or political figures, classical music</td>
<td>Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork</td>
<td></td>
</tr>
</tbody>
</table>


Regarding how communication in language and culture are tied up, Kramsch (1998) states that language expresses cultural reality (with words people express facts and ideas but also reflects their attitudes), language embodies cultural reality (people give meaning to their experience through the means of communication), and language symbolizes cultural reality (people view their language as a symbol of their social identity). Similarly, Thanasoulas (2001) states the relationship between communication and culture by claiming culture and communication are inseparable because culture is the ‘foundation’ of communication and it is a ‘must’ in language learning process.

Taylors (1871) definition of culture is considered by some as the model definition. Taylors view of culture has been summarized as the “complex whole which includes knowledge, belief, arts, morals law, customs, and any other capabilities and habits acquired by
man as a member of society.” (Taylor, 1871c.f cited in Holiday, Hyde and Kullman, 2004:59). Brooks (1968) identified five types culture biological growth, personal refinement, literature and fine arts, patterns for living and the sum total of a way of life. The most proper and nearest type for this study is the type named (patterns of living”). (Brooks 1968, c.f in Ned Seelye, 1993:16). has been paraphrased as “The individual role in the unending kaleidoscope of life situations of every kind and rules and models for attitude and conduct in them.”(Brooks 1968, cited in Ned Seelye 1993:16). Lusting and Koester (2003) define culture linked with communication , as the aim of teaching language is to enable people to communicate with others from different cultures. They say “culture is a learned set of shared interpretations about beliefs, values and norms which affect the behaviors of a relatively large group of people”. (Lusting and Koester 2003:27) From this , it can be figure out why people behave differently according to their believes norms and values. defines culture as “the collective programming of the mind which distinguishes the members of the one group or category of people from another.”(Hofstede, 1997:5). He mentions that there are two types of culture, (Culture one) which represents civilization, education, art, literature and he describes it by “culture in its narrow sense”. On the other hand (culture two) represents “social anthropology, all patterns of thinking, feelings, and ordinary menial things in life like greetings, eating, showing or not showing feelings keeping a certain physical distance from others, making love or maintaining body hygiene.”(Hofstede, 1997:5). Tomalin (1993) made a distinction between two kinds of culture, the achievement culture (big C) and the behavior culture (little C). Achievement culture is represented by habits, dress, food and customs. Tomalin mentions that the common idea about culture that language teachers have is the behavior culture.

2.3 Need for Culture Teaching

Learning a foreign language is required to attain intercultural communication between people of different cultural backgrounds. Because it is important for learners to be involved in communicative acts as well as in the reality of the target cultures they are required to understand the cultural references and meanings of the native speakers. With the globalization, it has become significantly important for language teachers to integrate culture in their classes so as to primarily raise the awareness of their students about the differences between cultures, then help them to be culturally competent and convey communication in the society of the target language. According to Tomalin & Stempleski (1993), the teaching of culture has the following seven goals:
1. To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors.

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

3. To help students to become more aware of conventional behavior in common situations in the target language.

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

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

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

7. To stimulate student’s intellectual curiosity about the target culture, and to encourage empathy towards its people.

On the other hand, Strasheim (1986) considers two major goals of learning about the target culture as “perspective consciousness” and “cross-cultural awareness.” Strasheim’s ideas (1986) point out that consciousness raising about both native culture and target culture gains importance in the process of language teaching through teachers’ guidance towards the similarities of values between their own and the target culture (Seelye, 1987). By this way students not only broaden their horizons about the target culture, but also gain a cross-cultural awareness which gives ideas about the ‘other’s point of views.

2.4 Principles for Culture Teaching

Byram and Morgan (1994) stress that learners need to engage actively in the interpretations of the world and compare and contrast the shared meanings of both their own and foreign cultures. They should have access to routine and conscious knowledge held by the members of the foreign culture so that they can adjust to routine behaviors and allusive communication. They should also learn about institutions and artifacts like literature, film, history and political institutions in order to further analyze the values and meanings of foreign culture. Byram and Morgan also suggest the so-called "spiral
curriculum" in which learners repeatedly encounter certain information and progress from a superficial acquisition of information to a more complex analysis.

Similarly Kramsch (1993) emphasizes the importance of learner involvement into culture instruction by highlighting what she calls "new ways of looking at the teaching of language and culture, which include establishing a sphere of interculturality, teaching culture as an interpersonal process, teaching culture as difference, and crossing disciplinary boundaries."

In addition to the above-mentioned guidelines there are some more aspects that might be considered while teaching culture, for example, the teacher needs to be objective, and “present cultural information in a non-judgmental fashion” (Peterson & Coltrane, 2003).

As teaching culture has been a concern of many scholars for decades, different approaches to culture teaching as the mono-cultural approach and the comparative approach have appeared. The former covers the approaches that focus only on the culture of the country whose language is learned and is considered inadequate nowadays because it does not consider learners’ understanding of their own culture. The latter involves the ones which are based on comparing learners’ own culture and the target culture (Saluveer, 2004).

Risager (1998) describes four approaches to the teaching culture: the intercultural, multicultural, transcultural, and foreign cultural approach. The intercultural and multicultural approaches include a considerable element of comparison. The transcultural approach presupposes foreign language as an international language. The foreign cultural approach only focuses on the target culture where the language is spoken. Apart from the above-discussed approaches, there are several approaches that center on different aspects of the target culture or concentrate on developing certain skills in learners.

The theme-based or thematic approach is based on certain themes, for example, symbolism, value, ceremony, love, honor, humor, beauty, intellectuality, the art of living, realism, common sense, family, liberty, patriotism, religion, and education, which are typical of a culture. This approach tries to show the relationships and values in a target culture and, by this way, it helps learners to maintain a better understanding of it (Saluveer, 2004). The topic-based approach concentrates on more general and cross-sectional topics which involve bringing life to class and develops a more holistic and integrated view of the target culture (Wisniewska-Brogowska, 2004). The problem-oriented approach aiming to get learners to be interested in the target culture encourages them to do some research on their own. (Seelye 1993) sees the teacher's role in defining the problem that interests learners. The task-oriented approach is characterized by co-operative tasks based on
learners’ own research. Learners work in pairs or small groups on different aspects of the target culture (Tomalin & Stempleski 1993). The skill-centered approach is different from the previous -given approaches because it is more practical and might be useful for students plays that house cultural information, or in the real life when they encounter such situations covered in class. Hence, designing communicative activities should be based on the fact that if students have something to say, they can better express themselves and get more engaged in the activity (Griesmann, 2001). So designing communicative activities considering their interest would be great help in involving students in the courses.

Juan and Martinez-Flor (2008) suggest some activities to enhance learners’ speaking by integrating cultural knowledge. One of them is face-to-face tandem learning. This type of learning is offered for Erasmus exchange students for enhance intercultural communication. Once students have got to know their partners, and have arranged time and place for the tandem session, they are asked to choose a particular cultural topic and talk about it with their corresponding partners. Students are also required to type the recorded conversation and, prepare an oral report for the cultural topic they had talked about in the session. The aim of this oral report is stated to encourage a more in-depth reflection about the topic being discussed while speaking skills are being promoted. Another activity suggested by Juan and Martinez-Flor (2008) is making up questions to a native speaker. A native speaker in the target language (for example, a foreign exchange student) could visit the class and learners could be assigned the task of preparing questions in small groups in order to interview the visitor. Once the interview is over, the teacher’s crucial task is to lead follow-up discussion so that the responses provided by the native speaker can be interpreted or possibly re-interpreted by the learners (Year:165).

Reading texts are primarily used to learn from its content, so carefully selected culture content will promote students’ culture competence while doing reading. Juan and Martinez-Flor (2008) suggest critical reading, that is, reading to make judgments about how a text is argued is a beneficial reflective activity type for promoting learners’ intercultural competence while practicing the reading ability.

The writing skill offers an excellent opportunity for integrating language and culture, as it can be controlled at various levels of difficulty. However, Griesmann (2001) suggest that teachers should be cautious about open ended assignments because this type of homework let students write sophisticated essays. She further states that integrated writing assignments should be evaluated for cultural as well as linguistic content, thereby encouraging student attention to both components is required.
Apparently, four language skills play a key role in fostering learners’ communicative competence since they are the manifestations of interpreting and producing a spoken or written piece of discourse. Teachers style of teaching culture intertwined with the four skills could provoke motivation and achievement among students of and tolerance for other cultures. Classroom observation reveals that culture teaching occurs separately from language instruction. Research finding further suggest that time honored professional imperatives such as maximizing language production, and practices such as providing lexical equivalencies and personalizing questions, tend to keep language learning at a surface level, and may interfere with the achievement of teachers’ cultural goals.

The purpose of that study carried out with students by Griessman (2001) was to investigate the relationship between the approaches, methods, or techniques used by Spanish Foreign language teachers to teach culture, and the level of motivation, achievement, cultural proficiency, and speaking proficiency of Spanish foreign language learners. The study reveals that the communicative approach combined with small culture teaching assure the students’ significant speaking proficiency. Study also reveal that small culture teaching method (79%), followed by the communicative approach (6%), and the 4F’s approach (5%) are the most common ways of teaching culture in Spanish classes.

In his study ‘an empirical investigation on using video and the Internet to teach culture in the intermediate level foreign language classrooms’ Dubreil (2002) investigated the effectiveness of video and the Internet enhancing culture learning of (55) French students. The results supported that using video and the Internet to enhance cultural understanding was useful.

The studies conducted abroad about culture teaching and learning revealed similar results. Saluveer’s (2004) study, similar to Marie and Klein’s (2004) study, showe that language teachers believe in the importance of teaching target cultures. Saluveer further fend out that the teachers in her study observed an increase in students’ motivation and interest in language learning when they integrate cultural issues into their classes. On a similar footing, Dubreil’s (2002) research indicates that culture input, either by using Internet or video enhance students culture learning.

In summary, all of these studies indicate that integration of culture into language classes enhanced students’ learning positively. While their motivation towards language learning is increasing, students’ communicative abilities are building up.

Tunçel (1988) conducted an experimental study on developing students’ target language culture to find out if there is significant difference between groups in terms of
students’ knowledge about the target language culture at the end of the study. The results of the study reveal that the experimental group, which received culture instruction through audio-visual materials, scored better than the control group, which received culture instruction through formal lectures. As a conclusion, Tuncel’s study reveals that culture instruction no matter how it is presented, worked in both groups.

Yılmaz’s study examined the students’ opinions of the role of ‘culture’ in learning English as a foreign language through the instrument applied to (385) students. The responses reveal that most of the students agree with the idea of teaching ‘target language culture’ along with English because they think ‘target language culture’ is essential to have enough information about native English speaking countries. Furthermore, they indicate that learning about the similarities and differences between English speaking countries and Turkish culture was the most interesting topic for the students.

Bada (1998) conducted a study aiming to raise cultural awareness of ELT students at university through (48) hours of instruction, using video films, maps, pamphlets, sample newspapers, and other material reflecting target culture including topics such as education, politics, economics, health, ethnicity, governmental systems, etc. Based on two significant results, it is revealed that students make progress in their reading and/or speaking skills, and they develop a better sense of comparison between their own and the target language society.

Korkmaz (2009) carries out a descriptive study to investigate English language course books in terms of multicultural elements. It is found out that in the books there is no rhyme or reason about how many each of multicultural elements should be scattered through the coursebooks. However, when the topics of the texts are investigated, there is a similarity since they mainly refer to food, social manners, behaviors or stereotypes of the cultures referred so in the course books. It is also pointed out in the study that the consideration of the multicultural elements in language coursebooks will also create an atmosphere in which people with different cultural backgrounds can have a chance to compare their home cultures with the other ones. On the other hand, Korkmaz (2009) mentions that omitting culture concept from language teaching area, will inevitably block the flow of interrelations and intercultural communication between different communities – both target culture and the home culture and the foreign cultures and the home culture.

All in all, these studies conducted in Turkey show that students are eager to learn different cultures and highly motivated towards learning British and American cultures.
Further, the integration of such cultural issues which attract students’ attention help them improve their language abilities and intercultural communication.

There is always place for culture and cultural studies in language teaching and learning since language and culture are interrelated. In the absence of culture in language learning process, learners will inevitably suffer from the lack of a dimension which enables them to see the world through the eyes of others and this will prevent them fully understanding other people. Further, in order to prevent the dominance of the target culture and language over their home culture, learners should also develop their own culture awareness since the flow of the communication is not one way rather it is mutual. Therefore, while integrating cultural elements into language instruction, it is also important raising awareness of cultural differences among people of different languages. While doing that dominating one culture to another or implying one culture is superior to others would be crucially harmful. In order to conduct culture embedded lesson, teachers ought to be fully conscious and knowledgeable about both cultures and how to integrate cultural elements into lessons. Multicultural elements in language course books could also be seen as bridges to other cultures which language learners should walk through in order to achieve communicative objectives of their learning process.

The studies conducted both abroad and in Turkey also show that culture is a ‘must’ in language instruction. Students who are motivated towards learning target cultures are also more successful in communication in target language. As motivation is one of the most important issues of language learning, using cultural texts in teaching of four skills, especially the British and American cultures as the studies revealed would be beneficial for students to adapt and integrate into the lessons.

The ideas and ways of teaching culture and the results of studies conducted would be inspiring for teachers who are eager to have communicatively competent students and for researchers who seek more results on teaching languages. Further, study can promote ideas on integration of cultural issues into Turkish National English Curriculum of all grades- K12, and for the syllabus of higher education considering the needs of the students. Thus, it would stop being a question in teachers’ minds, if to integrate culture into classes, how to and to what extent integrate it into language instruction.

2.5 Second Language Acquisition (SLA)

In SLA, there sear cer include sociocultural theory because this provides the framework of development that students will process through social and cultural
interactions. The list of literature in this section includes (a) individual factors, (b) oral proficiency improvement, (c) interpersonal communication, (d) communicative competence models and interactional competence theory, and (e) sociocultural theory.

2.5.1 Individual Factors

LoCastro (2003) states that researchers in the field of SLA should consider individual and societal factors in attempting to understand the process of learning the target language and culture. As individual factors, LoCastro lists the learner’s (a) position in the L2 societal context, (b) consciousness of the aims of language learning and language use, and (c) consciousness of the self in general. Social factors are: (a) face concerns; (b) power relations; (c) male/female roles; and (d) discrimination (LoCastro, 2003, 297). Individuals choose how to interact in a situation. Through communicational interaction, language learners demonstrate their attitudes, manners, and world views (LoCastro, 2003). Likewise, study abroad students may have their particular individual ways of using the target language in the target culture. They may choose to use certain kinds of language in certain circumstances, and their choices may be influenced by their attitudes, manners, and world views. In addition, their personalities and motivation may affect their choices in participation in interaction and communication.

2.5.2 Motivation

Scholars find that students’ affective and motivational levels influence their language development processes in their interaction with native speakers or other people who speak in the target language. Students’ motivation in a study-abroad situation is discussed by Hinenoya and Gatbonton (2000). They argue that not everybody is motivated to “interact” and “integrate” with native speakers in the target culture. They point out that “the higher the learners’ desire to interact and integrate with the target group (integrative motivation) or to find employment, seek advancement, and so on (instrumental motivation), the better their performance in their course work and the higher their proficiency levels” (2000, 225). Gardner and Lambert (1972) say instrumental motivation helps students to learn the practical customs and a new language, while integrative motivation “[reflects] a sincere and personal interest in the people and culture represented by the other group.” (1972, 132).

2.5.3 Willingness to communicate

Yashima (2002:62) tested Japanese students’ willingness to communicate in a second language and generalized that “motivated students studied harder and achieved a higher level of competence than less motivated ones”. However, she also says, “merely
having motivation does not seem to be sufficient for an individual’s being willing to communicate” (p.62). Freed’s (1995) study shows that there are no significant differences between a group that studied abroad and one that did not in terms of motivation. This means that the study abroad experience does not necessarily give students the motivation to further study the target language. However, the results in the literature vary in regard to this matter.

2.5.4 Personality types

Students’ personality types influence language learning according to Knight and Schmidt-Rinehart (2002). Their study shows how students’ personality types affect their adjustment to host families in a Spanish-speaking environment. Most of the host families reported that students with open minds, good personalities, and maturity adjust to their new environment better than other students without these, and that personality matters more than a student’s language ability (Knight & Schmidt-Rinehart, 2002). In their study, they stress the importance of the host family as a valuable linguistic and cultural learning environment outside the classroom. From their interviews with the host families, it is clear that the parents of the host families tried to act as “teacher, tutor, and counselor” (2000:.198). However, Knight and Schmidt-Rinehart (2002) conclude, “our students may not be taking full advantage of this rich linguistic and cultural haven” (2001.198).

2.5.6 Oral Proficiency Improvement

Brecht and Davison (1991) assent that study abroad is effective for learning to speak a target language. This is based on the results from their Oral Proficiency Interview (OPI) that indicated that study abroad students in Russia spoke better than students in a four-year college Russian program in the United States. Shrum and Glisan’s (2005) definition of proficiency is “the ability to use language to perform global tasks or language functions within a variety of contexts/content areas, with a given degree of accuracy, and by means of specific text types” (2000. 5). Some scholars, such as Moehle (1984) and Moehle and Raupach (1983), suggest that studying abroad may improve students’ pronunciation or some type of global fluency. Global fluency is “the ability to ‘sound good’ by increasing the rate of speech and/or decreasing the length of time between utterances, and by learning appropriate fillers, modifiers, formulae and compensation strategies, all of which provide [the students] with a series of ‘native-sounding’ attributes” (Freed, 1995, p. 10). After studying the research by Freed (1995) and Lafford (1995), Bacon (2002) summarizes it by saying, “Study abroad is beneficial for oral language growth, although the details are difficult to generalize” (2002. 638). One benefit of study abroad in terms of oral
proficiency improvement is that students may have extended discourse and immersion experiences (Glisan & Donato, 2004).

Freed’s (1995) study finds that there is no difference in study abroad students’ progress in oral proficiency as compared with the students’ progress in the homeland when an OPI was the test instrument. She finds that OPI detects only novice learners’ improvement but not advanced learners’ improvement. Then Freed (1995) states that the OPI is not the best method to compare students at home and abroad. Glisan and Donato (2004) may disagree with Freed (1995) because they believe that language learners with advanced-level proficiency also develop their language ability to superior-level proficiency. According to Johnson (2001), an OPI is an examination of an examinee’s face-to-face conversation with a skillful tester. It is an interview format, and scholars like Van Lier (1989) question whether that format is a valid method of accessing speaking ability. Johnson (2001) argues that the OPI is one of many communicative speech events that reflect part of everyday conversation. However, Johnson (2001) believes that the OPI should include sociocultural perspectives so that it can show not only students’ performance at an interview session, but also the progress of students’ learning.

2.5.7 Interpersonal Communication

Hymes’ (1974) three communicative units -- speech situation, speech event, and speech act -- are useful to understand and analyze communication. The biggest picture of communicative interaction is a speech situation; the next is a speech event, and the smallest unit of communication is a speech act. Johnson’s (2001) explanation of these three units is clear. She explains that when someone tells a joke to her/his friend in a conversation at a party, the joke is a speech act; the conversation is a speech event, and the party is a speech situation. Interpersonal communication is speech events that are defined as “activities or aspects of activities that are directly governed by rules and norms for the use of speech” (Hymes, 1974, : 52).

The interpersonal communication mode is one of the three communicative modes that The Standards for Foreign Language Learning in the 21st Century (1999) identifies as primary contexts of communication. The other two communicative modes are the interpretive mode and the presentational mode. The interpersonal communication mode will be the focus of this study, and is face-to-face, direct oral and written communication between two people. Students receive more in the interpretive mode while they produce more in the presentational mode. In the interpersonal mode, students should constantly both receive and produce messages with one another.
Shrum and Glisan (2005) summarize the characteristics of oral interpersonal communication:

1. There are two or more people who are engaged in conversation in a face-to-face or telephonic situation.
2. It is a meaning- or information-sharing activity where a speaker’s intention and need to communicate is clearly laid out.
3. The speakers who are involved in conversation usually do not plan what to say or how to say it; it is spontaneous.
4. When one speaks, the other usually listens to interpret meaning and prepares to respond based on what s/he heard.
5. The people who are engaged in conversation negotiate meaning by “asking for repetition, clarification, or confirmation, or indicating a lack of understanding . . . by repeating, restating, or correcting.”
6. Non-verbal communication such as gestures, facial expressions, and body movement is part of it or an alternate way for circumlocution.
7. Classroom practices in pairs are not counted as interpersonal communication when the dialogues are pre-scripted or prepared by memorization. (Shrum & Glisan, 2005)

2.5.8 Interpersonal communication between a native speaker and a non-native speaker

Non-native, language learning students may aim to communicate in the target language as they do in their first language. However, a set of dialogues between a native speaker (NS) and a non-native speaker (NNS) must look different from a set of dialogues between native speakers. Markee (2000) point out NNS learners and NS interlocutors constantly make adjustments, more often than in NS and NS conversation, when they do not understand what is said during their conversation. The adjustments include repairs, comprehension checks, clarification requests, confirmation checks, verifications of meaning, definition requests, and expressions of lexical uncertainty (Markee, 2000: 8).

Another point that Markee (2000) stresses is about topics of conversation. When the topic is familiar to NNS learners but not to NS interlocutors, the learners can be talking more than listening. In addition, interlocutors’ communicative competence influences who plays the dominant role in conversation (Markee, 2000, : 11). Zuengler (1993) points out that the conversation topic situates speakers within the interactions, which means the topic will
influence speakers’ conversational roles (Year 184). In other words, when a speaker knows the topic well and feels good about it, s/he may take an active role in conversation.

2.5.9 Communicative Competence Model

Foley and Thompson (2003) states that they focus on the development of communicative competence and interaction to fulfill their ultimate goal of understanding what it means to learn language. Similarly, the goal of study is to understand how Korean study abroad students learn the target language and culture. I believe that I will accomplish this goal by learning how the students develop communicative competence and how they learn to interact with native speakers and non-native speakers. Along the same line, a language learner must have a goal to be a communicatively competent person. According to Foley and Thompson (2003:45), a communicatively competent person is able to “integrate the knowledge of social, cultural and linguistic structures in order to produce and contribute to the ongoing interaction and hence that are meaningful to others”.

Several competence models have been developed. Communicative competence models have been developed by Hymes (1972), Canale and Swain (1980), Bachman (1990), and Celce-Murcia, Dörnyei, and Thurrell (1995). An interactional competence model was developed by Hall (1995, 1999) and Young (1999). Before all these models, Chomsky (1965) viewes language theory as two integral parts of linguistic competence and performance. For Chomsky (1965), linguistic competence means grammatical and structural knowledge of sentences that is built in an individual person’s brain; performance means the outcome of competence. His view has been criticized by Hymes (1972) and many other scholars for not including the context of the language used (Shrum & Glisan, 2005).

2.5.10 Hymes’ communicative competence

Hymes (1972) was the first person who brought up the notion of communicative competence c.f (Celce-Murcia & Olshtain, 2000). Hymes (1972) and his colleagues argue that “language competence consists not only of Chomsky’s (1965) grammatical competence but also of sociolinguistic or pragmatic competence, which covers all situated aspects of language use and related issues of [appropriateness]: the speaker (and, if different, the original author), the addressee(s), the message, the setting or event, the activity, the register, and so forth” (Celce-Murcia & Olshtain, 2000: 16). In Hymes’ (1972:277) words, competence means “what to talk about with whom, when, where, in what manner” . Hymes (1972:278) believes that a model of language should include “communicative conduct and social life”
Hymes (1972) further argues that Chomsky (1965) has failed to make clear what performance means. Chomsky’s (1965) definition of performance is vague with regard to whether it means “the behavioral data of speech or all that underlies speech beyond the grammatical” (Hymes, 1972, p. 280). Hymes (1972) introduces the concept of “ability for use,” and he distinguishes it from “actual performance” in real situations. He defines “ability for use” as non-cognitive factors, such as motivation, capacity, courage, and confidence.

2.5.11 Canale and Swain’s communicative competence model

Canale and Swain (1980) introduce communicative competence from pedagogical perspectives. Their model has been a strong influence on second language teaching and testing (Johnson, 2001). They argue that there are four components of communicative competence: linguistic competence, sociolinguistic competence, discourse competence, and strategic competence (Celce-Murcia & Olshtain, 2000). The differences between Canale and Swain’s communicative competence model and Hymes’ models are that: (a) the former one includes two more additional major competencies: discourse competence and strategic competence, and (b) it does not have “ability for use,” non-cognitive factors as a category. Instead, Canale and Swain’s (1980) two additional competencies, discourse and strategic competencies, seem to consist of some of the elements of “ability for use” (Johnson, 2001). Canale and Swain’s (1980) model has been problematic with some scholars who find ambiguities in their claim that “communicative competence requires interaction among four competencies in actual production and comprehension” (Johnson, 2001, 160). Johnson (2001) expresses the view that Canale and Swain do not explain the mechanism of interaction, such as how the interaction is achieved, what degree of which competence influences the interaction outcome, or whether a competence influences interaction, and in what contexts. Although their model lacks some explanations, it was the only model for language teaching and testing until Bachman (1990) introduced the communicative language ability (CLA) model.

2.5.12 Bachman’s communicative language ability model

Bachman (1990) placed strategic competence in the center of his CLA model separated from language competence and world knowledge. Bachman’s (1990) model shows that strategic competence carries language competence and world knowledge into social contexts. Johnson (2001) explains that Bachman’s (1990:162) strategic competence means “general underlying cognitive skills in language use like assessing, planning, and executing, which are instrumental for achieving communicative goals”. Differently from
Canale and Swain’s (1980) model, Bachman’s model represents the interactional cognitive event not as a social event, which differs from the interactional model based on sociocultural theory (Johnson, 2004).

Bachman’s (1990) language competence model includes organizational competence and pragmatic competence. In the model, pragmatic competence is divided into two competences: functional competence and sociolinguistic competence. Bachman (1990:69) defines functional competence as the ability “to interpret relationships between utterances or sentences and texts and the intentions of language users” Sociolinguistic competence is defined by Bachman (1990:94) as “sensitivity to, or control of the conventions of language use that are determined by the features of the specific language use context” . However, Johnson (2004:93) argues that Bachman loosely defines pragmatic competence because pragmatics should be viewed as one of “many approaches to discourse analysis, [such as] speech act theory, interactional sociolinguistics, variation analysis, the ethnography of communications, and conversation analysis”.

According to LoCastro (2003), pragmatic ability is “being able to use language to carry out everyday functions in culturally appropriate ways” (p. viii). Pragmatic ability links one’s linguistic competence and cultural competence. Celce-Murcia & Olshtain (2000) say, “Pragmatic competence relies very heavily on conventional, culturally appropriate, and socially acceptable ways of interacting” (p. 20). In general, people expect certain behaviors in certain circumstances and certain language uses in certain speech events. This is more obvious within a homogeneous social and cultural group of people, and this is challenged when people from different social and cultural groups mingle and communicate with each other.

2.5.12 Celce-Murcia, Dörnyei, and Thurrell’s communicative model

The last model that the researcher studied is the one by Celce-Murcia, Dörnyei, and Thurrell (1995). In their model, there are no new elements as compared to the previous models; however, they introduced the idea that discourse competence is placed in the center. From the center, three arrows point to sociocultural competence, linguistic competence, and actual competence respectively. The outer part of the model demonstrates ongoing circulation of strategic competence. Celce-Murcia and Olshtain (2000:16) state that “it is in discourse and through discourse that the manifestation of the other competencies can best be observed, researched and assessed” . Discourse competence is defined as the knowledge “which involves the selection, sequencing, and arrangement of words, structures, and sentences/utterances to achieve a unified spoken or written whole
with reference to a particular message and context” (Celce-Murcia & Olshtain, 2000, p. 16). The difference between this model and other earlier models is that this is diagrammatically presented, but the earlier ones are linearly presented. The model attempts to show multidimensionality.

2.5.14 Interactional Competence Theory

Johnson (2004) argues that the communicative competence models that have been presented by Chomsky (1965), Canale and Swans (1980), and Bachman (1990) are developed mainly from cognitive theories and are lacking either in sociocultural elements or interactional competence. The competences in those models are combined in order to demonstrate what occurs in an individual person’s brain. (Johnson, 2004). However, Johnson (2004) seems to support Hymes’ (1972) communicative competence model because it includes the notion of sociolinguistic competence along with grammatical competence. The model also distinguishes “ability for use” from “actual performance” in real situations (p. 89). The notion of “ability for use” can be counted as interactional competence in a local context, which is important when we try to understand native speakers’ intentions in their second language learning (Johnson, 2004).

Young (1999) provides the definition of interactional competence; it is “a theory of the knowledge that participants bring to and realize in interaction and includes an account of how such knowledge is acquired” (p. 118). Interactional competence requires “face-to-face interaction” (Hall, 1999; Johnson, 2004) and is developed when students participate in interactional practices in sociocultural settings (Hall, 1999; Johnson, 2004). This view of seeing interaction as a social issue is a major difference from other communicative competence models. Hall (1999) proposes a framework of analysis that includes the elements of interactional practices. It is shown in Figure six below. The first of the two categories of Hall’s (1999:146) framework is the linguistic category that contains “topics, participation structures, trajectory of speech acts, formulaic opening, transitions, and closings” The second is the extralinguistic category that contains “settings, goals, and participants”

Hall (1995) presents a concept of “oral interactive practices” that is similar to Hymes’ communicative speech event (Johnson, 2001). Hall (1995) provides three steps for oral interactive practices: observation, reflection, and creation. Hall (1995, 1999) and Young (1999) believe that “[during these three processes,] the individual acquires many resources of various types, such as vocabulary and syntax, knowledge of how to manage turns and topics, and knowledge of rhetorical scripts and skills” (Johnson, 2001, : 177).
Johnson (2001) says that it is a theory of knowledge and a theory of second language acquisition. She argues that the interactional competence theory originates from or is rooted in Vygotsky’s sociocultural theory.

2.5.15 Sociocultural Theory

Some scholars in the field of second language acquisition have succeeded in framing their research within sociocultural theory (e.g., Appel & Lantolf, 1994; Donato & McCormick 1994; Platt & Troudi, 1997; Lantolf, 2000; Shrum & Glisan, 2000; Kinginger, 2001; Kasper & Rose, 2002; McCafferty, 2002; Johnson, 2004). They all claim that their major reference is Russian psychologist Vygotsky, who lived from 1896 to 1934.

Vygotsky (1986) sees language as “a cultural tool that has been developed and refined in the service of social action and interaction” (Wells, 1999, : 10). Vygotsky (1986:253) investigates the understanding of the interrelationship between “thought and speech” through children’s learning processes (lviii). He says, “To understand another’s speech, it is not sufficient to understand his words--we must understand his thought. But even that is not enough--we must also know its motivation” In his book, he argues that children’s speech is social even in their early years, and that social speech is divided into two categories: “egocentric speech and communicative speech”, which can be interpreted as “speech-for-oneself and speech–for-others” (p. xxxv). Kasper and Rose (2002:33) describe those two categories as having “the double function of language as means for communication and a tool for thinking”.

Vygotsky (1987:49) says, “It may be appropriate to view word meaning not only as a unity of thinking and speech but as a unity of generalization and social interaction, a unity of thinking and communication” Using this approach, Kasper and Rose (2002:33-34) state that interaction is “a tool for [second language] learning and a competency in its own right. They argue that social interaction is not considered as “context” or “input and output,” but rather as “learning” or “cultural development”

2.5.15 Vygotsky’s Zone of Proximal Development (ZPD)

Rogoff (1990:8) says that it is important to have both “guidance and participation in culturally valued activities” in novice and expert interactions. Along with the novice and expert interactions, Vygotsky (1978) views interactions among peers as important elements in development and learning, and he introduces the practical concept of the zone of proximal development (ZPD). According to Vygotsky (197:868), ZPD is “the distance between the actual developmental level as determined by independent problem solving and
the level of potential development as determined through problem solving under adult
guidance or in collaboration with more capable peers”.

ZPD is sometimes compared with Krashen’s i+1 concepts, but Lantolf (2000:80)
argues that Vygotsky’s ZPD concept and Krashen’s i+1 concept differ in that the latter
explains only language practices, while the former concerns “the individuals involved in
the negotiation of learning and development”. Kinginger (2001:417) differentiates the
ZPD construct from the i+1 construct by saying that Krashen’s i + 1 concept views
progress as “that learners can make in their language acquisition process when presented
with language input that is just beyond their current level of competence”. On the other
hand, Vygotsky’s concept is a “metaphorical social space representing activities learners
can carry out with success if they are provided assistance from others more competent in
such activities”

Vygotsky’s (1986:188) statement gives a definition of development: “What the
child can do in cooperation today he can do alone tomorrow”. Shrum and Glisan (2000:9)
point out that there are two development levels, actual and potential. They summarize these
by saying, “Today’s potential developmental level becomes tomorrow’s actual
developmental level” . As Rogoff (1990:9) stresses, development is a process in which
individuals share purpose and focus, and “cognitive, social, and emotional exchange” are
involved in this process. Having the same goal of learning the target language, peer
interactions may give both communicators opportunities to develop. Johnson (2004:131)
says, “Scaffold help does not need to be created by the experts; it can be provided by the
learners themselves”. In collaborative peer interaction, the opportunities for second
language learning are numerous and rich for students, and the collaboration “[enables]
students to gradually develop their productive use of assessments and alignments” (Kasper

In the framework of ZPD, McCafferty (2002) studies nonverbal communication
between a Taiwanese student who studied in the United States and his English as a Second
Language (ESL) teacher. He affirms the learner’s willingness to interact with the native-
speaking teacher. However, this study shows the results from the conversation activities
already set up by the researcher, which makes my study different from this study. In my
study, students go out of the classroom and usually do not plan or know with whom they
will speak or interact. Many times unplanned conversations happened with unfamiliar
interlocutors in unplanned settings. Within these natural settings outside the classroom,
students’ engagement in their conversations with native speakers and other international
students may develop their ability to understand and speak the target language. While the language learning students develop social relationships during interactions, they may also develop their ability to understand the cultural aspects of the target language. So far, the literature review confirms that my study should take the position of seeing interaction as a medium of second language development. Also, development was considered as a process, not as a result.

2.5.16 Interaction and communication as mediated actions

Interaction and communication are the “mediated actions” of developing students’ language and cultural competencies. They are situated deeply in the social and cultural contexts and take students to opportunities to learn. Wertsch (1991:144) argues that “mediated action is inextricably linked to historical, cultural, and institutional settings, and that the social origins of individual mental functioning extend beyond the level of intermental functioning” Wertsch (1991) also insists that one must examine “the speech genres” to analyze the interaction and communication in which the participants are engaged.

The intersection of interaction and communication is, as Kasper and Rose (2002:42) write, “language socialization” or “developmental pragmatics”. Language socialization is “the process whereby children and other novices are socialized through language, part of such socialization being a socialization to use language meaningfully, appropriately, and effectively” (Ochs, 1996, p. 408). Kasper and Rose (2002:43) say that developmental pragmatic studies take “a narrower focus” than language socialization and include such things as “conversational participation and organization, understanding and producing speech acts, politeness, genre-specific discourse, and indexicality”. By studying novice participants’ socialization access to the target culture and by studying their interaction and communication practices in given contexts, the researcher will be able to learn the development process of Korean study abroad students’ second language and culture learning.

Lantolf (2000) relies on sociocultural theory to understand second language learning as a mediated process. He indirectly suggests that study abroad students may use various resources around them and may rely on people or on building relationships with people while they access the various mediations. Lantolf (2000) explains mediation in second language learning by providing three categories: social mediation, such as peer mediation; self-mediation, through private speech; and the impact of artifact mediation, such as a portfolio. In terms of peer mediation, the language-learning students also spend
significant time interacting among themselves in their internationally mixed classroom. These international study abroad students practice and learn English from each other. Interestingly, Lantolf (2000:84) finds that “learners benefit from interacting with either more, or less, proficient peers”. This is related to previous observation on interactions among the students of English as a Second Language (ESL) during lunchtime in the student lounge at the English Language Institute (ELI) at Virginia Tech. The key participant, Jeongmin, seemed to listen more when she talked with more fluent speakers, but she seemed to talk more when she was with less fluent speakers. The latter could be a speaking practice, while the former could be a listening practice.

2.6 Second Culture Acquisition (SCA)

Culture plays an important role in learning the second language especially when the learners come and live in the target culture. Study abroad students come and live in the target culture to learn the culture so that they can learn the target language better. The language-learning students’ everyday experiences in the target culture are closely related to their culture learning experiences along with their language learning experiences. In this section of second culture acquisition, the researcher have included arguments about (a) cultural learning, (b) intercultural conflict, (c) cultural adaptation, (d) intercultural communicative competence, and (e) cultural understanding.

2.7 Cultural Learning

When Korean students decide to study abroad in the United States, they may assume that they can learn English in more lively and interesting ways because they will be also learning the target culture. There is no doubt that culture is embedded in the language spoken among people. With cultural learning, the students get to know nuances and underlying meanings of the language. With the learning, the students better understand native speakers and their intentions, and they better express themselves and their intentions in the target language. Therefore, as McKay and Hornberger (1994) note, “cultural understanding is an indispensable part of second or foreign language acquisition” (C.FLiu, 1999, p. 207).

Second culture acquisition or second culture learning is many scholars’ research interest in the field of second language acquisition. Among those scholars’ inquiries on the topic, Lantolf’s (1999) questions are fundamental. He asks, “How are we to interpret
acquisition when it comes to culture? Does it have the same meaning with respect to culture as it does in the case of linguistic development, or does it mean something different?” (p. 28).

Robinson-Stuart and Nocon (1996:432) say that there are two views on culture and culture learning. In regard to the first view, they say that one can learn culture automatically since it is considered as “knowledge, skills, static products or forms that may be objectified” . In regard to the second view, others see culture “as a process, that is, as a way of perceiving, interpreting, feeling, being in the world, wanting to smile, wanting to scream, loving, hating, and relating to where one is and who one meets” . The first view implies that the second culture is learnable or achievable for second language learners because it is treated as a piece of knowledge, while the second view implies that it may be very difficult for the learners to acquire the second culture because it is more related to emotions.

When culture is seen as information and knowledge, a goal of interaction between two cultures is for each representative to gain knowledge about the other culture. In this approach, Kramsch (1993) introduces a concept of a third culture that is not hostile to either the students’ home culture or the target culture. The third culture is “a culture of intersection” between the home and the target cultures such as a popular culture, a critical culture, and an ecological culture. Wright (2000) also sees culture as information and knowledge when he divides students into the two categories of “culturally adaptive and no culturally adaptive” (Wright, 2000, : 337). This distinction might be necessary for teaching students how to understand the second culture; however, the researcher think that this kind of division does not tell people what to do to help students with their “adaptiveness.” Students have their own ways and paces of developing their second language understanding along with second culture understanding. Few are positioned at the extreme end, but rather on the line between the two extremes.

Kruger and Tomasello (1996:371) argue that cultural learning is not simply learning how to act but learning how to think. They say, “In cultural learning children learn not just about affordances of the inanimate environment but also something about the intentional states of adults—what they intend to do in performing certain actions or, perhaps, the strategy they are using or thoughts they are thinking”. To develop second culture competence in the target language, the students may learn to understand about the “intentional state of [native speakers].”
In other words, people can develop second culture competence only up to a certain level of being able to appreciate and understand the target cultural products. They may be able to learn to open their minds to embrace the differences, but they cannot feel the same way that the native speakers feel. Lantolf’s (1999:43) argument about second culture acquisition is that students can become successful second language learners, but they can’t really come to think and act like native speakers. Lantolf (1999) insists that people from two different cultures can’t understand each other because they may have different conceptual systems and different cognitive perspectives. If it is not different conceptual systems and different cognitive perspectives, it may be that students are “unable or unwilling to adjust their values even when they cognitively understand them” (Bacon, 2002, : 638). Even though students learn and cognitively understand the “rules” in the target culture, they may not want to or not be able to think and act as native speakers.

In terms of bilingualism and biculturalism, Kuiper and Lin (1989) say that one can be bilingual, but this does not mean one is bicultural. They studied Singaporeans who grew up speaking both English and Chinese. They found that these Singaporeans have problems in communicating with other native speakers of English from other nations such as the United States, England, Canada, Australia, and New Zealand. The reason is that “they command two linguistic systems, but only one cultural system” (Kuiper & Lin, 1989: 281). Their suggestion indicates the importance of cultural aspects of language learning. They say, “We doubt, given the complexity of the cultural information which is coded in formulae, that anyone can become truly bicultural after early childhood and therefore that anyone can become a native speaker of a second language after this time even if they sound as though they are” (Kuiper & Lin, 1989: 304).

2.9 Intercultural Conflict

When two different people from two different cultures meet, intercultural conflict is inevitable. When situations in the target culture are new, the students who have learned the target language in their home country may experience some difficulties applying their previous linguistic and cultural knowledge to various situations in the target culture. Mauranen’s (1994) study shows that Finnish students encounter discourses in British university classrooms that are culturally different from in the classrooms in Finland (Freed, 1995, : 15). Gardner and Lambert (1972:140) report that American students who study in France have “pejorative and biased images of typical representatives of the ethno linguistic
group whose language they are supposed to master”. They say that the negative stereotypes the students have make it difficult for them to acquire the language.

2.10 Misunderstanding and Miscommunication

Even though one may turn a miscommunication or misunderstanding into a learning opportunity, it must be a very hard way to learn the second language. Banks, Ge, and Baker (1991:104) define miscommunication as “speech performance errors, such as slips of the tongue, omissions, substitutions, and dysfluencies [. . .] that interfere with the smooth ongoingness of interaction”. Robinson (1985:55) talks about three areas in which people from different cultures have difficulties in communicating with each other: (a) “different cultural assumptions,” (b) “different ways of structuring information,” and (c) “different ways of speaking”.

Miscommunication and misunderstanding can occur in various situations. Wilkinson’s (1998) study shows that as misunderstanding of experiences accumulated, the American students in her study seemed to rely increasingly on the other American students for support and encouragement. When the language learners make errors outside the classroom with native speakers, sometimes their low proficiency in not being able to understand the native speakers linguistically or culturally/contextually can really embarrass the learners, or their misunderstandings can result in inconveniences or sometimes in serious consequences, as found in Tarone and Kuehn’s study (2000).

Tarone and Kuehn (2000) show that misunderstanding can result in severe disadvantage. In the study, a non-native speaker had difficulties understanding the native speaker in a social service interview. The authors point out that this kind of misunderstanding resulted in a lack of providing proper evidence about her/his social and financial status. The miscommunication could have resulted in a non-native speaker’s failing to gain eligibility for financial aid, or her/his being declared fraudulent. Whether the reason is linguistic failure or cultural differences, misunderstanding or miscommunication happens. For native speakers, it can be silly, but it is definitely embarrassing and even a loss of something important, such as financial aid in Tarone and Kuehn’s (2000) study, for language learners

2.10.1 Native Speakers’ Avoidance

Wilkinson (2002:168) argues that native speakers may avoid interaction with language learning students because of failure of conversation. She asks questions in this
way: “Will their native speaking interlocutors begin to perceive them in negative ways (e.g., dumb, perplexing, rude, uncomfortable to talk to)?” (and “Will these native speakers eventually prefer not to engage in conversation with these students?”)

According to Gass and Varonis (1991:123), there are two types of non-engagement; one is “noncommunication” and the other is “communication breakoff”. They report that a native speaker, an American university student, avoided her non-native conversation partner when she was tired. She did not want to engage in “difficult and stressful conversation”) with a non-native speaker. Gass and Varonis (1991:124) also report that a native speaker who lived on the east coast traveled to San Francisco, and he avoided a bank teller who looked non-native to the English language. The reason he avoided the teller was that “he feared communicative difficulty”. The second type of non-engagement is “communication breakoff,” which means an abrupt termination of communication. The authors give an extreme example of “communication breakoff” as a native speaker hanging up the phone immediately when s/he hears foreign accent.

In the situation when native speakers avoid non-native speakers, non-native speakers’ willingness to learn the target language outside the classroom is almost in vain. Therefore, I agree with Johnson (2004) when she discusses how the native speakers need “to be educated and encouraged to provide appropriate assistance to the second language learners to become an active participant” Johnson (2004:176) says,

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\text{Becoming an active participant in second language sociocultural life should therefore be regarded as beneficial for both the native speaker and the nonnative speaker, since becoming an active participant may contribute to the native speaker’s and the nonnative speaker’s cognitive growth and to the coconstructing of the native speaker’s self and nonnative speaker’s self.}
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Considering the equal benefits of two parties from different cultures, “sharing purposes,” as Rogoff (1990) says, and “sharing responsibility,” as Vygotsky (1986) says, must happen.

2.10.2 Adaptation

When conflicts happen, the students try to adapt to the target culture in many ways. Kim (2001:183) says, “Adaptation occurs naturally and inevitably even when strangers do not plan or actively seek for it to happen, have no intention of participating fully in host social communication activities, and confine themselves to mostly superficial relationships with the natives” (Ting-Toomey and Oetzel 2001:195) explains that adaptation is flexibility, and it can lessen the problems. She says that adaptation is “modifying or tailoring our behavioral styles,” and “[polarizing] views on the conflict content problem”
In this study, adaptation to the target culture does not mean that either acculturation or assimilation has occurred because the participants in the study will be Korean study abroad English-learning students in the United States who have recently arrived or have not stayed longer than one year in the target language country. In addition, Lantolf (1999:29) argues that “at issue is not acculturation, that is, learning to function in a new culture without compromising one’s own identity or world view” Kim (2001:185) suggests the term “functional fitness,” that is, when someone is well adapted “this person is capable of carrying out everyday-life activities smoothly and feeling comfortable in a particular environment”. Some functional fitness can be found in the language learners’ interactions and communications over time in their social settings. However, they may show their struggles with functional fitness at the beginning of their sojourn experience, rather than capabilities or comfort in the target language.

2.10.3 Definitions of acculturation and assimilation

Kroeber (1948:426) was the first scholar who described acculturation as:

*Changes produced in a culture because of the influence of another culture, with the two cultures becoming similar as the end result.*

These changes may be reciprocal, which results in the two cultures becoming similar, or one-way and may result in the extinction of one culture, when it is absorbed by the other.

Acculturation is, according to the Encyclopedia of Social and Cultural Anthropology (1996), the process of acquiring culture traits as a result of direct contact. King and Wright (2001) say that foreigners who learn language and culture in the target culture are in some degrees of the acculturation process. The study abroad students in this study may be in some stages of acculturation since they have direct contact with the target culture through adaptation.

On the other hand, differently from acculturation, assimilation does not take place until a person enters a social, political, economical, and educational position that is standard in the target culture. When the person becomes an integrated member of standard culture, s/he will be assimilated. It is not always easy for a person to adopt certain ways of life of the people in the target culture. King and Wright (2001) further explain that a person remains acculturated if s/he cannot be assimilated in every aspect of life of the target culture.
2.10.4 Intercultural Communicative Competence

From a communicational perspective, adaptation or fitting to function in the target culture can be explained as acquiring intercultural communicative competence or interactional competence. Irwin (1996) says that, once one acquires the competence, s/he will be capable of applying it in all interactions. When Johnson (2004:97) describes interactional competence, she provides an example by saying, “Once the individual acquired the interactional competence to participate in a formal interview, the individual will be able to transfer this knowledge to interactive practices in which formal interviews take place. Recent studies have determined that one of the most important domains of the communication competence is relationships (Irwin, 1996). In other words, students can develop competence through interactions and relationships. Irwin (1996:27) explains communication competence as “being able to appropriately adapt to a variety of different (contrasting) people and different (contrasting) communication situations or contexts”.

The process of learning the target language and the target culture must include interactional competence. This will help students be better able to interact and form relationships with native speakers of the target culture. Kim (2001) says that second language learning students develop intercultural identities through this learning process. He advocates the following:

*Having internalized an increasing level of host communication competence and integration into the host social communication processes, strangers are better able to manage the dynamic and dialogical interaction between the original culture and the new culture. They are also better able to experience different cultural worlds with increasing ease, with a greater capacity to make deliberate choices of actions in specific situations rather than simply following the dictates of the prevailing norms of the culture of childhood.*

2.10.5 Cultural Understanding

Studying the target language and culture does not mean “embracing it or following its sociocultural customs, nor does it mean losing one’s own culture. In fact, learning another culture can in fact help one appreciate and understand one’s own culture more” (Liu, 1999, : 207). In learning the target language and culture, students should first develop understanding of their own culture, and then they will eventually “increase their awareness and openness to people who speak other languages and who may view the world from a different perspective” (Foreign Language Standards Learning for Virginia Public Schools, 2000, : 3).
2.11 The History of Culture Teaching

As will become evident, the role of cultural learning in the foreign language classroom has been the concern of many teachers and scholars and has sparked considerable controversy, yet its validity as an equal complement to language learning has often been overlooked or even impugned. Up to now, two main perspectives have influenced the teaching of culture. One pertains to the transmission of factual, cultural information, which consists in statistical information, that is, institutional structures and other aspects of the target civilization, highbrow information, i.e., immersion in literature and the arts, and lowbrow information, which may focus on the customs, habits and folklore of everyday life (see Kramsch, 1993:24). This preoccupation with facts rather than meanings, though leaves much to be desired as far as an understanding of foreign attitude and values is concerned, and virtually blindfolds learners to the minute albeit significant aspects of their own as well as the target groups identity that are not easily divined and appropriated (ibid).

All that it offers “mere book knowledge learned by rote” (Huebener, 1959:177). The other perspective, drawing upon cross-cultural psychology or anthropology, has been to embed culture within an interpretive framework and establish connections, namely, points of reference or departure, between one’s own and the target country. This approach, however, has certain limitations, since it can only furnish learners with cultural knowledge, while leaving them to their own devices to integrate that knowledge with the assumptions, beliefs, and mindsets already obtaining in their society.

As Lessard–Clouston (1997) notes, in the past, people learned a foreign language to study its literature, and this was the main medium of culture. [1] was through reading that students learned of the civilization associated with the target culture. (Flewelling, 1993:339, cited in Lessard-Clouston, 1997). In the 1960s and 1970s, such eminent scholars as Hall (1959), Nostrand (1974), Seelye (1974-1984), and Brooks (1975) made an endeavor to base foreign language learning on a universal ground of emotional and physical needs, so that the foreign culture [would appear] less threatening and more accessible.

Many, if not most, people think of culture as what is often called “high culture”---art, literature, music, and the like. This culture is set in the framework of history and of social, political, and economic structures... Actually, the most important part of culture for the sojourner is that which is internal and hidden..., but which governs the behavior they encounter. This dimension of culture can be seen as an iceberg with the tip sticking above
the water level of awareness and includes values and thought patterns. (Weaver, 1993: 157, cited in Killick & Poveda, 1997:221)

Following Brooks, Nostrand (1974) developed the *Emergent Model scheme*, which comprised six main categories. The first, culture, regarded value systems and habits of thought; society included organizations and familial, religious, and other institutions. The third category of conflict was comprised of interpersonal as well as intrapersonal conflict. Ecology and technology included knowledge of plants and animals, health care, travel etc., while the fifth category, individuals, was about intra/interpersonal variation. Finally, cross-culture environment had to be quite knowledgeable in the culture under study to be able to present all of these aspects accurately to second language learners’. Since the 1960s, a great many educators have concerned themselves with the importance of the cultural aspect in foreign language learning, with Hammerly (1982), Seelye (1984) and Damen (1987) being among those who have considered ways of incorporating culture into language teaching. In the 1970s, an emphasis on sociolinguistics led to greater emphasis on the situational context of the foreign language. In the 1970s, an emphasis on sociolinguistics led to greater emphasis on the situational context of the foreign language. Savignon’s (1972:9) study on communicative competence, for example, suggested the ‘value of training incommunicative skills from the very beginning of the FL program’. As a result, the role of culture in the foreign language curriculum was replaced by the communicative approach, and Canale and Swain (1980:31) claimed that ‘a more natural integration’ of language and culture takes place ‘through a more communicative approach than through a more grammatically based approach’.

In addition, teacher-oriented texts (Hammerly, 1982; Higgs, 1984; Omaggio, 1986; Rivers, 1981 now included detailed chapters on culture teaching for the foreign language classroom, attesting to the predominant goal: communication within the culture context of the target language. (see Lessard-Clouston, 1997).

It is only in the 1980s that scholars begin to delve into the dynamics of culture and its vital contribution to ‘successful’ language learning (Byram, Morgan et al., 1994:5). For example, little wood (cited in Byram, Morgan et al., 1994:6) advocates the value of cultural learning, although he still ‘keeps linguistic proficiency as the overall aim of communicative competence’ (ibid.). Also, there are many insightful comparisons made between behavioral conventions in the L1 and L2 societies which are culture-specific and which could be said to impede understanding: the use of silence (Odlin, 1989; La Forge, 1983:70-81), frequency of turn-taking (Preston, 1989: 128-131, Odlin, 1989: 55), politeness (Odlin:49-
54), and so forth (see Byram, Morgan et al., 1994:8) furthermore, in the 1980s and 1990s, advances in pragmatics and sociolinguistics (Levinson, 1983) laying bare the very essence of language, which is no longer thought of as merely describing or communicating but, rather, as persuading, deceiving, or punishing and controlling (Byram, 1989; Fairclough, 1989; Lakoff, 1990), have rendered people’s frames of references and cultural schemata tentative, and led to attempts at ‘bridg[ing] the cultural gap in language teaching’ (Valdes, 196).

On the assumption that communication is not only an exchange of information but also a highly cognitive as well as affective and value–laden activity, Melde (1987) holds that foreign language teaching should foster ‘critical awareness’ of social life—a view commensurate with Fairclough’s (1989 and 1995) critical theory (see also Byram, Morgan et al., 1994). More specifically, when the learner understands the perspectives of others and is offered the opportunity to reflect on his own perspectives, ‘through a process of decentering and a level of reciprocity, there arises a moral dimension, a judgmental tendency, which is not defined purely on formal, logical grounds’ (Byram, Morgan et al., 1994). To this end, the learners need to take the role of the foreigner, so that he may gain insights into the values and meanings that the latter has internalized and unconsciously negotiates with the members of the society to which he belongs (ibid.).

Besides Melde, Baumgratz-Gangl (1990) asserts that the integration of values and meanings of the foreign culture with those of one’s “native culture” can bring about a shift of perspective or the ‘recognition of cognitive dissonance’ (Byram, Morgan et al.), both conducive to reciprocity and empathy. What is more, Swaffar (1992) acknowledges the contribution of culture when he says that, in order to combat, as it were, ‘cultural distance’, students must be exposed to foreign literature with a view to developing the ability to put into question and evaluate the cultural elements L2 texts are suffused with. Karamsch (1993, 1987a) also believes that culture should be taught as an interpersonal process and, rather than presenting cultural facts, teachers should assist language learners in coming to grips with the ‘other culture’ (Singhal, 1998). She maintains that, by virtue of the increasing multiculturality of various societies, learners should be made aware of certain cultural factors at work, such as age, gender, and social class, provided that the former usually have little or no systematic knowledge about their membership in a given society and culture, nor do they have enough knowledge about the target culture to be able to interpret and synthesize the cultural phenomena presented. (Kramwusch, 1988b).
Form all the above, it is evident that, much as the element of culture has gained momentum in foreign language learning, most educators have seen it as yet another skill at the disposal of those who aspire to become conversant with the history and life of the target community rather than as an integral part of communicative competence and intercultural awareness at which every “educated individual” should aim. As has been intimated above, the present paper takes a third perspective, in claiming that cultural knowledge is not only an aspect of communicative competence, but an educational objective in its own right. Nevertheless, cultural knowledge is unlike, say, knowledge of mathematics or Ancient Greek, in the sense that it is an all-encompassing kind of knowledge which, to a certain extent, has determined – facilitated or precluded – all other types of “knowledge.” Rather than viewing cultural knowledge as a prerequisite for language proficiency it is more important to view it as ‘the community’s store of established knowledge’ (Flower, 1986:19), which comprises ‘structures of expectation’ (Tannen, 1979:144) with which everyone belonging to a certain group is expected to unconsciously and unerringly comply. A corollary of this third perspective is to view the teaching of culture as a means of developing an awareness of, and sensitivity towards, the values and traditions of the people whose language is being studied (Tucker & Lambert, 1972:26). It goes without saying that to foster cultural awareness by dint of teaching culture means to bring to our learners’ conscious the latent assumptions and premises underlying their belief and value systems (see Humphrey, 1997: 242) and, most importantly, to show that our own culture predisposes us to a certain worldview by creating a ‘cognitive framework…. [which] is made up of a unquantifiable [my emphasis] …embracing … assumptions about how the world is constructed’ (ibid.). But this cognitive framework is, to a great extent, maintained and sanctioned through the very use of language, which is arguably ‘the most visible and available expression of [a] culture’ (Brown, 1986, cited in Valdes, 1986:33). As will be shown, though, language and culture are so intricately related that their boundaries, if any, are extremely blurred and it is difficult to become aware of – the assumptions and expectations that we hold. It should be reiterated that language teaching is culture teaching, and what the next chapter will set out to show is that, ‘by teaching a language… one is inevitably already teaching culture implicitly’ (McLeod, 1976:212), and gaining insights into the foreign language should automatically presuppose immersion in the foreign culture, in so far as these two, language and culture, go hand in hand.
2.12 Language And Culture: What Is Culture And Why Should It Be Taught?

Language is social institution, both shaping and shaped by society at large, or in particular the ‘cultural niches’ (Eleanor Armour-Thomas & Sharon-ann Gopaul-mcNicol, 1998) in which it plays an important role. Thus, if the premise is that language is, or should be, understood as cultural practice, then ineluctably we must also grapple with the notion of culture in relation to language. Language is not an ‘autonomous construct’ (Fairclough, 1989:vi) but social practice both creating and created by ‘the structures and forces of [the ]’ social institutions within which we live and function’ (ibid.). Certainly, language cannot exit in a vacuum; one could make so bold as to maintain that there is a kind of “transfusion” at work between language and culture. Amongst those who have dilated upon the affinity between language and culture, it is Duranti who succinctly encapsulates how these two interpenetrate: to be part of a culture means to share the propositional knowledge and the rules of inference necessary to understand whether certain propositions are true (given certain premises). To the propositional knowledge, one might add the procedural knowledge to carry out tasks such as cooking, weaving, farming, fishing, giving a formal speech, answering the phone, asking for a favor, writing a letter for a job application (Duranti, 1997:28-29).

Clearly, everyday language is “tinged” with cultural bits and pieces—a fact most people seem to ignore. By the very act of talking, we assume social and cultural roles, which are so deeply entrenched in our thought processes as to go unnoticed. Interestingly, ‘culture defines not only what its members should think or learn but also what they should ignore or treat as irrelevant’. (Eleanor Armour-Thomas & Sharon-ann GopaulMcNicol, 1998:56). That language has a setting, 9in that the people who speak it belong to a race or races and are incumbents of particular cultural roles, is blatantly obvious. ‘Language does not exist apart from culture that is from the socially inherited assemblage of practices and beliefs that determines the texture of our lives’ (Sapir, 1970:207). In a sense, it is ‘a key to the cultural past of a society’ (Salzmann, 1998:41), ‘a guide to “social reality”’ (Sapir, 1929:209, cited in Salzman, 1998:41).

Nineteenth-century sociologists, such as Durkheim, (1912 [1947]), children master their mother tongue by dint of making hypothesis as to the possible circumstances under which it can be used, and by learning probabilities. For example, a child sees a canary and is culturally conditioned to associate certain features and attributes of the bird with the
actual word canary. And most importantly, the extent to which the child will internalize the relationship (or lack thereof between the word canary and its referent in the world is contingent upon ‘social adulation’ (Landar, 1965:225). If he is taken for a walk and sees a sparrow and says, “Canary,” he will be corrected, learning that ‘competence counts’ (ibid.). In other words, ‘[s]ocioculturally structured associations have to be internalized’ (ibid.)—and, as often as not, these associations vary from culture to culture. Rather than getting down in a ‘linguistics relativity’ debate, the tenets of which are widely known, some consideration should be given to the claim that ‘language is not merely the external covering of a thought; it is also its internal framework, it does not confine itself to expressing this thought after it has once been formed; it also aids in making it’ (Durkheim, 1912 [1947]).

Fairly recently, many ethnographers such as Buttjes (1990), Ochs & Schieffelin (1984), Poyatos, (1985), and Peters & Boggs, (1986) have attempted to show that ‘language and culture are from the start inseparably connected’ (Buttjes, 1990:55, c.f in Lessard-Clouston, 1997). More specifically, he summarizes the reasons why this should be the case: language acquisition does not follow a universal sequence, but differs across cultures; the process of becoming a competent member of society is realized through exchanges of language in particular social situations;

1. every society orchestrates the ways which children participate in
2. particular situations, and this, in turn, affects the form, the function and
3. the content of children’s utterances;
4. caregivers’ primary concern is not with grammatical input, but with the
5. transmission of sociocultural knowledge;
6. the native learner, in addition to language, acquires also the
7. paralinguistic patterns and the kinesics of his or her culture.

The implications of Buttjes’ findings for the teaching of culture are evident. Language teaching is culture teaching and teachers do their students a great disservice in placing emphasis on the former, to the detriment of the latter. As Buttjes (1990:55-56) notes, ‘language teachers need to go beyond monitoring linguistic production in the classroom and become aware of the complex and numerous process of intercultural mediation that any foreign language learner undergoes….’. To hark back to the relationship between language and culture; Samovar, Porter, & Jain (1981:24) observe:

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

Moreover, given Duranti’s (1997:24) definition of culture as ‘something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face–to-face interaction, and, of course, through linguistic communication’, it is patently obvious that language, albeit a subpart of culture, plays a pivotal role. Bourdieu has emphasized the importance of language not as an autonomous construct but as a system determined by various socio-political processes. For him, a language exists as linguistic habits (see Bourdieu, 1990:52), as a set of practices that imply not only a particular system of words and grammatical rules, but also an often forgotten or children struggle over the symbolic power of a particular way of communicating, with particular systems of classification, address and reference forms, specialized lexicons, and metaphors (for politics, medicine, ethics) (Bouredieu, 1982: 31, c.f in Duranti, 1997:45).

At any rate, to speak means to choose a particular way of entering the world and a particular way of sustaining relationships with those we come in contact with. It is often through language use that we, to a large extent, are members of a community of ideas and practices (ibid.). Thus, as a complex system of classification of experience and ‘an important window on the universe of thoughts’ (Duranti, 1997:49); as a link between thought and behavior; and as ‘the prototypical tool for interacting with the world’ (49.), language is intertwined with culture. In the past, language and culture were lumped together as if they automatically implied each other. Wilhelm von Humboldt, an eminent diplomat and scholar, once wrote:

The spiritual traits and the structure of the language of a people are so intimately blended that, given either of the two, one should be able to derive the other from it to the fullest extent...language is the outward manifestation of the spirit of people: their language is their spirit, and their spirit is their language; it is difficult to imagine any two things more identical (Humboldt, 1907, cited in Salzmann, 1998:39).

On the other hand, Sapir (1921:215) asserts that ‘[1] language, race, and culture are not necessarily correlated’, only to admit later on that ‘[1] language and thought-grooves are inextricably interrelated, are, in a sense, one and the same’ (:217-218), thus oscillating between a view of language and culture as be autonomous and separate from each other and one of linguistic determinism, whereby language affects and shapes human thought. According to his lights, ‘[C]ulture may be defined as what a society does and thinks.
Language is a particular how of thought’ (ibid.:218). In addition, hall (1981:36) aligns himself with Humboldt and Bourdieu in Dubbling language ‘one of the dominant threads in all cultures’. In a similar vein, Bruner (1996:3) says that ‘[a]lthough meanings are “in the mind,” they have their origins and their significance in the culture in which they are created’. And he adds, ‘human beings do not terminate at their own skins; they are expressions of a culture’ (Bruner, 1990:12). Furthermore, we could envision the possibility of ‘certain linguistics features mak[ing] certain modes of perception more prevalent or more probable’ (Henle, 1970:18). Lexical and grammatical categories of a language have been assumed to determine how its speakers conceptualize the world around them. Consider the case of metaphors, ‘which have been analyzed as providing conceptual schemata through which we understand the world’ (Duranti, 1997:64. For example, the metaphor UNDERSTANDING IS SEEING will generate such expressions as “I see what you mean. to get the whole picture, I’ll tell you…,” while the metaphor IDEAS ARE FOOD establishes similarities across two different domains (thinking and eating) and generates the expressions “it gives me food for thought.” What is more, culture seems to have a grammar of its own, which superimposes itself upon, and is reflected in, that of language. ‘[A] grammar of culture consists of rules for the generation of patterns of behavior’. (Howell & Vetter, 1976:376). To achieve a deeper understanding of what the “grammar of culture” really consists in, should adduce the following example (Howell & Vetter, 1976:374). When an American sees a bus coming, he almost always uses the present progressive (“the bus is coming”), in juxtaposition with a Japanese, who uses the present perfect (“the bus has come”). in this case, the difference between the two cultures lies in the ‘conceptual organization of experience’ (Henle, 1970:3) which they choose, or rather are conditioned, to adhere to. As has been intimated above, to a large extent, ‘[w]e can be conditioned to see and hear things in much the same way as [we] can be conditioned to perform overt acts as knee jerking, eye blinking, or salivating’ (Bruner & Goodman, 1947:34, cited in Howell & Vetter, 1976). It is evident that culture is a ‘muddied concept’ (Hall, 1981:20), elusive of any definitive definition, yet it is inextricably and implicitly related to language. Duranti insightfully remarks,

[w]ords carry in them a myriad possibilities for connecting us to other human beings, this is not an easy question, events, acts, beliefs, feelings…The indexicality of language is thus part of the constitution of any act of speaking as an act of participation in a community of language users (Duranti, 1997:46).
But what exactly is culture? As Nemni (1992) and Street (1993) suggest, this is not an easy question to answer, particularly in an increasingly international world. On a general level, culture has been referred to as ‘the ways of a people’ (Lado, 1957). This view incorporates both ‘mental’ manifestations of culture that are easily seen and ‘non-material’ ones that are more difficult to observe, as Saville-Troike (1975:83) notes. Anthropologists define culture as ‘the whole way of life of a people or group. In this context, culture (sic) includes all the social practices that bond a group of people together and distinguish them from others’ (Montgomery and Reid-Thomas, 1994:5). According to Peck (1998), Culture is all the accepted and patterned ways of behavior of a given people. It is that faced of human life learned by people as a result of belonging to some particular group; it is that part of learned behavior shared with others. Not only does this concept include a group’s way of thinking, feeling, and acting, but also the internalized patterns for doing certain ways… not just the doing them. This concept of culture also includes the physical manifestations of a group as exhibited in their achievements and contributions to civilization. Culture is our social legacy as contrasted with our organic heredity. It regulates our lives at every turn.

It could be argued that culture never remains static, but is constantly changing. In this light, Robinson (1988:11) dismisses behaviorist, functionalist, and cognitive definitions of culture and posits a symbolic one which sees culture as a dynamic ‘system of symbols and meanings’ whereby ‘past experience influences meaning, which in turn affects future experience, which in turn affects subsequent meaning, and so on’. It is this dynamic nature of culture that has been lost sight of and underrated in foreign language teaching and ought to be cast in a new perspective. Learning a foreign language can be subversive of the assumptions and premises operating in the ‘home culture’ (Straub, 1999), which requires that learners be offered the opportunity for “personal growth,” in terms of ‘personal meanings, pleasures, and power’ (Kramsch, 1993:238). As Kramsch (ibid.:238) notes, ‘{f}rom the clash between … the native culture and….the target culture, meanings that were taken for granted are suddenly questioned, challenged’. However, in order to question and reinterpret (Reynolds and Skilbeck, 1976:6) L2 culture, “L1 observers” must first become aware of what it means to participate in their own culture and what the contents of culture are.

Apart from Brooks, whose work the researcher mentioned earlier on, several other scholars such as Lado (1994), Goodenough (1981), Kallemnbach & Hodges (1963), Straub (1999), and others have provided a framework within which to identify the nature of
culture, be it home culture not target culture. For instance, Gooodenough (1981:62) summaries the contents of culture briefly quoted below:

1. The ways in which people have organized their experience of the real world so as to give it structure as a phenomenal world of forms, their percepts and concepts.

2. The ways in which people have organized their experience of their phenomenal world so as to give it structure as a system of cause and effect relationships, that is, the propositions and beliefs by which they explain events and accomplish their purposes.

3. The ways in which people have organized their experiences so as to structure their world in hierarchies of preferences, namely, their values or sentiment systems.

4. The ways in which people have organized their experience of their past efforts to accomplish recurring purposes into operational procedures for accomplishing these purposes in the future, that is, a set of “grammatical” principles of action and a series of accomplishing particular ends.

(Kallenbach & Hodges, 1963:11). to view culture as ‘the total life way of people [and] the social legacy the individual acquires from his group‘ (ibid.) leads to the belief that too be human ineluctably means to be cultured. What is more, according to Kallenbach & Hodges (1963:20), cultural channels biological processes—vomiting, weeping, fainting, sneezing...[while] sensations of pleasure, anger, and lust may be stimulated by cultural cues that would leave unmoved someone who has been reared in a different social tradition.

Culture creates and solves problems. If, within a specific culture, cows are looked upon as scared animals, or breaking a mirror is assumed to bring bad luck, ‘threats are posed which do not arise out of the inexorable facts of the external world’ (ibid.:24). Furthermore, such notions as “success,” “greed,” “decorum,” or “promiscuity” can only be assessed against a culture-specific yardstick, as it were. [S]uch value judgments are acquired in the culture in which the individual has grown up and are accepted unquestioningly by most members of the special group‘ (Osgood, Suci< and Tannenbaum, 1957, c.A in Rivers, 1968:266). It goes without saying that the importance of ‘any single element in a culture design will be seen only when that element is viewed in the total matrix of its relationship to other elements’ Let us (1952:.29). illustrate this by drawing upon De Saussure’s semiotic theory (Barthes, 1973, cited in Lesis et al., 1990:200-201): Roses signify passion or love. If we analyze their “meaning,” we have three elements: the
signifier—the roses; the signified—passion or love; and the sign—the “passionified roses” as a whole. Obviously, there is nothing inherently “passionate” or “amorous” about roses; they are viewed as such within the context of western culture. In another culture, roses could signify something different, even the opposite of passion or love. Of course, if we ask an Indian why she worships cows or a Frenchman why he says un pied de laitue (Literally “a foot of lettuce”) whereas English speakers say “a head of lettuce” and Greek speakers ζάαναέαο aiúo řií řoëëëy literally “a heart of lettuce”), chances are that we would get no more satisfactory an answer than we ourselves would be ready to give regarding our own language or culture (see Desberg, 1961, cited in Fotitch, 1961:55). Interestingly, according to Lado (1964:28), culture comprises various elementary meaning units (EMUs), such as the ones touched upon above, which may be at variance with other EMUs at work in another culture. For him, coming to grips with these EMUs is ‘necessary for full communication with natives, to understand their reports on great achievements, and to read their classics. It is the contention that these EMUs can pave the way for a ‘third place’ (Kramsch, 1993), a third identity, which can draw upon the L1 and L2 cultures in enunciating personal meanings (this issue will be considered later in the study). That ‘[C]ulture is not a relatively harmonious and stable pool of significations, but a confrontation between groups occupying different, sometimes opposing positions in the map of social relations’ (Fiske, 1989b:58, cited in Kramsch, 1993:24) is further illustrated below (see Henrichsen, 1998): A new teacher from the U.S. was teaching English in a Palestinian school in Israel, working with a fairly advanced group of students and trying to help them understand and use the present perfect tense. To this end, she began with the question, “Have you ever lived in Israel?” some of the students answered, “No,” while the rest of the class seemed a bit confused, shaking their heads in lack of comprehension. The teacher repeated the question, only to receive the same response. Then, a student said, “Palestine, teacher, Palestine,” thus shedding light on the misunderstanding. Even though the students understood the question, they refused to give Israel recognition as a nation, even by name. ‘The students knew the grammar principle very well; they would simply not acknowledge the political circumstances it assumed’

In view of this, it is reasonable to assert that cultural awareness should be viewed as an important component informing, so to speak, and enriching communicative competence. By communicative competence, the researcher mean verbal as well as non-verbal communication, such as gestures, the ability (or lack thereof) to integrate with a specific group or avoid committing any faux pas, and so forth. In other words, the kind of
communicative competence posited here is one can account for the appropriateness of language behavior. On the other hand, it can help us understand why the sentence A cigarette is what I want is unlikely to be elevated to the status of a possible utterance in English; on the other, it can suggest why being careless about chinking glasses in Crete may cause trouble. It is what Desberg (1961, cited in Fotitch, 1961:56) dubs ‘linguistic-cultural meaning’ that has been extirpated from the foreign language milieu, and led to the false assumption that culture is a compartmentalized subject amenable to ‘educational interventions’, to quote Candy (1991), rather than an educational goal in itself.

The question arises, however, that if language and culture are so intricately intertwined, why should the researcher overtly focus on culture when there are others aspects of the curriculum that need more attention? To begin with, we should concern ourselves with culture because, even though it is inherent in what we teach, to believe that whoever is learning the foreign language is also learning the cultural knowledge and skills required to be a component L2/FL speaker ‘denies the complexity of culture, language learning and communication’ (Lessard-Clouston, 1997). Second, it is deemed important to include culture in the foreign language curriculum because it helps avoid the stereotype’s that Nemni (1992) has discussed and the present study has intimated. The third reason for expressly teaching culture in the foreign language classroom is to enable students to take control of their own learning as well as to achieve autonomy by evaluating and questioning the wider context within which the learning of the target language is embedded. Tomalin & Stempleski (1993: 7-8), modifying Seelye’s (1988) ‘seven goals of cultural instruction’, may provide an answer pertinent to the question posed. According to them, the teaching of culture has the following goals and is of and in itself a means of accomplishing them:

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

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

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

4. To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
5. To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.

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

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

This list of goals is definitely an improvement on Huebener’s (1959:182-183) list of ‘desirable outcomes’. At any rate, the aim of teaching culture is ‘to increase students’ awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures’ (Tavares & Cavalcanti, 1996:19). These comparisons, of course, are not meant to underestimate foreign cultures but to enrich students’ experience and to sensitize them to cultural diversity. ‘This diversity should then be understood and respected, and never…over or underestimated’ (:20). In the next chapter, different ways of teaching (about) culture well be consider. As Kramsch (1993:245) succinctly puts it, teachers’ and learners’ task is ‘to understand in ever more sensitive ways why they talk the way they do, and why they remain silent: this type of knowledge Clifford Geertz [1983] calls local knowledge’.

2.13 Incorporating Culture into the foreign language Classroom: Some Practical Considerations

A question germane to pour discussion is, how can the researcher incorporate culture into the foreign language curriculum, with a view to fostering cultural awareness and communicating insight into the target civilization? In the past, this has been attempted by dint of discussing upon the geographical environment and historical or political development of the foreign culture, its institutions and customs, its literary achievements, even the minute details of the everyday life of its members. At other times, insights into the target community have the form of ‘lectureettes’ (Rivers: 1968:272) or a “homily” on such issues as marriage customs and ceremonies, festivals, Sunday excursions, and so forth, thus rendering the study of the foreign culture a tedious and unrewarding task. Admittedly, teachers cannot teach culture any more than how can teach anyone to breathe. What we can do, though, is try to show the way, to teach about culture rather than to posit a specific way of seeing things—which is corollary and ancillary to cultural and linguistic
imperialism. By bringing to the fore some elements of the target culture, and focusing on those characteristics and traits that are of importance to the members of the target community—refraining from taking an outsider’s view—teachers can make students aware that there are no such things as superior and inferior cultures and that there are differences among people within the target culture, as well. ‘[Teachers are]’ not in the classroom to confirm the prejudices of [their] students nor to attack their deeply held convictions’ (Ellis, 1992:271). Their task is to stimulate students’ interest in the target culture, and to help establish the foreign language classroom ‘not so much as a place where the language is taught, but as one where opportunities’ (Ellis, 1992:171, cited in Kramsch, 1993:245).

According to Straub (1999), what educators should always have in mind when teaching culture is the need to raise their students’ awareness of their own culture, to provide them with some kind of language in order to talk about culture, and ‘to foster…understanding of the target culture from an insider’s perspective—-an empathetic view that permits the students to accurately interpret foreign cultural behaviors.’ Prior to considering some concrete techniques for teaching culture in the foreign language classroom, it is useful to attempt an answer to the question posed at the beginning of this chapter by providing some for culture teaching (most of the discussion that ensues is mainly based on Lessard-Clouston, 1997).

First, culture teaching must be commensurate with the dynamic aspects of culture. As Lessard-Clouston (1997) notes,

[s]students will indeed need to develop knowledge of and about the L2 or FL culture, but this respective aspect of cultural competence is not sufficient. Learners will also need to master some skills in culturally appropriate communication and behavior for the target culture…[C]ultural awareness is necessary if students are to develop an understanding of the dynamic nature of the target culture, as well as their own culture.

Second, it is important to eschew what Lessard-Clouston (1997) calls ‘a laissez-faire approach’, when it comes to teaching methodology and deal with culture teaching in a systematic and structured way. Third, evaluation of culture learning is a necessary component of the “foreign culture curriculum,” providing students with feedback and keeping teachers accountable in their teaching. A fourth point is made by Cruz, Bonissone, and Baff (1995) pertaining to the express need for linguistic and cultural competence as a means of achieving and negotiating nations’ political and economic identities in an ‘ever shrinking world’, as they put it.
The world has changed, but in many ways our schools have not. Linguistic and cultural abilities are at the forefront of our ever shrinking world. The researchers continue to shy away from addressing these very real global necessities. Just as no one superpower can dominate without censure from others, citizens must now begin to see their global responsibilities and must learn to move comfortably from one cultural environment to the next. Persuasion rather than armed coercion has become the way to do things politically and effective persuasion requires that one know the other party’s values and manner of establishing rapport. Apparently, culture can become a third (a second, for that matter) “superpower” dispensing justice and helping maintain stability and equilibrium if need be.

A cursory glance at most textbooks nowadays is ample to show what educators must first combat and eradicate: stereotypes. As Byram, Morgan et al. (1994:41) observe, “[textbook writers] intuitively avoid bringing learners existing hetero-stereotypes into the open and hope that [their] negative overtones…will be…counteracted by presenting positive…images of the foreign country”. As a matter of fact, stereotypes are extremely tenacious, in so far as people from different cultures have their own schemata through which they conceptualize and understand the world, and to step into another culture is ‘to deny something within their own being’. In order to provide a different perspective on “the foreign culture,” teachers should use comparison, with a view to identifying common ground or even lacunae within or between cultures (see Frtelt-Vieth, 1990, 1991, C.T in Byram, Morgan et al., Morgan et al., 1994:43). Most recently, learners will not relinquish their ‘cultural baggage’ and begin to see the world “in the French, English, or Japanese way,” to speak. Nevertheless, they can acknowledge that any “intellectual antinomies” emanating from their exposure to the target culture are natural and by no means pernicious.

Before venturing into unknown territories (Grove, 1982), learners must first become conversant with what it means to be part of a culture, their own culture. By exploring their own culture, i.e., by discussing the very values, expectations, traditions, customs, and rituals they unconsciously take part in, they are ready to reflect upon the values, expectations, and traditions of others ‘with a higher degree of intellectual objectivity’ (Straub, 1999). Depending on the age and level of the learners, this task can take many forms. For example, young beginners or intermediate students should be given the opportunity to enjoy certain activities that are part of their own tradition, such as national sports, social festivals, or songs, before setting about exploring those of the target culture. Here, we will only be concerned with the latter.
‘Beginning foreign language students want to feel, touch, smell, and see the foreign peoples and not just hear their language’ (Peck, 1998). At any rate, the foreign language classroom should become a ‘cultural island’ (Kramsch, 1993;Singhal, 1998;Peck,1998), where the ancient will be on ‘cultural experience’ rather than ‘cultural awareness’ (see Byram, Morgan et al., 1994:55-60). From the first day, teachers are expected to bring in the class posters, pictures, maps, and other realia in order to help students develop ‘a mental image’ of the target culture (peck, 1998). According to peck (1998), an effective and stimulating activity is to send students on “cultural errands” (my term)—to supermarkets and department stores—and have them write down the names of imported goods. Moreover, teachers can also invite guest speakers, who will talk about their experiences of the foreign country.

Another insightful activity is to divide the class into groups of three ot four and have them draw up a list of those characteristics and traits that supposedly distinguish the home and target cultures. Tomalkin & Srttempleski (1993:16) provide a sample of the kind of list students could produce:

<table>
<thead>
<tr>
<th>Music</th>
<th>Race</th>
<th>national origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geography</td>
<td>Architecture</td>
<td>customs</td>
</tr>
<tr>
<td>Crafts</td>
<td>Clothing</td>
<td>physical features</td>
</tr>
<tr>
<td></td>
<td></td>
<td>food</td>
</tr>
</tbody>
</table>

In this way, it becomes easier for teachers and students to identify any “stereotypical lapses” and preconceived ideas that they need to disabuse themselves of. To this end, once major differences have been established, student can be introduced to some ‘key words’ (Williams, 1983), such as “marriage,” “death,” “homosexuality,” etc., and thus be assisted in taking an insider's view of the connotations of these word and concepts. In other words, they can query their own assumptions and try to see the underlying significance of a particular term or word in the target language and culture. For example, in English culture, both animals and humans have feelings, get sick, and are buried in cemeteries. In Hispanic culture, however, the distribution between humans and animals is great, and bullfighting is highly unlikely to be seen as a waste of time, as many western spectators are apt to say. For Spanish people, a bull is not equal to the man who kills it—a belief that has the effect of exonerating, so to speak, the bullfighter from all responsibility; a bull can be strong but not intelligent or skilful; these are qualities attributed to human beings. In this light, notions
such as “cruel,” “slaughter,” or “being defenseless” carry vastly different undertones in the two cultures (Lado, 1986). Besides, the way language and social variables interpenetrate should inform culture teaching in the foreign language classroom. The main premise is that language varies according to social variables, such as sex, age, social class, location […], and the concomitant register differences should not go unnoticed. For example, students can be taught that there are certain words used more by women than by men, and vice versa, and that there are also different dialects which may not enjoy equal adulation and prestige (for example, Cockney as opposed to received pronunciation in England) (see Henrichsen, 1998).

Through exposure to the foreign civilization, students inescapably draw some comparisons between the home and target culture. ‘Cultural capsules’ (Singhal, 1998, and others), also known as ‘culturgrams’ (Peck, 1998), attempt to help in this respect, presenting learners with items about the target culture, while using books and other visual aids. Yet, according to Peck (ibid.), a more useful way to provide cultural information is dint by dint of culture clusters, which are a series of culture capsules. Seelye (1984) provides each capsule, such as a native on the etiquette during a family meal. With this narrative as a springboard or discussion and experimentation, students can practice how to eat, learn how, and to what extent, the, members of the target culture appreciate a meal with friends, and so forth. A word of caveat is called for, though. Student not lose sight of the fact that not all members of the target community think and behave in the same way. Henrichsen (1998) proposes, among others, two interesting methods: culture assimilators and cultoons. Culture assimilators comprise short descriptions of various situations where one person from the target culture interacts with persons from the home culture. Then follow four possible interpretations of the meaning of the behavior and speech of the interactants, especially this from the target culture. Once the students have read the description, they choose one of the four options they think is the correct interpretation of the behavior and speech of the interactants, especially those from the target culture. Once the students have read the description, they choose one of the four options they think is the correct interpretation of the situation.

When every single student has named his choice, they discuss why some options are correct or incorrect. The main thrust of culture assimilators and is that they ‘are good methods of giving students have strong feelings about one or more of the options . On the other hand, cultoons are visual culture assimilators. Students are provide with a series of four pictures highlighting points of misunderstanding or culture shock experienced by
persons in correct with the target culture. Here, students are asked to evaluate the characters’ reactions in terms of appropriateness (within the target culture). Once misunderstandings are dissipated, learners read short texts explaining what was happening in the cultoons and why there was misunderstanding. Nevertheless, much as cultoons ‘generally promote understanding of cultural facts….they do not usually give real understanding of emotions involved in cultural misunderstandings’

Cultural problem solving is yet another way to provide cultural information (Singhal, 1998). In this case, learners are presented with some information but they are on the horns of a dilemma, so to speak. For example, in analyzing, say, a TV conversation or reading a narrative on marriage ceremonies, they are expected to assess manners and customs, or appropriate or inappropriate behavior, and to employ various problem-solving techniques—in short, to develop a kind of “cultural strategic competence”. Singhal (1998) sets the scene: students are in a restaurant and are expected to order a meal. In this way, learners are given the opportunity to step into the shoes of a member of the target culture.

Indisputably, conventional behavior in common situations is a subject with which students should acquaint themselves. For instance, in the USA or the United Kingdom, it is uncommon for a student who is late for class to knock on the door and apologize to the teacher. Rather, this behavior is most likely to be frowned upon and have the opposite effect, even though it is common behavior in the culture many students come from. Besides, there are significant differences across cultures regarding the ways in which the teacher is addressed; when a student is supposed to raise her hand; what topics are considered taboo or “off the mark”; how much leeway students are allowed in achieving learner autonomy, and so forth (Henrichsen, 1998).

Alongside linguistic knowledge, students should also familiarize themselves with various forms of non-verbal communication, such as gesture and facial expressions, typical in the target culture. More specifically, learners should be cognizant of the fact that such seemingly universal signals as gestures and facial expressions—as well as emotions—are actually cultural phenomenon, and may as not lead to miscommunication and erroneous assumptions (Wierzbicka, 1999). Green (1968) furnishes some examples of appropriate gestures in Spanish culture. An interesting activity focusing on non-verbal communication is found in Tomalin & Stempleiski (1993, 117-119): the teacher hands out twelve pictures are different from those in the home culture? Which of the show would be used in different situations or even avoided in the home culture? Which of the gestures
shown would be used in different situations or even avoided in the home culture? Another activity would be inviting learners to role-play emotions (Tomalin & Stempleski, 1993:116-117): the teacher writes a list of several words indicating emotions (happiness, fear, anger, joy, pain, guilt, sadness) and then asks the students to use facial expressions and gestures to express emotions as well as interpret gestures as “indices” to emotions. As Straub (1999:6) succinctly puts it, ‘[b]y understanding how cultures or eco-cultures use these signs to communicate, we can discover a person’s social status, group membership, and approachability’. According to him, it is important to encourage learners to ‘speculate on the significance of various styles of clothing, the symbolic meanings of colors, gestures, facial expressions, and the physical distance people unconsciously put between each other and to show in what ways these nonverbal cues are similar to, or at variance with, those of their culture.

Herein lies the role of literature in the foreign classroom. Rather than being a fifth adjunct to the four skills (reading, writing, speaking, and listening), culture can best find its expression through the medium of literature. As Valdes (1986:137) notes, literature is a variable component of second language programs at the appropriate level and…one of [its] major functions…is to serve as a medium to transmit the culture of the people who speak the language in which it is written.

First of all, literary texts are an untapped resource of authentic language that learners can avail themselves of. Exposure to literary works can help them to expand their language awareness and develop their language competence. Moreover, trying to interpret and account for the values, assumptions, and beliefs infusing the literary texts of the target culture is instrumental in defining and redefining those obtaining in the home culture (Gantidou, personal communication). Of course, literature can extend to cover the use of film and television in the FL classroom, for they ‘have the capacity…to present language and situation simultaneously, that is, language in fully contextualized form’ (Corer, 1968, cited in Jalling:65). A major shortcoming, though, is that the viewer can only be an observer, not a participant. There is only reaction but no interaction on her part. What is more, there are some difficulties regarding the methodology of teaching literature. Carter (1990, c.t in Carter & McRae, 1996), for example, cautions that limited knowledge of linguistics could blindfold teachers and students to the fact that literary texts are ‘holistic artefacts which are situated within cultural traditions, are historically shaped and grow out of the lived experiences of the writer’ (carter & McRaek, 1996:xxii).
The literature on culture teaching methodology is vast and a great many techniques have been employed, in an attempt to strip away the layers of confusion the term culture has been cloaked in, and show that ‘a basic competence in the English language proper, with a minimum of cultural references’ (Bessmertnyi, 1994), not only is of little value but can also lead to misunderstanding, Cultural shock, even animosity among nations. What should be made explicit is that the “cultural references” Bessmertnyi alludes to can only act as facilitating devoices, so to speak, in the process of socialization into the target community. Knowing a second or foreign language should open windows on the target culture as well as on the world at large. By the same token, speaking English or Chinese should give the opportunity to see the world through “English or Chinese eyes,” without making him relinquish his own grip of reality, his personal identity, which can step back and evaluate both home and target cultures. In a sense, cultural knowledge and experience should make aware that, far from becoming members of the same ‘monoculture global village’ (Kramsh, 1987), we can actually become observes and participants at the same time, registering what is transpiring in every culture and trying to find ‘third places’ (Kramsch, 1999), a third niche, from which to divine pernicious dichotomies and bridge cultural gaps. After all, as regards language teachers, ‘[w]e cannot teach an understanding of the foreign as long as the familiar has not become foreign to us in many respects’ (Hunfeld, 1990; 16) (Kramsch, 1993:234).

2.14 Why Do We Have To Concentrate on English Culture?

In this aspect, many reasons were mentioned by many theorists and the common and most important reason is that culture is strongly related to communication. Each person behaves and values behaviors according to his own culture.

Tomalin (1993) said that there are some socio-economic and linguistic factors that raises the importance of teaching culture. One of them is the rise in the economic importance and the travelling of the students from different countries to learn English which have caused re-evaluation of the teaching content to meet the students’ need to explore and explain cultural differences in greater details. He explained that by saying that people from far countries like China or Japan have different traditions that have no relation to those in the European English speaking countries. And there are other factors like immigration has led to the need of teaching culture to help immigrants’ understand the way
of life in the host country. The study of pragmatics and non-verbal aspects of communication has also increased the need to teach culture.

Genevieve Zarate (1997) mentioned in the council of Europe publishing for the year 1997 that teaching culture encourages the student to be able to understand the paralinguistic features used with language. This means that she believes that there are some features of communication that have no relation to language but are effective and have specific meanings and indications. These features are important to know to be able to act in the new culture. Examples for this are the values, beliefs and the habits of people. These aspects of culture may not be represented by the language that people speak, but at the time they affect behaviors and expectations. She thinks that students should be taught about these aspects to be able to interact and communicate successfully in the new culture.

“A particular kind of skill is therefore considered to be attached to the transmission of values between the native culture and the foreign culture being learned, and vice versa.” (The Council of Europe Publishing 1997:11).

According to the council of Europe, this means that culture must be taught in language lessons and at the same time teachers have to teach how to accept and use the target culture when speaking the target language. In other words, according to the council of Europe, the target culture can be shown in language lessons in order to help the students use the target language in correctly.

“Since language is used on social exchanges, the feelings, attitudes, and motivations in learners in relation to the target language itself, to the speaker of the language, and to the culture will affect how learners respond to the input to which they are exposed. In other words, these affective variables will determine the rate and degree of second language learning.” (Byram, 1988:30).

Therefore, he thinks that it is important to explain to the learners the difference between their culture and the target language culture and help them accept the new habits and attitudes so they can acquire the language easier without the pressure of their own culture. This can be understood as the importance of teaching ICC.

“We have to face cultural factors such as gender, race, ideology, and take them into account too in order to build up in the students cross-culture personal responsibilities for the feature” The Council of Europe Publishing, 1997:27). In the council of Europe publishing it is mentioned that cultural awareness helps the learner to have a previous idea about the target language speakers and their way of life. Byram, (1989:41) claims that:
“The meanings of a particular social grouping and the analysis of the meaning---their comprehension by learners and other speakers---involves the analysis and comprehension of that culture.”

Seelye (1988) provides seven goals of teaching culture. He mentions that culture knowledge can help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors. It can also develop an understanding that social variables such as sex, social class, and place of residence influence the ways in which people speak and behave. It helps students to become more aware of conventional behavior in common situation in the target language and to increase their awareness of the culture connotation of words and phrases in the target language. It helps the students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence and to develop the necessary skills to locate and organize information about the target culture. And finally it can stimulate students’ intellectual curiosity about the target culture, and to encourage empathy towards bits people. (Tomalin, 1993:7-8). Regarding what Seelye mentioned in his seven goals, one can say that in his view, it is important to teach culture with language.

On this matter, Robinson (1988) says that language, gestures, customs, food, products, literature, music are features of culture. She considers cultural competence as a valuable subject in its own right but with little reference to the linguistic skills. According to the cognitive definition mentioned in the council of Europe publishing’s (1997), culture is the logic by which people analyze, organize and understand the world. Tomalin (1993) agrees on teaching culture or cross-culture interaction. He mentioned that there are some features like economy, pragmatics, immigration and the studies of non-verbal communication that the importance of teaching culture. After viewing some opinions about the importance of teaching culture, one can say that most of the theories believe that teaching culture language classrooms is important in strongly related to language teaching. Most of the theories think that the reason for this is that the differ can affect communication between people from different cultures. This plays an important role in understanding the values and beliefs of the new culture. It generally makes it easier to understand the other part of the conversation and leads to a successful relations between people from different worlds.

Byram, who strongly supports teaching ICC rather than teaching culture, says that intercultural communication competence means the acquirement of knowledge, skills,
attitudes, and critical cultural awareness necessary for the intercultural communication. Generally, he gives a definition for the intercultural competence which is:

“The overall capability of an individual to manage key challenging features of intercultural communication; namely, cultural differences and unfamiliarity, inter-group dynamics, and the tensions and conflicts that can accompany this process.” (Humphry, the Council of European Publishing, (2007:29).

Byram (2007) said that teaching culture with language strengthens the five saviors which are the components of ICC, intercultural communicative competence and which he believes that they are the factors needed to be an affective communicator. They are:

1. Intercultural attitudes (savoir etre): curiosity and openness, readiness to suspend disbelief about other cultures and believe about one’s own.

2. Knowledge (saviors): of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general process of societal and individual interaction.

3. Skills of interpreting and relating (savoir comprendre): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from another culture, to explain it and relate it to documents or events from one’s own.

4. Skills of discovery and interaction (savoir apprendre faire): ability to acquire a new knowledge of a culture and culture practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

5. Critical cultural awareness (saviors engager): an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices, and products in one’s own and other cultures and countries.

In the it is mentioned that cultural differences stem from national, regional, social, family organization. Therefore, teaching culture with language will include teaching these aspects as well. It is also mentioned that ICC is how a person thinks and feels about the cultural differences.

Nissila mention that ICC contains the idea that cultures exert influence on each other. And on other occasions, Byram defined ICC saying that it is communication on the basis of respect for individuals and equality of human rights as the democratic basis for social
interaction. He thinks that culture is not enough to teach with language and the learners needs to know the difference and how to acquire it rather than knowing that there is a different culture other than their own. Byram argues for teaching ICC rather than Culture because he believes that it is important to teach the learner to accept the cultural differences rather than showing him the target culture only.

Byram and Gribkova (2007) mention that in any conversation between two different persons, their social identities are unavoidably part of the social interaction between them. In language teaching, the concept of communicative competence takes this into account by emphasizing that language learners need to acquire not just grammatical competence but also the knowledge of what is “appropriate language. They also think that the intercultural dimension in language teaching develops the learners as intercultural speakers and mediators who are able to engage with complexity and identities and to avoid stereotypes which are always accompany teaching culture”.

2.16 Which The Culture to be Taught

This is one of the main questions of this study and a debate about the right culture to teach with language. Does this depend on the country, the students, or the purpose of teaching language? Or is it right to focus on one culture or it is better to expose the learners to a mix of cultures that speak this language?

For this question, Seliger (199:30 Cf. ( Byram1994:5) :

“Since language is used in social exchanges, the feelings, attitudes and motivations of learners in relation to the target language itself, to the speaker of the language, and to the culture will affect how learners respond to the input to which they are exposed. In other words, these affective variables will determine the rate and degree of second language learning.”

This means that it is important to take the learners and their desires into consideration when teaching culture with language. It is also important to choose the right culture that the learner wants to know about as he/she is learning this language.

Tomalin thinks it is important to pay attention to the culturally influenced behavior. And this differs according to the culture. For example British culture differs from American culture although both of them speak the same language.
the cultural features that have to be taught in English language classrooms, Nissila (1994) thinks that customs and values are the most important areas of culture because they are most closely linked with communication. The other areas depend more in the interest of the speaker. But the problem is that these customs and values differ from one country to another.

However, this question will be better answered after the field work (interviews and questioners) and the discussions that will take place in the next chapters.

2.17 The Importance of Teaching Culture

Grammar, vocabulary, pronunciation…etc. is useful in learning language but is not enough for communication. It helps learners to have much information without knowing how to use it in communicating with others in an appropriate way. Communication needs awareness of the characteristics of the other part’s non-linguistic factor of communication like attitude, way of thinking, and expectations of the communication in order to avoid misunderstanding. Byram (1997) thinks that language is not only transferring information. He stated that:

“Successful communication is not judged solely in terms of efficiency of information exchange. It is focused on establishing and maintaining relationships. In this sense, the efficiency of communication depends upon using language to demonstrate one’s willingness to relate, which often involves indirectness of politeness rather than the direct and ‘efficient’ choice of language full of information. That ways of being polite vary from one language and culture to another widely known…” (Byram, 1997:3)

This means that other factors of communication such as politeness are important for the learner because these factors can change the meaning and the relation of the other parts of the conversation. An example for this is the greeting word “hello” which is frequently used in English language. This word is one of the first expressions that are taught in language lessons as a way of greeting. However, there is always a lack of information about the use of this word such as how many times one can use it with the same person during the day. Also eye contact that may take place with this greeting is not mentioned when teaching it. Even the fact that this expression cannot be used with people is meeting for the first time is not mentioned.

And gender is taken into consideration when using this word. All these details about this expression are important to know to avoid misunderstanding. Another example, also
about greeting, is when someone asks the other “how are you?” In the British culture, this question is sometimes answered by “not too bad”. In the Arabian and specifically the Saudi culture, this expression means that the person actually feels bad not too much.

Communication consists of body language, habits, attitudes and values. All these play an important role in communication. Therefore, it is important to make the learner aware of these aspects beside language. For example, the expression “fingers crossed” or making fingers crossed means hoping for something to happen. This may be unfamiliar for someone out of this culture and may cause some conflicts in understanding.

In the case of teaching language to Saudi to Saudis culture is different from English culture. It is based on Islamic rules. Saudis have different habits and values from those in English culture. Therefore, when teaching English language to Saudis, we teach them a language of another world in which not only the language is the main phase of life but also weather, clothing, food, habits. The only knowledge Saudis have about English culture is from stereotypes which are useless and sometimes even dangerous. If teachers teach language without culture, people will build their knowledge on their stereotypes and they may perform the information they have about English language in the context of their own culture and. In this opinion, Byram believes that if teacher teach language without culture, “the pupils cannot be said to be a foreign language in the proper sense, they are learning a “codified version of their own.” (Byram: 1990:18). This is the result of teaching language without culture. So, it is important to increase their knowledge about the target culture so they can understand other people’s life. For example using the word “please” in Arabic is rare and has a specific meaning which is not used many times; while in English, people say please very often. This is different between the two cultures and we have to make it clear for the learners. Body language may also differ, so we have to show this difference to the learners. The tone of the speech is different too. The question tone in English language is very unfamiliar for people outside the culture and it even it sounds like a statement for Arabic language. Learners need to be familiar to this otherwise this will limit their communication with others.

2.18 Byram’s theory of Teaching ICC

Referring back to the previous chapter, culture has been defined by many theories in different ways but in general there is one common agreement about teaching culture. The most important aspects of culture is everyday life culture i.e. values, beliefs, habits, food,
clothes and any other aspect of life that affects manner and behavior of the individual. Therefore, teaching culture with language aims to let the students know these aspects of cultures to be able communicate and interact with their people.

Intercultural communication competence is also defined in the first chapter. Another definition was made by Ruben (1976). Ruben stated that communication competence is:

“the ability to function in a manner that is perceived to be relatively consistent with the needs” capacities, goals and expectations of the individuals in one’s environment while satisfying one’s own needs, capacities, goals and expectations.” (Ruben: 1976, 336 cited in Humphry, 2007:22.).

An intercultural speaker is defined by Byram (2001). He said that:

“It is someone who has the ability to interact with ‘other’, to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations of difference.” (Byram, Nicholas and Stevens, 2001:5).

After defining, ICC and the intercultural speaker, comes the discussion of whether Byram’s theory about teaching ICC instead of culture is acceptable and applicable in teaching English language. There are some disagreements about what Byram believes in. Byram thinks that when teaching a second or a foreign language, especially for communication purposes, we have to teach ICC instead of teaching culture. He thinks that it is more important to acquire the teachers culture rather than being exposed to the differences without any flexibility in the learner’s perspectives. Byram (2000) believes that a successful language classroom has to provide the learners with the real cultural context in order to be able to apply their acquired knowledge in real intercultural communication situations.

On the other hand, Byram insists that a successful language classroom cannot be achieved by teaching only culture. He thinks that teachers have to focus on the intercultural communication competence because he says that this will give them the ability to acquire and accept differences. It teaches them to be flexible in their attitude. In his encyclopedia, Byram agrees with Risager (1999) in the suggestion that the teacher must abandon his role as an “ambassador” of the foreign culture and instead, try to present the interactive nature of all aspects of the new culture. Byram strongly supports teaching ICC rather than culture because he thinks that one cannot master the language without acquiring the other non-linguist aspects of the culture of this language. He states that students “must understand
and experience the culture from within, by acquiring new values and behaviors in the non-mediated form through direct experience.” (Buttjes and Byram, 1990:19).

The researcher that teaching ICC is important in language teaching but at the same time one cannot mainly depend on it. It is important because learners have to perform their knowledge about the target language and in order to perform it they need to imagine the situation and accept it as it is and break all the stereotypes they have about people who speak this language. On together hand we cannot depend mainly on ICC because first we have to show the students the difference in culture and let them compare the target culture to their own culture. For example if we want to teach the students how to buy something from in a shop, we need to teach them both ICC and culture. in teaching culture we will show them the importance of saying please or to precede the order with the expression “can I have”. In ICC teacher will make the student practice this situation and consider feature in order to be able to communicate successfully.

Byram thinks that people behave differently even in one culture so there is no use to teach people something which is variable.it is better to teach them to be able to acquire different behaviors rather than showing them common features of the target culture when these features may not be common. (He thinks that there are no common features so why to teach them common features?). This is absurd because teaching aims to meet the students’ needs to become effective factors in the target culture not only to let learners accept the difference and compare it to their own culture. For example, shaking hands may vary rarely between men and women in the Iraqi culture according to the Islamic rules, so the aim of teaching the norms of the other culture is not only to observe the difference but also to act and needs to practice and see examples from these cultures.

The researcher think that if they follow Byram they will end up asking why to teach different languages at all since people talk differently in one language? Teacher can teach them just to learn and accept different languages. The researcher thinks that is wrong. There must be a comparison and appreciation for one’s own culture and the other culture at the same time.

2.19 The Effect of Culture on Language Learning and Teaching

The dialectical connection between language and culture has always been a concern of L2 teachers and educators. Whether culture of the target language is to be incorporated into L2 teaching has been a subject of rapid change throughout language teaching history.
In the course of time, the pendulum of ELT practitioners’ opinion has swung against or for teaching culture in context of language teaching. For example, during the first decades of the 20th century researchers discussed the importance and possibilities of including cultural components into L2 curriculum (Sysoyev & Donelson, 2002); the advent of Communicative Language Teaching (CLT) in the late 70’s marks a critical shift for teaching culture, for the paradigm shift from an approach based largely on from and structure to a plurality of approaches causing an unintended side effect: the negligence of culture (Pulverness, 2003).

Recent studies focus on the seamless relationship between L2 teaching and target culture teaching, especially over the last decade with the writings of scholars such as Byram (1989;1994a;1994b;1997a;1997b) and Kramsch (1988;1993;1996;2001). People involved in language teaching have again begun to understand the intertwined relation between culture and language (Pulverness, 2003). It has been emphasized that without the study of culture, teaching L2 is inaccurate and incomplete. For L2 students, language study seems senseless if they know nothing about the people who speak the target language or the country in which the target language is spoken. Acquiring a new language means a lot more than the manipulation of syntax and lexicon. According to Bada (2000:101), “the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers” in addition, nowadays the L2 culture is presented as an interdisciplinary core in many L2 curricula designs and textbooks (Sysoyegv & Donelson, 2002).

There is no such a thing as human nature independent of culture; studying an L2, in a sense, is trying to figure out the nature of another people (McDevitt, 2004). If as McDevitt holds, human nature is seamlessly related to the culture, then studying L2 involves the study of L2 culture. Actually, the conditionality of the previous sentence could be proved inappropriate. The mutual relation between language and culture, i.e. the interaction of language and culture has long been a settled issue. thanks to the writing of prominent philosopher such as Wittenstein (1980; 1999), sauss8ure (1966), Foucault (1994), Dilthey (1989), Von Humbolt (1876), Adorno (1993), Davidson (1999), Quine (1980) and Chomsky (1968). These are the names first to come to mind when the issue is the relation between language and culture. Yet, the most striking linguistics dealing with the issue of language and culture are Sapir (1962) and Whorf (1956). They are the scholars whose names are often used synonymously with the term “Linguistic Relativity” (Richards
et al, 1992). The core of their theory is that a) we perceive the world in terms of categories and distinction found in our native language and b) what is found in one language may not be found in another language due to culture differences.

Although the ground of discussion on language and culture has been cleared for ages, it is not until the 80s that the need of teaching culture in language classes is indicated, reaching its climax in the 190’s thanks to the efforts of Vyram and Kramsch as mentioned previously. For instances in the case of ELT, Pulverness (2003) asserts that due to the undeniable growth of English as an international language cultural content as anything other than contextual background began to be included in language teaching programs.

Although by the mid-80’s, various advantages of teaching culture L2 classes were virtually universally accepted, and culture was widely taught in language classes, there were still problems about what should be taught and how culture could be taught most beneficially. These questions were faced more and more 1990’s If the teachers turn to the relationship between culture and language, the researcher see some remarkable comments; for example, Sapir (1921) argued that ‘language, race, and culture are not necessarily correlated’, adding the remark ‘language and our thought-grooves are inextricably interrelated, are, in a sense, one and the same’. Yet the single remark does not supply a satisfactory replay to the question of why culture teaching should be involved in language teaching. Kitao (2000), giving references to several authors lists some of the benefits of teaching culture as follows:

6. Studying culture gives students a reason to study the target language as well as rendering the study of L2 meaningful (Stainer, 1971).

7. From the perspective of learners, one of the major problems in language is to conceive of the native speakers of target language as real person. Although grammar books given so called genuine examples from real life, without background knowledge these real situations may be consider fictive by the learners.in addition providing access into cultural aspect of language, learning culture would help learners relate the abstract sounds and forms of a language to real people and places (Chastain, 1971).

8. The effect of motivation in the study has been proved by expert like Gardner and Lambert (1959, 1965, 1972). In achieving high motivation, culture classes does have a great role because learners like culturally based activities such as singing, dancing, role playing, doing research on countries and peoples etc. the study of
culture increases learners’ not only curiosity about and interest in target countries but also their motivation. For example, when some professors introduced the cultures of the L2s they taught, the learner’s interest in those classes increased a lot and the classes based on culture became to be preferred more highly than traditional classes. In an age of post-modernism, in an age of tolerance towards different ideologies, religious, sub-cultures, we need to understand not only other culture but also our own culture. Most people espouse ethnocentric views due to begin culture bound, which leads to major problems when the con fronts a different culture. Being culture bound they just try to reject or ignore the new culture. As if it is possible to make a hierarchy of cultures they begin to talk about the supremacy of their culture. This is because they have difficulty understanding or accepting people with points of view based on other views of the world. This point is also highlighted by Kramsch (2001)

People who identify themselves as members of a social group (family, neighborhood, professional or ethnic affiliation, nation) acquire common ways of viewing the world through their interactions with other members of the same groups. These views are reinforced through institutions like the family, the school, workplace, the church the government and other sites of socialization through their lives. Common attitudes, beliefs and values are reflected in the way members of the group use language- for example, what they choose to say or not to say and how they say it (p.6).

9. Besides those benefits, studying culture gives learners a liking for the native speakers of the target language. Studying culture also plays a useful role in general education; studying culture, we could also learn about the geography, history, etc. of the target culture (Cooke, 1970).

Mckay (2003) contends that culture influences language teaching in two ways: linguistics and pedagogical. Linguistically, it affects the semantic, pragmatic, and discourse levels of the language. Pedagogically, it influences the choice of the language materials because cultural content of the language materials and the cultural basis of the teaching methodology are to be taken consideration while deciding upon the language materials. For
example, while some textbooks provide examples from the target culture, some others use source cultural materials.

Previously, we argued that ethnocentric limits the self, hence individuals have to look at themselves from a different perspective to surmount such limitation; thus, culture classes are vital in enabling individuals to see themselves from a different point of view. Similarly, Pulverness (2004) stresses this point by stating that just as literature ostracizes the familiar object to the self—e.g. Russian literary critic Viktor Shklovsky explained how Tolstoy ostracized the familiar object—culture class ostracizes the learner to him, which helps him to see himself from a different perspective. As argued above, most people are so ethnocentric that when they begin to study another language their restrictedness in their own culture prevents them from seeing the world via different ways of looking. Overcoming the limits of monoculture perspective and reaching the realm of different perspective could be facilitated by studying another culture.

To sum up, culture classes have humanizing and motivating effects on the language learner and the learning process. They help learners observe similarities and differences among various cultural groups. Today, most of L2 students around the world live in a monolingual and monoculture environment. Consequently, they become culture-bound individuals who tend to make premature and inappropriate value judgments about their as well as others’ cultural characteristics. This can lead them to consider others whose language they may be trying to learn as very peculiar and even ill-mannered, which, in turn, plays a demotivating role in their language learning process. Some experts, however, approach the issue of teaching culture with some kind of reservation. Bada (200) reminds that the awareness of cultural values and societal characteristics does not necessarily invite the learner to conform to such values, since they are there to “refine the self so that it can take a more universal and less egoistic form” (p.100). Besides, teacher reminding of the fact that English language is the most studied language all over the world, whereby the language has gained a lingua franca status (Alptekin, 2002; Smith, 1976). Alptekin (2002) in his article, favoring an intercultural communicative.

2.20 Status of culture in the Most Common Language Teaching Approaches / Methods

It may be thought that the introduction of the culture in language courses is relatively recent. However, a review of relevant literature indicates that the culture has
always been present in language instruction. Indeed, as far back as a century ago, Jespersen recognized the value of the culture stating that the most important goal of language courses is teaching about another the culture.

Nevertheless, this goal has not been given due care until more recent years, namely in the seventies, when it was considered a ‘new’ tendency in language pedagogy, just like the individualization of language teaching trend. Even then, the question of culture teaching was not duly investigated, and the culture did not play a significant role in language classes.

2.20.1. The Grammar–Translation Method

At the time of the grammar–translation method, namely, in the nineteenth century, a FL was not studied for communicative purposes. Rather, FL teaching was devoted to reading and studying literature. One of the goals was to shape the learner's personality by introducing him / her to the target cultural, civilizational heritage in an "international [European] community" (Byram, Zarate and Neuner: 61). Literature had the basic role of depicting the outstanding figures, historical events and achievements of the TC.

The grammar–translation method, thus, embraced a ‘civilization’ approach, that only considered capital ‘C’ or high the culture. This cultural component was, in addition, an autonomous part of the curriculum. Texts were explored for their grammatical (rather than cultural) value, and they (indirectly) fostered a stereotypical view of the TL the culture (Damen,: 255): the civilization approach reflected stereotypic conceptions more frequently than it did ethnographic reality. Few who struggled with such texts escaped confusion and disappointment when they moved from the gallery of one-dimensional natives who graced the pages of their textbooks to the real world. Students searched in vain for those merry-making, carefree Italians, eternally dancing Mexicans, Indian fighting American cowboys or blue-frocked, sabot-clad Frenchmen.

2.20.2. The Direct Method

Some scholars believe that the significance of the culture in FL teaching began with the direct method, at the end of the nineteenth century. The socio-cultural component was dealt with explicitly in FL instruction. Then, the goal was to promote international communication and trade exchange in a Europe characterized by competition and imperialism. Focus was on knowledge about the TC geographical, historical, political, economic and technical facts, and their comparison with one’s own cultural data.
2.20.3. The Audio–lingual Method

Heusinkveld observes that the teaching of the culture before the sixties was ‘sporadic’ at best. It was assumed that the study of language leads automatically to the culture understanding and appreciation. In the sixties and seventies, the significance of the culture in language learning / teaching developed with the audio-lingual (audio–visual) approach, when the relationship between the culture and language was pointed out by structural linguists and anthropologists. The need of cultural knowledge to understand even a simple poem was highlighted. It was demonstrated that language structures are the culture-loaded and their use depends on cultural rules, for instance, the use of pronouns in Spanish and Japanese, and the use of singular and plural forms in English (countable versus uncountable). It was also agreed that similar words have different cultural connotations in different languages and the cultures.

In USA, the aim of FL education in the late sixties was to promote ‘international understanding’ that can be achieved through learning about other the cultures and studying other languages. This need of linguistic and cultural learning had been particularly felt with the decline of isolationism, namely during and after world war two, when American soldiers were sent abroad and interacted with speakers of the other languages, and of different cultural backgrounds. The army, then, designed a training programme to enable the Americans to bridge the linguistic and cultural gaps they had with their enemies. The increase of necessity of intercultural communication resulted in the increase of the need to teach about others’ the cultures. Learning other languages and about other the cultures did not only help the Americans to understand others and communicate effectively with them, but also to understand themselves and each other, namely their own individual backgrounds characterized by bilingualism or multilingualism, and hence biculturalism or multiculturalism. Since the sixties, bilingual / multilingual education has been encouraged in and but also all over the world.

At that time, scholars like Hall, Nostrand, Seelye and Brooks toiled to make the FC more accessible to FL the learners. It became the object of language teaching conferences to investigate questions concerning what should be taught in the name of the culture and its objectives. The very definition of the culture was a crucial question to be handled, let alone designing appropriate strategies for incorporating it in an already crowded language syllabus. As previously mentioned (p 6), there were three hundred definitions examined by Kroeber and Kluckhohn . While the type of the culture drawing attention then was capital
‘C’ the culture (i.e., art and literature), small ‘c’ the culture (that is information about everyday life) became the focal point in teaching.

Brooks was the first to distinguish capital ‘C’ and small ‘c’ the culture, and it is mainly thanks to his seminal works and writings that attention in the language classroom shifted from teaching literature, geography and history, to the more anthropological facet of the culture, namely the lifestyles of everyday people. Hence, the culture began to be valued for the sake of language learning and not for the study of literature. Thanasoulas (op.cit: 4) insightfully puts it that Brooks "helped dispel the myth that the culture […] is an intellectual gift bestowed only upon the elite. Admittedly, the main thrust of his work was to make people aware that the culture resides in the very fabric of their lives—their modus Vivendi, their beliefs, assumptions and attitudes—rather than a preoccupation with aesthetic reflections or high falutin ideas". Rivers (1968) suggests six categories of objectives to FL education, among which two pertain to culture. The culture teaching techniques developed by that time were ‘the culture capsules’ (Taylor and Sorensen, 1961), ‘the culture assimilators’ (Piedler, Mitchelle and Triandis, 1971), and 'the culture clusters' (Meade and Morain, 1973). There were even attempts by some scholars (like Nostrand, 1974) to tackle the question of testing cultural leanings.

Notwithstanding all such developments, Byram, Zarate and Neuner see that the audio–lingual method pertains to “the pragmatic concept of FL teaching”. Though the cultural component rose in importance in the audio-lingual class, it was subordinated under other objectives related to language usage. Small ‘c’ the culture related to day-to-day interaction emerged as an aspect of FL learning, but it was handled implicitly, mainly through visual aids and vocabulary words. The cultural content was, furthermore, reduced to serve some pragmatic social roles (tourist, consumer). The aim was to develop in the learners a set of habits in relation to some socio-cultural behaviours, to make the learners ‘do as the natives do’. The outcome was highly inadequate: “sociocultural aspects have a service–function for the development of linguistic systems and skills, and the result is a rather superficial, random, stereotyped, and sometimes even distorted representation of sociocultural features of the target language” (Byram, Zarate and Neuner, op.cit: 63). Put simply, the structural approach gave priority to language usage over language use; the result was that “the content of language teaching could remain virtually context-free” (Clarke and Clarke, op.cit: 32), and hence the culture-free.
2.20.4. Communicative Language Teaching

Beginning from the seventies, the culture gained more significance in the framework of communicative language teaching (CLT), where major importance is conferred on the context and situation of language use. The instructional goal has become to enable the learners to communicate within the cultural context of the TL, that is, to develop 'communicative competence' in the TL. Then, F.B., Nostrand (193) wrote: "As I write this in the fall of 1973, the teaching of the culture in the foreign language classroom has been accepted as part of the curriculum by a great number of teachers over a large part of the country [USA]. The students have shown that they are interested in this area of learning, not only in relation to foreign languages but, to the other disciplines. Many professors and teachers now acknowledge that the lifestyle and the value system of a foreign people is a legitimate part of a foreign language and even of a literature program."

Canale and Swain (1980:31; in Lessard Clouston, 1997:1) think that the communicative approach allows for “a more natural integration” of language and the culture, than the preceding approaches.

However, worth mentioning is the fact that CLT was in its beginnings devoted to the promotion of the pragmatic, functional perspective in language teaching. It investigated the learners’ communicative needs in socio-cultural situations (at the post office, shopping, at work, at the university…). The topic-areas dealt with basically reinforced these functional objectives. Their socio-cultural content served merely as background information to communicative activities. Thus, the culture was not explicitly and systematically taught. In addition, the grammatical aspect was still an operational factor in content selection and presentation, the fact which results in a distorted image of the TC.

In the eighties and nineties, the value of the culture learning in language teaching was further investigated (Valdes, 1986; Robinson, 1985; Damen, 1987; Kramsch, 1993). The growth of relevant disciplines such as pragmatics, sociolinguistics and ethnography resulted in an increased focus on the culture and the culture learning. A new trend in FL teaching research emerged under the heading of ‘cultural studies’ (Byram, 1989). New insights considered the importance of developing the learners’ comprehension and analytic skills to enable them to function appropriately as ‘foreigners’ in a new the culture, and not only with respect to a set of fixed situations and roles. What is more, a common core of universal socio-cultural experiences, including topics as personal identity, family, education, work, health care, communication, values was elaborated (Byram, Zarate and Neuner). In this light, attention was drawn to the need to teach the socio-cultural
component in an explicit way. It was more and more realized that FL the learners need to be made knowledgeable about the people of the TC, their daily life routines and rituals, their beliefs, their values, and should be encouraged to reflect upon them as well as upon their native ones (similarities, differences…). This would be conducive to empathy and acceptance of others. Thus, by that time, the importance of teaching the culture in FL instruction was widely acknowledged, and the culture together with communication became the two cornerstones of FL education. From then on, the culture teaching continued to be improved.

2.20.5. The Intercultural Approach

Traditional the culture teaching was restricted to providing the learners with a body of information about the native speakers of the TL and their way of life. It proved to be an inadequate approach to the culture teaching. Its perspective is objective the culture rather than the culture as a social construct, or as the product of subjective perceptions (Kramsch, 1993). It presents facts without catering for means susceptible to stimulate the learners' study and synthesis skills. Besides, the culture was essentially defined in behavioural terms. The focus in the culture instruction was thus based on the mere description of observable behaviours, such as how to celebrate religious or other feasts, how to do shopping, how to interpret gestures and other forms of body language, without attempting to understand their underlying rules and the conditions of their occurrence.

In the sixties and seventies, intercultural communication scholars such as Brooks, Nostrand and Seelye attempted to find common grounds and set up universal bridges between the cultures. Their aim was to bring the FC to the language classroom, and make it more familiar to the language the learner. However, their work, which was based on insights from contrastive linguistics, social anthropology and cross-cultural psychology, dealt with the culture in structural terms. One structuralist approach to the culture teaching is underlined by the principle of teaching texts from the learners' NC, before proceeding to the TC (Byrnes 1991; in Kramsch, 1993.).

Another structuralist approach underlines patterns of meaning common to the TC and NC (Swaffar 1992; in Kramsch.). These two approaches delineate a linear proceeding from the universal to the particular. Kramsch (1993: 226) thinks that crosscultural communication is simultaneously based on both: "The universals can get their proper meaning (or weighting) only from the particular voice of the writer and the particular voice can be listened to and understood only through the universal". In the framework of these
approaches, the learners are left without means to proceed from the universal to the particular, and from their NC to the TC. One wonders if such a transition is possible.

In the eighties and nineties, that is, in the post – structuralist era, scholars such as Byram (1989) called into question the structuralist approach to cross-cultural teaching. Advances in pragmatics and sociolinguistics were timely to bring in change in the field of language and the culture teaching. Teaching professionals advocate in present times an 'intercultural' approach based on reflection upon and an analysis of cultural data, as well as on comparison of TC and NC. The learners do not only need to know about cultural matters. More important is the need to practice what is taught and apply it in actual socio-cultural situations. De Jong (: 97) explains:

"Knowing lists based on (...) differences between everyday occurrences is not sufficient for the language the learner to avoid cultural pitfalls. What is necessary is training in recognition, observation, understanding and participation in situations requiring the use of phrases like these, as well as appropriate non-verbal behaviour"

The learners need also to develop intercultural skills such as gathering one’s own information, assessing it critically, taking the other's perspective, to become intercultural competent.

Byram (1997: 19) refers, in this regard, to 'learning to learn' or 'savoir apprendre' about another the culture, that is, discovery and analysis skills that enable the learners to develop by themselves understanding of another the culture.

Similarly, Seelye (1993) believes that increasing the learners’ ability to communicate across the cultures means developing in them a set of skills, not just a mass of facts.

He points to the importance of ‘cultivating’ the learners’ curiosity about the TC and empathy toward its bearers, and of making they recognize the role of socio-cultural factors in shaping speech and behaviour. Equally crucial, in his opinion, is to develop in the learners the ability to assess the validity of a generalization about the TC, and to search for and to organize cultural data. Krämer (1993) is for 'a critical language pedagogy' which is based on encouraging the learners to be critical, that is, not to accept passively what is presented to them, to question it, to relate it to their own experiences and worldview, but most of all, to adopt a 'third place' between their NC and TC.

The intercultural approach to language teaching is basically the learner–centered. This is reflected in its characteristics as outlined by Byram, Zarate, and Neuner (op.cit).
Firstly, the learners’ native cultural background and socio-cultural experience are not excluded from the FL teaching class, given their impact on the perception and interpretation of the FC. They may serve as a basis for the selection of topics and the design of activities. Secondly, effective FL use is not merely the result of a ‘habit formation’ process based on mechanical imitation. Rather, the development of intercultural competence calls for the learners’ cognitive skills in that it requires them to think, interpret, analyze, compare, infer and negotiate meanings in a FC. They are supposed to synthesize target cultural elements and their past experiences to form new symbols and meanings. It can be implied that, in the framework of the intercultural approach, the culture is not merely regarded in behavioural terms but more importantly in cognitive and symbolic ones (as previously elucidated in chapter one).

Thirdly, the development of socio-cultural competence in the TL is embedded in the learners’ general socio-cultural competence concerning their world and the world in general. The aim is to achieve a balance between personal and social identity.

Fourthly, both ‘declarative’ and ‘procedural’ knowledge are catered for in the intercultural approach, i.e., the learners are not only provided with facts and information about the TC people, institutions and achievements, but attention is given as well to developing their understanding and communication skills.

Fifthly, content selection criteria are cultural representatively, accessibility and interest.

Sixthly, differences between NC and TC are dealt with even at the beginning stage of FL learning notwithstanding their level of difficulty, since they are vital for understanding, communication and survival in a FC.

Seventhly, ‘metacommunication’ defined by Byram, Zarate and Neuner (op.cit: 76) as “discussing the learner’s way of perceiving, of creating ideas and images, and of dealing with experiences with the foreign language in situations of comprehension and interaction” is a crucial aspect of intercultural FL teaching / learning. On the whole, the intercultural philosophy denotes, by definition, cultural interchange for a better mutual understanding and enrichment. It assumes thus that the cultures involved are all valuable and equal. It is a look upon one’s own society and its functioning mode, stimulated by confrontation with other societies and the cultures.

New approaches to the culture teaching are four, as identified by Kramsch (1993):

- "Establishing a ‘sphere of Interculturality’", by which is meant an intercultural approach based on reflecting on both NC and TC, as delineated above.
According to this approach, “understanding a foreign the culture requires putting that the culture in relation with one’s own” (Kramsch, ibid: 205).

- "Teaching the culture as an interpersonal process", according to which, teachers should not merely present facts about the TC but should more importantly provide for ways to enable the learners to understand these facts and all what is ‘other’ or ‘foreign’.
- "Teaching the culture as difference", on the basis of which, to have a different the culture does not only mean to have different national identities; age, gender, regional origin, ethnic background, social class are other factors that determine one’s cultural personality.
- "Crossing disciplinary boundaries", on the basis of which, the culture teaching is viewed in relation to anthropology, sociology, semiology and ethnography. Language and the culture teachers should accordingly have readings in these disciplines.

These approaches reflect, by far, more than an incidental encounter with or random reference to cultural matters. Worth noting is that special emphasis on the culture is far from being wasteful of class time, as claimed by some teachers, given its relevance to language learning / teaching.

2.21. The culture or the cultures in the second/ Foreign Language Classroom

It has been demonstrated that language and culture are closely entwined in a language classroom setting, where the learners form a small socio-cultural group, language and the culture particularly interrelate in various and complex ways. Indeed, talking about the culture in the classroom entails a reference to more than one the culture: the culture as content, as a medium of communication, and of learning, in relation to both foreign and second language settings.

2.21.1. Culture as Content

The cultural content as portrayed in textbooks, or the culture as content (CC), is but one facet. Any type of teaching shapes values and beliefs, let alone language and the culture teaching: "When it comes to teaching a language, ultimately one teaches the distinctions that are recognized by and are important to those who normally speak the language, one teaches types and ways of reasoning, and one almost certainly, more indirectly but more specifically, promotes particular substantive values through the material one uses" (Barrow, op.cit: 3).
2.21.2. Culture of Communication

According to Jin and Cortazzi (1999:100), in addition to CC, there should be a consideration of a ‘the culture of communication’. They define it as “a systematic pattern of culturally specific emphases in ways of speaking which mediates language and the culture in verbal interaction”. In other words, speakers of different languages communicate in culturally different ways; they have different patterns, emphases, priorities,… . FL the learners should be made aware about the culture of communication associated with their TL. Jim and Cortazzi point to the need of ‘a language to talk about the culture’, that is, a kind of ‘metalanguage’, whether in the learners’ NL or their TL to convey knowledge about the TC, and ‘a culture to talk about language’, that is whether to resort to professional academic ways and terms relevant to linguistics and pedagogy or not.

2.21.3. The culture of Learning

Jin and Cortazzi (:1999: 100) refer to another the culture in the FL classroom, namely that of learning. ‘A culture of learning’ has to do with “culturally based ideas about teaching and learning, about appropriate ways of participating in class, about whether and how to ask questions”. In other words, the culture of learning called as well the cultural medium or the culture as medium (CM) refers to ways of learning /teaching, patterns of interaction and relationship between teacher and the learners, expectations, attitudes, values and beliefs about what constitutes good learning / teaching. It is part of what Jordan calls ‘academic the culture’, that is, the cultural norms of academic institutions (schools, universities). CM is deeply rooted in the learners’ and / or teachers’ NC. Different the cultures have different perspectives with respect to the teacher’s and the learners’ roles, the appropriate ways of learning and participating in the learning / teaching process, the lesson content and focus, the status of FLs and FCs. The teacher, for instance, is sometimes viewed as a knower, a dominator, and sometimes as a facilitator and a mere guide. This, doubtless, implies different classroom interaction patterns and teaching / learning modes.

Cortazzi and Jin (1999:196) make it plain that the culture “is not only content, but also a series of dynamic processes, including those involved in teaching. From an early age, students (and teachers) are socialized into expectations about what kinds of interaction are appropriate in class, about how texts should be used, about how they should engage in teaching and learning processes.” One’s CM thus determines the way one perceives, filters, interacts with and learns (or teaches) the TC.

For Western teachers, that is, teachers from USA, the United Kingdom, Canada, Australia, New Zealand and Western Europe, the textbook is viewed as a resource to be
adapted to particular classroom contexts. Its contents are to be critically approached and evaluated by them as well as by the learners. Focus is on the development of communication skills through a task-based or problem-solving methodology in which the learners are assigned a major role. This CM underlies Western language teaching methods and approaches like CLT. CLT is said to be built upon a set of assumptions in the matter of learning processes, learning modes, teaching styles and classroom relationships that are Western the culture-based: first, it emphasizes language use rather than language knowledge, fluency and appropriacy rather than structural correctness; second, classroom techniques depend upon spontaneity and trial and error on the part of the learners who are encouraged to engage in extensive interpersonal interactions; and third, the classroom environment should be relaxing and not excessively formal to be conductive to useful learning.

These principles conflict with the traditionally established principles of some teaching contexts, especially in Eastern the cultures. Chinese the learners, for instance, have a CM that is completely different from that of Western the learners. In fact, they view teachers and textbooks as sources of absolute knowledge to be unquestionably followed and respected. To them, effective learning takes place through attentive listening and memorization, and language learning means merely the mastery of grammar and vocabulary. Their care for face and group harmony curbs their active and creative contribution in class. These Chinese characteristics are inspired from the Chinese traditional the culture of Confucianism, Toasim and Buddhism, in Hird’s (1995:23) words:

*Chinese tradition of language study focuses on a meticulous analysis in a textbook-based approach involving a systematic unlocking of the meaning of each fragment of language. Perfection is sought through a painstaking understanding of every language item. Personal creations and interpretations are not heavily promoted or valued [...] Memorization is a long established teaching technique, especially in the language field. Teachers expect their students to receive rather than construct; learning and classroom relationships are based on formality, with a high degree of teacher-centeredness.*

Old Chinese sayings such as ‘It’s the noisy bird that is easily shot dead’, ‘a real man should be good at thinking, but weak at speaking’, and ‘keep silent unless you can burst on the scene like a bombshell’ (Hui, 1997: 38) clearly discourage speaking or oral communication, a factor that is in conflict with CLT principles. These Chinese
characteristics are, according to us, quite similar to those of Arab the learners. The latter’s CM is also teacher– and textbook– based. The learners are more often viewed as passive recipients of information; they are supposed to keep silent rather than to take part in the learning / teaching process. Critical reflection on and evaluation of textbook contents is uncommon.

The teaching / learning situation is complex in case teachers and the learners do not share the same CM, that is, when they come from different cultural backgrounds, for instance, when the teacher is a native speaker of the TL and is teaching foreign the learners. In such a case, teacher and the learners would have mismatched expectations as to what is effective teaching, classroom roles, relations, activities and patterns of interaction. Consequently, the learning process is likely to be negatively influenced.

The examples just mentioned, i.e., Western teachers and Chinese the learners, illustrate the point. Asking questions about the CC of the textbook, for instance, will not be exploited fully in class, for though the teacher thinks it to be a very useful technique, an opportunity for further learning, the learners do not perceive its value. They rather consider it as a waste of time, a way to show off, or an embarrassing, face-losing act, in addition to its being a burden to the teacher. The Western instructor believes in the learner-centered classrooms, while Chinese the learners seem passive, unwilling to speak and even resist work in pairs or groups. They, by contrast, believe in teacher centered classrooms. The teacher for them is a model for pronunciation and a provider of cultural and linguistic knowledge. Interaction and practice with peers are futile and may even be harmful, given that they expose them to others’ errors. That is why Hui (op. cit: 38) states, "group discussion may be less fruitful than individual essay writings" for Chinese the learners. Because of these differences in teaching / learning styles, behaviours of teacher and the learners may be mistakenly judged on either side.

Valdes (1991: 27) draws a sharp contrast between western and non-western CMs:

*The American-British theory of learning which requires that the student examine the information he is given, even in scientific and technical subjects, analyze it, compare and contrast it with other information at his disposal, test it, and even apply in ways of his own devising not specified for him by the teacher […] is mind-boggling to students of many other the cultures. In most non-western the cultures, the student is given information and is required to accept it without question; his is not to reason why, or even if. Hypothesis is not for him. And to be required to do something on his own with the information he is given is beyond thinking about."*
Students from these the cultures that go to western countries to study are sure to undergo the culture shock in this area, if in no other.

2.21.4. Culture to be Considered

When the textbook includes more than one TC (the TL—the culture, the source the culture (NC), international TCs), the learning/teaching situation may be intricate. It becomes even problematic when the learners do not come from a single cultural background and bring many NCs and CMs to the FL classroom. What is more, when teacher and the learners have the same CM, the latter may not be in harmony with the CM on which the FL textbook is based; as noted by Mee Cheah (op.cit: 202) “materials and methods for language teaching are themselves never value free“. In this case, the teacher is likely to understand the learners' approach to the text, but may not be able to go beyond it to adopt the CM expected by the textbook designer, and which better suits the TC or CC. Cortazzi and Jin see the culture learning through a textbook in a FL classroom as a ‘three-party’ dialogue with CC (as contained in the textbook) i.e., a dialogue between teacher, the learners and textbook. Each of these elements influences the process of the culture teaching / learning in that it brings a culture and a CM, which may not be similar or congruent with those brought by the other elements. They believe that in most cases, it is the source the culture of learning which overwhelms the others: “The problem is that the students' and their teacher’s the culture of learning may not be consonant with each other, and either could be out of synchronization with the TC. Source the cultures then dominate the interaction so that the culture content becomes filtered or distorted by the participants' approach to interaction with the text” (Cortazzi and Jin, op.cit: 212). Moreover, teachers and the learners are urged to transcend differences in order to promote interculturalism:

“When there are such mismatches, it will not be a solution to include more representative elements of target the cultures in texts. It is necessary to go beyond this, to reflect on ways of using the human resources of the classroom more effectively for intercultural education” (Cortazzi and Jin, 1999: 197).

On the basis of what is mentioned, we can imply that to learn and teach successfully about a TC, we should not regard only the cultural content of textbooks, we should as well give due care to the way this cultural content is to be handled by teacher and the learners, that is considering their CM(s) and hence their NC(s), and the way they match (or not) the CM of the approach underlying the textbook being used: "paying heed to cultural materials and methods is insufficient. Attention also needs to be given to teachers' and students' ways of learning, and, by extension, each side needs to pay attention to the other side’s the
culture of learning” (Cortazzi and Jin.: 216-217). In some situations, significant adjustments and compromises need to be operated to achieve success.

A crucial point worth rising in this discussion has to do with the distinction between foreign and second language situations. Some scholars see that CLT is adapted and is more suitable to ESL learning contexts (in case the TL is English). In these contexts, opportunities for oral language practice abound outside the classroom; there are as well infinite instances of appropriacy in language use; the motivation and need to communicate using the TL is greater than in EFL settings. In the latter, the teacher who is almost always a non-native speaker of English is the major source of communicative competence including all its components: "It would be a remarkable person who could be an adequate teacher in all these areas in an EFL context" (Hird.: 23). Many EFL teachers have little access to natural language occurrences and may therefore be unable to teach the TL socio-cultural rules. EFL, thus, is like any other school subject that depends on contextual factors such as the teacher’s proficiency, the availability of teaching resources, the governmental educational policy, national and curriculum goals: "Reconsidered in this light, the EFL teacher could be doing the student a disservice by focusing on oral skills when, for example, the examination is testing for translation skills" (Ellis.: 215) or for other skills such as reading and writing, as is the case of EFL in the Pakistani schools. In a like manner, the culture teaching in EFL contexts is viewed with doubt.

Some educators wonder whether it is useful to teach the culture of a FL like English to non-native speakers in non-native settings, where there is little or no opportunity to interact with the native speakers of English; as put forward by Strevens (op. cit: 62) “in the great NNS [nonnative speaker] populations English will be taught mostly by nonnative speakers of the language, to nonnative speakers, in order to communicate mainly with nonnative speakers”. Morgan (1993: 66) distinguishes between FL and SL contexts with respect to motivation to learn about the TL— the culture: "Much of the work in this field has been in SLA (second language Acquisition] one needs to question whether the motivations in an FL classroom will be equally strong if students have no contact with the target the culture". So, why bother teaching the culture in FL contexts?

The question above assumes that the culture is an independent component to be added to the language whole, while there is general agreement that language and the culture are inseparable. The culture is intrinsically embedded in language and language reflects and expresses the culture. Therefore, even if English is used in areas where it is not native, it
still carries the culture of the natives. It is probably true that the culture learning is more relevant to and even inevitable for the learners who are living in the TL country or where the TL is prevalent, mainly ESL contexts. This does not mean that the cultural component is not necessary in EFL settings. Valdes (1991: 25) writes: "Is EFL in a non-English speaking country as susceptible to cultural transfer as ESL? Actually, no, not so much; but still susceptible". He argues that including the culture in FL teaching methodologies and materials enhances learning and is highly motivating to the learners. The culture ‘penetrates’ even into an EST (English for science and technology) class, where the aim is to handle technical English. Reading technical literature may at first sight seem remote from any cultural pertaining. However, it is cultural; for one thing, different the cultures have different rhetorical styles. Western the cultures, like the English one, favour a succinct ‘straight-arrow’ approach, whereas Oriental Eastern the cultures adopt a more elaborate style. This is due to the fact that the cultures have different patterns of thought, values and priorities: (Valdes, 1991: 26)

_Succinctness is certainly not admired by most Orientals or Middle Easterners. When they read texts in English, so bare and brief, they tend to feel cheated, to fear they have missed something, or even that the author does not know his subject well enough to write about it. Lack of respect for the writer leads to inadequate learning of the materials as well as a frustrated feeling that something is missing from the information gained._

We believe that even if the latter are not likely to live in, or visit the TL speaking country, cultural insights should be available in the textbook, and their grasping one of the goals of FL education. Modern technological means of communication (such as the internet) have made it possible for people of different nationalities, and hence different languages and the cultures, to interact, for various purposes. Consequently, one does not need to live in or travel to the TL country to communicate with its people: "In the contemporary world, a person does not need to travel to encounter representatives of other the cultures: popular music, the media, large population movements, tourism, and the multicultural nature of many societies combine to ensure that sooner or later students will encounter members of other cultural groups" (Cortazzi and Jin, op.cit: 198). Put otherwise, in the contemporary era of globalization, where the internet is being extensively used by almost everybody, the necessity to learn FLs cannot be put into question, “And since effective control of the language requires at least a minimum of knowledge of the cultural implications in formulas, idioms etc., presentation of the culture is really inescapable”
(Tucker, 1978: 228). It is worth mentioning, however, that the EFL the learners’ contact with the foreign world remains indirect, just like that outside the classroom, that is to say, through the media (texts for listening and reading, photos, films, songs, etc). Byram, Zarate and Neuner (op.cit:72) point out that EFL the learners build, as a result, their own image of the TC world, an image that is highly based on their experiences within their native sociocultural environment:

> The result of this indirect contact is the stimulation of an ‘inner event’ (Inneres Ereignis) which in its essence is fictional and in which cognitive mental and emotional-affective dimensions are interwoven. The learner, through the series of “filters” (the foreign language; the media; the regulation of information by grading and sequencing; his own sociocultural perspective; etc.) establishes a ‘fictional scenario’ of the foreign world in which he individually arranges this ‘inner stage’ with projections and properties taken from his own world (knowledge; experience) and from bits and pieces of information about the foreign world that he has gathered. The learner gives all of this its dramatic quality by identifying with the ‘dramatis personae’ (e.g., members of the peer group; people of the foreign world that interest him) and their interaction.

Actually, many ESL teachers are reported to impart the TL—the culture to the learners in their language courses. For instance, Anglo-Saxon values such as efficiency, pragmatism and individualism are emphasized to the exclusion of the learners’ native cultural values (Kramsch, 1993). On the other hand, many EFL teachers do just the opposite, that is, they transmit with the FL a worldview based solely on the learners’ NC. We back the teaching of both TC and NC, with much focus on the former since the learners are socialized within their native cultural framework, and have the possibility to know more about it through several school subjects such as history, geography, sociology, economics, study of the native language and literature. However, the FL class is, we suppose, the only context in FL settings to know about and understand the FC. Care should be taken to avoid situations which offend local sensitivities or violate cultural taboos.

### 2.22 Reason of Teaching Culture

Decisions related to questions such as which languages or language varieties are to be taught in schools, from what age, for how long, time tabling etc. do not only depend on findings in the field of FL learning and teaching and relevant disciplines, but are essentially taken with reference to an official governmental policy, and a given popular opinion, according to which “languages can be actively promoted, passively tolerated, deliberately ignored, positively discouraged, and even banned”.

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Broadly speaking, world countries are nowadays in favour of a bilingual or a multilingual educational policy to ensure greater access to world opportunities. Bilingualism or multilingualism implies biculturalism or multiculturalism. With language content expanded to include cultural matter, syllabus designers, textbook writers and teachers face compelling questions: which sociocultural aspects are relevant to language learning? When and how should they be dealt with? Are they necessary for all language courses? Should rules of sociocultural interaction be presented in a discrete or in a holistic way?... . These issues and others are, again, governed by socio-political and / or institutional factors. The socio-political factors define the relationship between the NC and TC worlds (whether ‘friendly’–‘adverse’ / ‘dominant’ ‘dependent’ / Neutral). The institutional factors determine the pedagogical framework of education in general and of FL and FC education in particular, namely, its status, goals and approaches.

2.22.1. Rationale

2.22.2 Nature of the culture Teaching / Learning Process

As argued in the previous chapter, teaching the culture in which a FL is embedded is paramount to truly teach this language. However, the culture learning / teaching is not a short experience with immediate easily-attainable outcomes.

Developing understanding of the TC is a whole laborious process that proceeds along stages of excitement, frustration and tolerance. Wildner- Bassett (1997) refers to the learners as cultural ‘travelers’. Mantle–Bromley (1997:454) thinks that teaching about the culture is ‘a formidable task’. It is a process that necessitates particular teaching skills and an appropriate methodology. In her book ‘Context and The culture in Language Teaching’, Kramsch (1993) states that learning about a FC can only aid the attainment of FL proficiency, but she cautions that FC acquisition is even not simple for non-native speakers who are proficient in the FL, and who had years of experience with the FC. They, according to her, struggle to find themselves at the intersection of their NC and TC.

Every the culture is unique and should be dealt with in its own terms. To begin with, what is distinguished in a culture and readily expressed in its language may not be so in another. FL and FC the learners will, therefore, encounter difficulties when dealing with a culture that is different from their own. Though cultural differences do not make learning impossible, as evinced by Corder (1973), they do make of it an onerous enterprise. The
learners should develop the ability to view the TC as the beliefs and behaviours of others, and hence cannot be understood in their own terms.

Foreigners are often hindered by their ethnocentrism and stereotypes, factors that filter received information and engender erroneous beliefs. The latter are transmitted as general ‘truths’ from one generation to another. They have long been recognized as “very serious obstacles to the understanding of another the culture”. (Lado,:121). Jandt (op.cit:7) puts it clearly that “we can have no direct knowledge of a culture other than our own. Our experience with and knowledge of other the cultures is forever limited by the perceptual bias of our own the culture. An adult Canadian will never fully understand the experience of growing up an Australian”.

Additionally, the culture is difficult to teach given its very nature. Unlike grammar and vocabulary, it does not lend itself to pedagogical considerations. In other words, teaching the culture is fraught with difficulties: the culture is not easy to define and to subdivide into teachable units; it is not readily selected, graded, taught and tested. That is why, most textbooks are grammatically and lexically organized. That is also one reason why the culture is still missing in many language curricula and classrooms, despite the fact that language and the culture have long been acknowledged by language teaching professionals to be inextricably linked. Allen (1985; in Lafayette,1997: 120) adds that grammar “is a subject matter the classroom teacher can teach him or herself, if necessary, using an advanced grammar text, and which, once mastered, is unlikely to change”, which is far from being the case of the culture, given its intricate, ever-changing, and challenging nature. Some aspects of it elude scrutiny and learning: "although nonnative speakers can acquire certain culturally determined concepts and aspects of behaviour, others may not be easily taught or learned" (Hinkel,:10).

What is more, the culture teaching may correlate with many problems. On the one hand, the learners may have little or no close contact with the natives of the TL and TC. They may also have little time, even to learn the formal proprieties of language. They may not be interested in the TC, or not motivated to learn it. On the other hand, teachers may lack the appropriate resource materials or the competent skills to do their job adequately. As previously mentioned, even he fact of living in the TL country and interacting with its native speakers in natural settings does not guarantee the culture acquisition, if void of explicit elucidations; in Finocchiaro and Brumfit’s (1983:26-27) words:

*Nor is cultural immersion – simply living in the target country – enough to overcome the gap (this is true of some native speakers as well). Unless*
newcomers receive a tremendous amount of varied input (stimuli) from near-native or native speakers of the target language and the culture, they may spend years acquiring the significance of gestures, distances, or cultural allusions. Explicit information will be needed especially if the newcomers to the target country live and work in areas where they continue to hear their native language/dialect.

2.22.2 Principles of the Teaching of EFL Culture

Explicit information about the TL community is even more needed by classroom the learners. Accordingly, a FL curriculum should provide for explicit as well as implicit the culture teaching. The fact that cultural aspects may be “naturally” embodied in the dialogues and reading passages purported for teaching does not mean that they are actually grasped and acquired by the learners. Kramsch (1993) considers important the question of how many of socio-cultural meanings must be made explicit and how many can be left implicit. What is more, discussing cultural issues as they ‘incidentally’ arise in language teaching materials is not enough. This approach does not focus on the culture as a basic component in the language teaching syllabus and classroom techniques. While the focus of teaching may be laid on syntactic or phonetic structures…, the culture may be referred to in an unintentional secondary manner. FC teaching should rather be purposeful, systematic, planned and evaluated, that is, the study of the culture should be taken as seriously as the study of language: “The cultural content of a foreign language course should be as carefully planned and systematically presented as the language content to insure that knowledge of the foreign life and the culture will progress hand in hand with that of the language”. (Ladu, op.cit:130-131).

Mantle-Bromley (op.cit:454) thinks that the culture learning process requires first of all the involvement of the learners:

The language teacher must understand that just as language learning is a process, so too is the culture learning. Facts, artifacts, textbook vignettes, and slide shows will not, by themselves, assure that language students reach beyond the first level (that of stereotypes and disbelief) or cross-cultural understanding. Students’ participation and emotional involvement in the culture learning process are necessary first steps to acculturation.

In a like manner, Ladu underlines the importance of relating cultural tuition to the learners and their background: (p131)
In order that knowledge about the culture may be assimilated rather than learned as a list of facts, it should be made to live in the hearts and minds of students through experiences and activities of various kinds, in a classroom atmosphere of delight and discovery. In this way, the facts assume meaning and are incorporated into students’ knowledge, appreciation, and attitudes from which they will build a broadened base for value judgments in later life.

This is to say that the culture teaching is not a mere listing of facts or transference of a body of knowledge from the mind of the teacher to that of the learner; it is no doubt more than that. Hinkel (op.cit:5-6) thinks that:

*It is probably simplistic to imply that the culture can be examined, taught, and learned through exercises for reading newspaper headlines and helps wanted advertisements or that customs, cuisines, and courtesies delineate the extent of the impact of the culture on one’s linguistic and interactive behaviors, although they can serve as springboards to more in depth discussions.*

Kramsch (1993) notifies that a common approach to the culture teaching considers presenting to the learners ‘highbrow’ and ‘lowbrow’ cultural information, that is, literary and artistic works (capital ‘C’ the culture) and the rituals of everyday life, foods, fairs, ...(small 'c' the culture), respectively, in addition to statistical information about the TC country. This approach fails to address the TC underlying meanings, namely, its values, assumptions and beliefs, and the learners remain unaware of the many aspects of both the target cultural identity and of their own. The culture instruction thus does not consist in presenting to the learners rote facts and surface features of a TC.

Rather, it teaches them how to approach these facts and features by looking beneath them, that is, by exploring the patterns and values that underlie them. In other words, it assists them to react actively to cultural knowledge and develop analytic and interpretive skills vis-à-vis the FC and their own. Otherwise, the outcome might be either an insignificant tourist's perspective about the TC and / or reinforcement of already existing stereotypes and prejudices, instead of genuine cultural understanding. According to Kramsch (ibid) an adequate approach to the culture teaching considers the culture both as facts and meanings, and views cultural knowledge not only as part of language learning, but as an educational objective in its own right.
It takes into account the differences existing between native and target cultural meanings, and the conflicts and paradoxes that may result from these differences, and incites the learners to reflect critically upon them. It makes one experience new feelings and modes of thinking and acting, and view life from one’s own and the other’s perspective, in a ‘double-voiced’ discourse philosophy (Kramsch, ibid). It can be implied that the culture teaching is a matter of raising awareness and changing attitudes, not only of inculcating the culture-specific knowledge. As asserted by Sapir and Whorf in the fifties, and Hymes, Gumperz and Geertz in the seventies, to acquire a new language and a new the culture implies readjusting one’s NL and NC. Given that language use involves a system of socio-cultural meanings and normative behaviours, using a language other than our own in intercultural communicative interactions entails readjusting one’s cultural norms and behaviours so as to meet those of the other interactants.

For Byram (1992), discovering new ways of thinking and acting gives the learners insights into “intercultural communicative competence” which, according to him, encompasses three levels of understanding: the relativity of their own and the other the culture; the divergence between the two; and the fact that each the culture has an interpretation of the other within its cultural meanings, often in the form of stereotypes. In this intercultural perspective, teaching the culture does not only mean providing knowledge about this the culture; it means more importantly, developing the learners’ intercultural skills. This entails the consideration of the culture the learners bring with them to the classroom or their NC. Jin and Cortazzi (op.cit : 98) state that:

*It is commonplace to think of foreign language teaching as bringing a target the culture to the learners. This is the culture as content. The aim is that students should acquire knowledge of a target the culture. The learning of intercultural skills, in relation to target the culture peoples is less often emphasized. It is less usual to consider the culture the learners bring to the foreign language classroom and its relationship to the target the culture. This is, we argue, more than simply a background influence.*

Moreover, intercultural understanding outstrips knowledge about a culture’s way of life to take account of the appreciation of its underlying bases, namely its values, assumptions and views. According to Byram and Escarte – Sarries (1991: 179-180)

*The notion of language for intercultural understanding implies that foreign language teaching is a major factor in maintaining the expansion of young*
people’s range of experience and helping them to acquire new ways of thinking and new ways of valuing their new knowledge and experience. [...] it is not enough to offer them new experience which they assimilate to their established framework as a tolerable variation on the ‘normal’ way of doing things. It is necessary for them to make sense of that experience through the framework of meanings and values which underpin the ways in which people in that other the culture talk about the experience themselves. Thus learning the language and experiencing the culture are ultimately identical.

2.23 Objectives

2.23.1 Types of Objectives

To teach the culture effectively, goals and objectives should be clearly and accurately set at the inception of the syllabus design process. Socio-cultural objectives are not easy to define. As stated by Byram, Zarate and Neuner (:58), “they are interwoven in a rather complex didactic system of factors and can be described separately only for theoretical purposes, e.g. as checklists of topics or as systems of general or specific semantic concepts”. Besides, as mentioned previously, the study of a FC must not be understood as the mere learning of historical geographical or other notions about the FC community and its people, but as raising one’s awareness of the socio-cultural values, beliefs and worldviews underlying the others’ the culture and developing critical understanding of both NC and TC. Cultural awareness would contribute to language mastery and effective use in communicative contexts, and is, thus, to be not only encouraged, but pursued as a key pedagogical goal.

To develop the learners’ cultural awareness means to make them recognize or bring to a conscious level the characteristics of the TC patterns of thought and action, to examine, interpret and assess them in a non-evaluative way. For Cortazzi and Jin(op.cit:217), cultural awareness includes understanding and communicating:

“Developing cultural awareness means being aware of members of another cultural group: their behavior, their expectations, their perspectives and values. It also means attempting to understand their reasons for their actions and beliefs. Ultimately, this needs to be translated into skill in communicating across the cultures and about the cultures”. According to Byram (1992), cultural awareness does not simply mean cultural understanding. The learners are not only required to know about the others’ way of life and
way of thinking, but to experience this as well, in other words, to take the others’ perspective, rather than merely learning "the requisite information to ‘get by’ on holiday" (p172). Accordingly, the culture teaching / learning should not be viewed only as a means to enhance one’s communication skills with the TL world and to enlarge one’s general knowledge about it. It would more importantly be considered to develop one’s ability to take on a variety of perspectives (the perspective of the other as well as one’s own), through the culture-based experiences (role plays, dramatization, simulation, travelling, reading…). Pesola (1997:183) expresses the impact of the culture as a curricular goal stating:

Acquiring the culture of a group means more than simply mastering the appropriate gestures and social forms required in the new setting, more than being able to describe practices and relationships of daily life or the significant symbols and monuments of a people –although it also means all of these. It is even more than being able to function within the group without making serious gaffes. It means being able to take on the perspective of an individual from that the culture and understand the actions of others and of oneself in terms of that experience. For Barrow (op.cit: 6) ‘developing’ people’s ways of thinking is exactly what language and the culture education is about: “For if education is not about developing people’s ways of thinking, it is hard to see what it is about or why we do the various things that we do . The tighter the connection made between language and thought, the more evident it becomes that all education, and not just second language teaching, necessarily involves presenting particular beliefs and values.” In the British ‘National Curriculum’, cultural awareness denotes the learners’ ability to: (D.E.S, 1991: 256 in Byram, 1992: 172)

1. consider and discuss the similarities and differences between their own the culture and those of the countries and communities where the target language is spoken;
2. Identify with the experiences and perspectives of people in these countries and communities (...);
3. Learn the use of social conventions (...) and become increasingly aware of cultural attitudes as expressed in language; (...)
4. Investigate, discuss, and report on aspects of the language and the culture of these countries and communities.

For the Nostrands (1970; in Lafayette and Schulz 1997: 578-579), there are nine cultural goals:

1. The ability to react appropriately in a social situation.
2. The ability to describe, or to ascribe to, the proper part of the population a pattern in the culture or social behaviour.

3. The ability to recognize a pattern when it is illustrated.

4. The ability to “explain” a pattern.

5. The ability to predict how a pattern is likely to apply in a given situation.

6. The ability to describe or manifest an attitude important for making one acceptable in the foreign society.

7. The ability to evaluate the form of a statement concerning a culture pattern.

8. The ability to describe or demonstrate defensible methods of analyzing a sociocultural whole.

9. The ability to identify basic human purposes that make significant the understanding which is being taught.

Lafayette and Schulz (op.cit:581-582) believe that there are only three 'realistic' cultural goals that can be tested in Secondary Schools: 'to recognize', 'to explain' and 'to use' cultural information:

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

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

3. **Behaviour**: the ability to use cultural information or pattern [s]. This objective refers to behavioural skills, such as the ability to act meaningfully, unobtrusively, and inoffensively in real or simulated cultural situations.

It appears that ‘cultural knowledge’ is different from ‘cultural understanding’, in that, as illustrated by Heron et al. (2002: 37), the former “denotes factual accumulation (e.g., the Mona Lisa resides in the Louvre)”, while the latter “engages the student in reflective thinking as well (i.e., the fact that the Mona Lisa, an Italian work of art, is in the Louvre, a French museum, suggests a relationship between its Italian creator and the French)”. ‘Cultural knowledge’ is to be distinguished as well from ‘cultural information’. In Byram’s (1989:120) viewpoint, ‘information’ is an ‘arbitrary’ and ‘decontextualised’ collection of facts, whereas 'knowledge' is 'structured information'.
Byram and Zarate (1994) refer to ‘four savoirs’ as attainment targets of an intercultural language course: attitudes and values (savoir-être); ability to learn (savoir apprendre); skills / know how (savoir faire); and knowledge / knowing what (savoirs). Approximately the same elements constitute the components of cultural proficiency as elaborated by Heron et al. (op.cit):

1. the culture–specific knowledge (i.e., acquisition of knowledge and skills pertaining to one specific the culture);
2. the culture–specific understanding (i.e., engaging in reflective thinking about aspects of the TC namely understanding its values, beliefs, assumptions and underlying meanings);
3. general knowledge (i.e., ability to learn about a culture other than one’s own);
4. the ability to behave appropriately in the TC; and
5. developing critical attitudes towards one’s own the culture and TC.

Sercu (op.cit) believes that attaining ‘a critical understanding of otherness’ is the target of intercultural language teaching. It includes:

1. self-cultural knowledge that is founded not only on insights about one’s own the culture but also on the awareness that one’s the culture shapes one’s perceptions and behaviours and interpretations of others’ behaviours;
2. the ability to compare intercultural or to view things from the others’ and not only one’s own perspective, in other words, to put oneself in the other's shoes before making judgements;
3. the adoption of a critical questioning attitude even towards the sources of one’s knowledge; and
4. the ability to mediate between the cultures based on discussing similarities and differences, and negotiating meanings.

As to Kramsch (1993:228), she phrases the aim of cross-cultural education in terms of ‘bridges’ and ‘boundaries’: “What we should seek in cross-cultural education are less bridges than a deep understanding of the boundaries. We can teach the boundary, we cannot teach the bridge. “. She means that teachers and the learners can deal with and understand cultural differences, differences in values, beliefs, attitudes, but they cannot directly tackle the question of how to resolve eventual conflicts.
2.23.2. Extent of Culture to be Taught

An important question worth raising in this regard is: to what extent should foreign patterns of thought and action be taught to the learners and actually adopted by them? This question generates other related issues: whose cultural or pragmatic rules are to apply in intercultural communicative interactions, those of one’s NC or FC, or are there other universal rules? Is it not ‘imperialistic’ to impose native speakers’ rules on non-native users? Does cultural ‘competence’ entail cultural ‘performance’, i.e., the actual observance of the TC norms? Are FC teachers supposed to urge the learners to be and behave like the TC bearers, or to be critical vis-à-vis them and their culture?

With respect to the writing skill, for instance, some professionals think that it is desirable to acquire the rhetorical modes of the TL. Others believe it legitimate for FL the learners to use the rhetorical patterns preferred in their NC, given the fact that no language and no the culture are superior: “Just as no language is more or less logical than another, no rhetorical pattern is more or less logical. “(Kachru, 1995 a and b; in Kachru, op.cit:84). Kachru further states “language and rhetorical styles are too intimately bound with cultural identity to be dictated from the outside”. (p86). Banon and Reymond (2001) wonder whether it is possible to teach communication strategies (verbal and nonverbal) in a FL class. The learners, according to them, should be made aware of the socio-cultural aspects characterizing a conversation, but should not be recommended or constrained to appropriate them, particularly when it comes to gestures, mimics, and other body language forms. In Kramsch’s (1993) opinion, FL and FC the learners should be made aware of cultural differences in discourse styles and conversational behaviours, but it is up to them to conform or not to FC norms.

In viewpoint, it would be presumptuous to claim that the aim of integrating the culture into FL courses is to teach the culture as such. It is rather to teach about it. The point is for the learners (and teachers) to become aware that different languages reflect and express different cultural meanings, that different the cultures may attach different meanings to similar behaviours, that other the cultures may have other standards of behaviour that are not inferior or superior to one’s own, and all these factors and others may lead to misunderstandings and sometimes even to distrust of ‘otherness’.

In fact, many scholars believe that the goal of FC teaching is not to make the learners acquire it the way it is actually acquired by its natives, through the process of socialization. This is quite ambitious, but also irrelevant and impossible to realize in the
context of the FL classroom. It is just a question of decreasing the cultural and social distance between the learners and the TL country and people. Moreover, teaching about another the culture neither aims at the merging of the NC and FC into one, nor aims at assimilating the learners to the latter. It basically aims at developing understanding of another the culture without losing sight of one’s own, i.e., in a more technical word, ‘acculturation’. This assumes the learners’ awareness of their own culture and their willingness to know about another one. Cultural differences should be understood and tolerated.

2.24 Aspects of The Culture to be Included

As pointed out before, “Today, learning a foreign language is likely to mean learning a great deal about the foreign civilization and the culture at the same time.” (Crystal, 1997:372). CLT has transcended the structural aspect of language to include semantic and cultural aspects deemed equally if not more important than the former to truly learn a language. In this perspective, teaching syllabi consist of many components. According to Dubin and Olshtain (op.cit), the communicative syllabus has expanded the content of the language teaching syllabus in many ways. On the one hand, not only is conceptual meaning considered, but functional meaning as well, and language is viewed in discourse form. On the other hand, variables related to the socio-cultural context of language use such as the participants' identities, roles, attitudes and settings are also catered for to serve socio-cultural appropriateness.

Similarly, AL Mutawa and Kailani (op.cit) consider that the inclusion of the TC in the language syllabus, together with forms, notions and functions assists the learners to develop communicative competence. Holly (op.cit) uses the metaphor of the ‘unspoken curriculum’ to portray the unavoidability of the culture in language teaching contents. Language teaching, in his opinion, necessarily conveys cultural or ideological messages. Robinson (1991) notes that teaching programmes generally fail to achieve the cultural goals because practitioners have not looked at what it is that is acquired in the name of the culture learning. So what is (or should be) acquired in the name of the culture learning? What is the 'great deal' in Crystal’s quotation above exactly about?

Once the socio-cultural objectives of the course are specified, the selection and sequencing of content are to be undertaken accordingly. Decisions need to be made regarding to many issues: should all the aspects of the culture be given equal importance in the FL curriculum, or should particular aspects be highlighted and taught in greater depth depending on the actual needs of the learners? Is the TC to be described as it is in the
present state (synchronously) or is it to be dealt with as a developing phenomenon (diachronically)? Is the focus to be on people and their daily life, small ‘c’ the culture, or institutions and cultural artifacts, literature, arts, big ‘C’ the culture? Is the TC defined as the culture of the elite or of common people? And who are the elite? Don’t common people have a culture? Is sub-the cultures defined on the basis of factors such as age, gender, region, ethnic background, religious beliefs, and social class … to be all considered as TCs? What is representative of a given the culture? Is it to be determined by the ‘outsider’, the ethnographer, or the ‘insider’, the native of the culture in question? If English is the TL, which TC should it represent, the British, the American, the Australian or other the cultures? If it is the British the culture, can the English, the Scottish or Welsh the cultures be distinguished? Is a TC defined by language, political borders, value systems, ethnic origin, or others? How are multicultural societies like USA to be handled? Is the NC to be considered in FL and FC teaching? Is it possible to have an objective view of one’s own and others’ the cultures? What socio-cultural meanings could make the learners reflect on both TC and NC? What cultural features should be communicated explicitly and what could be left implicit?

To begin with the last question, Post and Rathet (op. cit) distinguish between ‘implicit cultural content’ and ‘explicit cultural content’. The former is inherent in the language syntax, vocabulary and other features. They call it the ‘intrinsic cultural flavor’. Explicit cultural content, which is of more interest to us, is provided by the contents of the curriculum. Socio-cultural content has for a long time been subordinated under other dominating aspects particularly structural elements. It has accordingly been approached implicitly in vocabulary, visual aids, the situational context of dialogues or the context of certain authentic text types like advertisements.

Due to the intricacy of the culture, it is not an easy task for teachers, syllabus designers and textbook writers to select those aspects of it that should be dealt with, whether implicitly or explicitly, at various stages of instruction. The choices range from supplying the learners with factual information about a culture, to potentially influencing their attitudes vis-à-vis the TC and its people, and developing their intercultural communicative skills as well as their ability to process complex cultural phenomena.

In our viewpoint, the cultural component may sometimes be implicitly, sometimes explicitly dealt with. What counts is that it should not be ignored or dealt with incidentally. Both big ‘C’ and small ‘c’ the cultures should be considered. Many people think of the culture as big ‘C’ or high the culture, sometimes referred to as well as ‘formal’ the culture,
while equally if not more important, particularly for sojourners, is little or small ‘c’ the culture, known also as ‘deep’ the culture. Researchers have defined big ‘C’ the culture as a civilization’s salient achievement in literature and fine arts, architecture, music and the like, its social institutions, its history, geography, technology and political systems, and little ‘c’ the culture as aspects of lifestyle or patterns of daily living, including the thought processes, beliefs and values of a given people. It was big ‘C’ the culture which was first introduced in language teaching, while attention was drawn to little ‘c’ the culture, beginning from the late sixties. The functional approach relates exclusively to small ‘c’ the culture, in the framework of everyday events and interactions, but it deals with it implicitly, as background information to communicative activities.

In relation to big ‘C’ the culture, the learners could be taught, for instance, how to recognize and explain major geographical monuments, historical events, institutions (administrative, economic, political, religious, social, educational institutions), artistic monuments (architecture, arts, literature) and national products. Pesola (op.cit) conceives of what can be taught under the heading of the culture in big ‘C’ the culture terms, namely literature, social studies and arts. The use of culturally – based literature is, in her viewpoint, useful in the culture teaching, as it enables the learners to experience elements of the culture, rather than just be informed about them. As to social studies such as history and geography, they can, in her opinion, be relevant to the culture teaching when they are used to uncover and elucidate the similarities and differences between native and foreign settings. History in particular may have the strongest natural connection to the culture; a historical account can include significant information and can elicit emotional understanding of the TC. The TC can as well be approached in fine arts and music, and Pesola suggests many samples of activities in this respect.

As far as small ‘c’ the culture is concerned, everyday sociocultural conventions and patterns such as eating, shopping, greeting people, making a living, using public transportation, chatting are to be delineated, but also what relates to social stratification, marriage, work, schooling system, what Lafayette (op.cit) refers to as ‘active’ and ‘passive’ every day the culture, respectively. ‘Active’ cultural knowledge denotes what a learner needs to know to be able to act appropriately in the TC, whereas ‘passive’ cultural knowledge enables him / her to have a better understanding of the TC patterns. Spinelli (1997:214) uses the term ‘functional’ the culture to mean all what “must be learned in order to function while traveling, living, studying, or working in a foreign the culture”. Teaching small ‘c’ the culture has to do, accordingly, with developing the learners’ intercultural
communicative skills, that is, teaching them how to act appropriately in common everyday situations, whether verbally or non-verbally, orally or in writing. This entails teaching them about the TC assumptions and values. These aspects are presupposed by native speakers but need to be elucidated to the non-native speakers. Attention should also be drawn to the cultures of TL-speaking communities in international settings, international TCs or C3, C4…, in Lafayette’s words. It should be remembered that cultural objectives, as mentioned in the previous section, must take into account the learners’ ability to recognize cultural information and patterns, the ability to explain them, and the ability to use them actively when engaging in intercultural interactions.

Brooks (op.cit) is among the first scholars to highlight the importance of the culture and its relevance to language teaching. He defines this complex concept in terms that are meaningful to classroom teachers. He identifies five meanings of the culture: (p22)

- The culture 1 - biological growth
- The culture 2 - personal refinement
- The culture 3 - literature and fine arts
- The culture 4 - patterns for living
- The culture 5 - the sum total of a way of life

He believes that the culture 4 should be the focus in a language class. According to him, it is the least understood, yet the most crucial in the early phases of language instruction. He defines it as: (p 23)

The individual’s role in the unending kaleidoscope of life situations of every kind, the rules and models for attitude and conduct in them. By reference to these models, every human being, from infancy onward, justifies the world to himself as best as he can, associates with those around him, and relates to the social order to which he is attached.

In more practical words, he specifies it as: (p24)

What one is “expected” to think, believe, say, do, eat, wear, pay, endure, resent, honor, laugh at, fight for, and worship, in typical life situations, some as dramatic as a wedding or a court trial or a battlefield, others as mundane as the breakfast table or the playground or the assembly line. And just as important is the extent to which that expectation is met.

Brooks asserts that whatever the type of the culture, one should not lose sight of the individual who is, according to him, the core of the culture: (p26)

What is important is to see an individual relating to the people and the life around him. As long as we provide our students only with the facts of history
or geography, economics or sociology, as long as we provide them only with a knowledge of the sophisticated structures of society such as law and medicine, or examples and appreciative comments on artistic creatures such as poems, castles, or oil paintings, we have not yet provided them with an intimate view of where life’s action is, where the individual and the social order come together, where self meets life.

Brooks, furthermore, distinguishes between ‘surface’ the culture, that is, the overt easilyseen characteristics of a society, such as types of clothes, eating habits, gestures, and ‘deep’ the culture, namely, the values, assumptions and beliefs that underlie the way of life of a people.

H., Nostard’s work (1974; in Thanasoulas, op.cit) in this field has also significantly contributed to make cultural knowledge comprehensible and accessible to language teaching practitioners. He defines the culture at the individual and the societal levels. His ‘Emergent Model’ is a cultural scheme underlain by six categories:

1. The culture (value systems and habits of thought);
2. Society (organizations and familial, religious and other institutions);
3. Conflict (intra/interpersonal conflict);
4. Ecology and technology (knowledge of plants and animals, health care, travel etc.);
5. Individuals (intra/interpersonal variation); and
6. Cross-cultural environment (attitudes towards other the cultures).

In other words, teachers should be knowledgeable of all these aspects to be able to present them to FL and FC the learners.

For Finocchiaro and Brumfit (op. cit), teaching about the culture means teaching what is relevant to the socio-cultural appropriateness of language use. According to them, language is made up of four main subsystems: the sound system, the grammar system, the lexical vocabulary system and the cultural system. Cultural knowledge includes knowledge about the significance of gestures, facial expressions, distances maintained, unarticulated sounds, and cultural allusions of all kinds, having to do with values, taboos, habits, art forms, rituals etc. Lack of this knowledge often results in misunderstandings and misinterpretations and, therefore, breakdowns in communication between natives and non-natives, whether orally or in writing.

According to Moran (1990), to attain the general goal of the culture instruction which is to raise the learners’ cultural awareness, the learners need to know information about the TC, to develop skills to behave appropriately in real or simulated experiences in
the TC, to reflect upon and understand the underlying features of the TC., and to compare and contrast it with their own NC, namely, what he refers to with the cultural categories ‘Knowing About’, ‘Knowing How’, ‘Knowing Why’ and ‘Knowing Oneself’, respectively. By ‘the culture as knowing about’, he means knowledge, information, facts, data about the TC. The ‘the culture as knowing how’ category has to do with skills, behaviours that ensure effective participation in the TC everyday life. ‘The culture as knowing why’ relates to the unobservable features of the culture, what Brooks calls ‘deep the culture’, namely, its values, attitudes and assumptions.

2.24. 1 Criteria of Selection of Content

In every teaching method and teaching manual, and for every teacher, choices are done, and others remain to be done as to what to teach. In most cases, these are conscious choices which depend on a defined set of criteria. The cultural content in particular should be carefully selected. Byram, Zarate and Neuner (op.cit) identify three types of criteria: subject-matter-oriented criteria, the learner-oriented criteria and teachability / learnability of cultural concepts. First, the cultural content is to be selected on such bases as: systematicness (cultural information should be complete, structured); completeness (cultural information should be complete, exhaustive); and representatively (cultural information should be representative, characteristic, typical).

Second, the cultural content should be in harmony with the learners’ factors. Reference is made to the learners’ interests, such as curiosity to know about the TC way of life, cultural similarities, differences, outstanding figures in the target world…; the learners’ needs, which may be professional, vocational, communicative, and / or survival needs; and the learners’ attitudes, capacities, background knowledge about and experience with the target world. This divergence in the learners’ factors shows that a common core of socio-cultural topics is hard to elaborate. Concerning the teach ability/ Learn ability criterion cultural aspects that can be easily represented in the language class through, for instance, objects, visual aids, simple explanations, or direct comparison in the NC, as well as those which can easily be integrated in a language course are opted for.

Brooks (op.cit:32) cautions that the culture-related materials should be selected with care. His criteria for the selection are mainly subject-matter-oriented: "What is selected for presentation must be authentic, typical, and important; otherwise false impressions may be created". Plecinska (2001) also points to a subject-matter based selection of cultural content. For her, authenticity and variety should characterize FL teaching materials in order
to represent as faithfully as possible the TC, but also to generate and sustain the students’ motivation to learn and to enjoy learning.

Artal, Carrion and Monros (1997) consider two factors when selecting and sequencing cultural material: first, relevance to the learners’ lives and experiences to promote intercultural learning; and second, cultural explicitness in passages, pictures, film scenes….: the more explicit the culture appears in the material, the better it is. Straub (1999) draws attention to a fundamental the learner factor – sensitivity. In fact, when designing a cross-cultural course, one has to bear in mind that there are particular topics that are too delicate to be discussed in class. They may offend local sensitivities and violate cultural taboos. Examples of these topics may be male–female relationships, controversial political issues like revolutions and wars, and volatile subjects like alcohol, sexual orientation and drugs. This point raises the question of censorship in a language and the culture class. It is up to the teacher to censor by filtering the cultural input to his / her students, or to expose them to all available cultural information, whatever its nature, and whatever its impact on them.

To opt for censorship may be viewed as eluding one’s responsibility, as teachers, to provide the learners with opportunities to discover world truths, to see other the cultures as they actually are, and to equip them with the necessary means to deal with facts in an analytic and critical way, to defend themselves and their standpoint if need be (Hyde, op.cit). The question, thus, is not whether to deal or not with such topics, but how to deal with them and to what extent.

One may wonder which criteria are to be applied. Byram, Zarate and Neuner recommend “as much teaching and the learner orientation as possible, as much subjectmatter orientation as necessary.” (op.cit: 79). It is useful to note that subject-matter–oriented criteria were particularly applied in the framework of the grammar–translation method. The audio-lingual and communicative approaches are based on a more the learner–oriented selection of cultural content. FL teachers are able to decide on aspects of the socio-cultural content on the basis of the type of the learners they have to teach: the School pupils? The University students? The Tourists? The Businessmen? The Scientists? The Immigrants? The Beginners? Advanced the learners? Different groups of the learners have different cultural perspectives. The objectives of the course are also important to take account of in addition to the learners’ factors. The general objectives of FL teaching are usually determined, as previously stated, by the socio-political system of the country where
the FL is taught. For Bibeau and Germain (1983), the general goals of teaching constitute a ‘norm’ according to which teaching contents are to be designed.

They put it clearly that any (linguistic, cultural) element selected for teaching should have been submitted to a two-dimensional study: firstly, the ‘norm’ dimension refers to the objectives and goals of teaching as specified by the socio-political and the educational institutions of the country, to be considered by syllabus designers, the textbook writers and teachers; secondly, the ‘pedagogical’ dimension refers, in their viewpoint, to methodological principles, having to do with progression, functionalism, contrastive analysis findings, degree of specialization, interest, method of presentation and illustration. Questions about the type of cultural content to include the role of the teacher, the context in which the textbook is to be used, syllabus goals and the learners’ cultural background(s) are all connected to the process of selecting the cultural content of teaching materials.

2.24.2. Time for Teaching Culture

When should the culture be taught? Is the language class to concern itself with language proper and postpone cultural matters until the learners become more mature and more competent in language? Will not emphasis upon the culture right from the beginning of language instruction be wasteful to precious class time? For Brooks (op.cit), the answer is ‘no’. He believes that learning about the culture should be programmed beginning from elementary courses. It is precisely at this stage that the culture is most needed in his viewpoint: “It is during the early phases of language instruction that the inclusion of the culture is at once the most significant and the most baffling.” (pp12-13). His argument is that many students do not have the opportunity to reach advanced levels. Therefore, the sooner the culture is introduced, the better it is for the majority of the learners: “Because of the large decrease in population in language classes with each succeeding year of advancement, the concept of the culture can be communicated to only a relatively small number of students unless this is done in the earliest phases of their instruction.” (p14). Brooks further states that the culture should be regarded as an indispensable component at the beginning stages of FL learning, to assist young FL the learners to avoid inappropriate language use: “instruction in a foreign language, even at the start, remains inaccurate and incomplete unless it is complemented by appropriate studies in the culture” (p15).

In Germany, the culture is taught from the earliest stages of FL learning through the provision of “Landeskunde” in textbooks, i.e., “geographical, historical and contemporary information about social institutions and aspects of daily life” (Buttjes &
Kane, 1978; in Byram, 1992:171). In France, FCs are introduced at later stages, that is, at advanced levels (Byram, ibid). In Britain, while a foreign language is taught mainly for specific purposes (i.e., based on the learners’ future needs of the language), young the learners are taught a FL “to ‘get by’ as tourists” (Byram, ibid: 172). Hence, the learners are not provided with a veracious image of the culture of the people who speak the language in question.

In relation to bilingualism / biculturalism, a question which is usually raised is: should children be taught a first language then a second in a ‘transitional’ fashion, or should they have a kind of dual language instruction throughout their schooling? The proponents of the first position argue that maintaining the two languages (and the cultures) together may cause the mastery of neither of them: "the children may become ‘trapped’ in their mother tongue [or first language], and fail to achieve in the majority language [or second language] thus reducing their access to prosperity" (Crystal, 1997: 368).

An important issue that is related to this controversy is the apprehension that the early introduction of a FC may have negative outcomes as to the young the learners’ cultural identity. De Jong (op.cit) believes a FC can only be introduced when the learners have developed a firm knowledge of their NC, lest they become negatively influenced by this FC. This is particularly true for young children who “adapt more quickly and completely than older ones, often renouncing the previous environment virtually completely. The amount of pressure to conform is perceptibly stronger the younger one is, becoming less towards the age ten.” (De Jong, op.cit: 14). That is why, some professionals see that until young the learners’ cultural identity is established, they should just learn FL(s) and not FC(s).However, this argument assumes that language and the culture are separable, which is not the case, as argued by many scholars (Byram, 1989; Kramsch, 1993 and others).

We think that children should first be taught their NL or first language and NC, and only then FL(s) and FC(s). Maintaining the NC thereafter is required to foster the learners’ cultural identity, and to achieve the goals of intercultural education. Though the culture is always present, explicitly or implicitly, in the language classroom, FL courses that are ‘FC-loaded’ are, in our opinion, not to be programmed at the very inception of the language learning process, but at later stages. Then, the focus would be on the TL-the culture. FL textbooks featuring the FC at these stages would only foster bilinguality and interculturalility. The learners' NC remains always accessible to them, being part of if not their everyday life.
2.25. Factors Shaping Attitudes

There are two major factors to be dealt with: the socio-cultural background and affective factors.

2.25.1. Socio-Cultural Background

The learners’ perception of the TC world is highly shaped by their sociocultural background. This includes the socio-political environment and its ideologies, the family, school and work contexts and their patterns of socialization, but also individual factors such as age, gender, knowledge of the world in general and of the target country in particular, motivation, and cognitive skills. Byram, Zarate and Neuner (op.cit:72) explain: “in foreign language teaching and learning the encounter with the foreign world is embedded in the learner’s own socio-cultural environment and influenced by factors of his own experience”. Thus, FL teaching is but one factor affecting the learners’ view of the FC world: "Socio-cultural instruction in foreign language teaching does not start 'from zero' but has to deal with these reestablished concepts of the foreign world (bits and pieces of information; personal experience; generalizations and stereotypes; prejudices; aversions or preferences; etc.) in the individual the learner’s mind" (Byram, Zarate and Neuner, op.cit: 70).

2.25.2. Affective Factors

According to Morgan (op.cit), attitudes are governed by many factors. Research findings underscore the significance of such affective factors as:

1. the high expectation of success especially at the inception of the learning process, to get the learners used to change and novelty;

2. the communicator’s (teacher’s) credibility, hence the importance of preparing thoroughly for the culture course. Room should be left for the learners, however, to discover by themselves and for themselves facts related to their learning;

3. the communicator’s attractiveness and strong personality;

4. the sense of security that may emanate from the procedure of keeping the learners informed of what is to be taught and how; and

5. the beneficial consequences of the ‘communication’, that is, the utility of FL and FC learning. It can be linked to instrumental or integrative motivations.

It is worth mentioning, in this regard, that teaching methods that involve threat and engender fear in the learners have negative consequences on their attitudes towards
learning. On the other hand, environmental factors that contribute to the learners’ ease and relaxation such as humour, music, refreshment, posters and regalia from TC foster positive attitudes.

Cognitive factors are equally crucial in inducing attitude development or change. Morgan considers the following elements: the learners’ involvement in the learning/teaching process; the clarity of the form of the instruction message; the familiarity with the content presented and its suitability to the learners’ level; and the learners’ previous experiences and preconceptions.

The clarity of the form of the instruction message depends on the number of items presented, the order of presentation, the language of presentation and review or reinforcement. How much should be introduced in a lesson depends on the cognitive level of the learners. It is recommended to introduce first important aspects. Subtle language is said to engender a long-lasting change in attitudes and a deeper involvement on the part of the learners. Repetition and review are also reported to be salutary.

It is recommended to start with the similarities existing between the NC and TC, before moving to contrasts and differences. Robinson (1991) believes that perceived contrasts draw the cultures apart, whereas similarities bring them together and improve the learners’ attitudes towards FCs. She argues that perceptual biases or errors may inhibit the culture acquisition, in that human perception tends to exaggerate differences across the cultures, resulting in false stereotypes and negative impressions of the TC. She suggests countering this perceptual bias by deliberately highlighting similarities, to develop positive perceptions of the TC.

One of her strategies is to search for similarity beneath difference, what she refers to as ‘similarity through analogy’: the learners are required to analyze cultural differences, and by analogy, uncover shared aspects between the TC and their NC. It is assumed that if one can relate foreign customs to similar or parallel behaviours in one’s own the culture, one may see previously unacceptable behaviours in a better light. This strategy is reported to be very efficient to cope with stereotypes and prejudices. For example, if TL speakers are stereotyped as liars, the learners have to think of when and why they lied before. On the other hand, other professionals believe that it is the ability to recognize and appreciate differences that leads to true cross-cultural awareness. For other scholars, the focus should be on both, i.e., maintaining a balance between what is shared and what is different. When facing unfamiliar cultural aspects, the learners should be assisted to recognize their feelings
and attitudes and to attempt to go beyond negative ones, by taking the other’s position in simulations and role play activities.

The learners’ previous experiences, or what some researchers prefer to call ‘schemata’, and their attitudes have been proven to affect the way new information is processed. Krashen’s (op.cit) ‘low’ / ‘high’ affective filter refers to their role in shaping received ‘input’. Attempting to reduce the learner's prejudices against foreign people or behaviours may sometimes reinforce them. Recognizing the relativity of the cultures (including one’s own), viewing things from ‘the other’s’ perspective, and reading about ‘the other’ may be useful experiences to reveal new ways of perceiving the world, new schemata and new attitudes.

2.25.3. Improving Attitudes

On this basis, some professionals advocate ‘readiness lessons’ or the culture lessons intended to prepare the learners to enter a new the culture. At this stage, the teacher explores the learners’ attitudes towards the TL and TC, to help maintain positive ones and / or improve negative ones. Mantle-Bromley, for instance, suggests that activities be designed to help the learners understand the concepts of the culture and sub-the culture, know about the culture studying and learning methods, and have a better understanding of their own the culture and the culture-bound behaviours, before venturing into foreign worlds. According to her, the culture learning can be compared to the game of trying to identify an object which has been dismantled, and whose pieces have been put in different black sacks, and can only be touched. This is to explain to the learners that the culture cannot be presented in its entirety once at a time, that it is not something to be seen, and that, usually, we only sense its aspects and have to guess their meanings.

Besides, commonly-held stereotypes about the TC may be discussed in terms of their origin and the extent to which they represent the overall TC population. The teacher should make it clear, whenever feasible, which customs, beliefs and behaviours are typically related to the TC, which ones are related rather to specific geographical, social, ethnic, religious, or age group, and which ones are merely due to individual differences. Ethnocentric thoughts and behaviours common among the learners may also be analyzed, to eradicate the fancy that one’s way of doing things and of understanding the world is the best. Cultural bias or partiality occurs when people regard their behaviours, thoughts and attitudes as natural and universal, unlike others’.

The teacher should assist the learners to overcome (or at least to minimize) their cultural bias, by making them conscious of their own cultural ways and of the fact that
these are no better or worse than other ways. Equally important is training them to expect
difference rather than assume similarity in intercultural interactions. This would be one step
towards successful intercultural communication and understanding. Discussion can thus
associate stereotypical and ethnocentric thinking to intercultural communication problems.

Mantle-Bromley (op.cit: 451) considers three attitude-change methods:

1. ‘Providing discrepant information’ that counters commonly-held stereotypes. A
   variety of means may be used: newspaper articles, excerpts from movies, radio
   broadcasts, or even guest speakers from the TC;

2. ‘Requesting behaviour that is inconsistent with one’s attitudes’, to modify
   ethnocentric tendencies. In this regard, the teacher may, on the basis of a
   cultural difference, discuss with the learners the possible advantages of a
   foreign belief or behaviour of which the learners may only see the
   disadvantages, to reach the ultimate conclusion that foreigners have strengths as
   well as weaknesses;

3. ‘Providing direct exposure’ to improve attitudes. When possible, representatives
   of the TC can be invited to the FL classroom, to enlighten the learners as to
   aspects of the TC. The learners should discuss the cultural topic targeted before
   the visit, to help them recognize their own attitudes and beliefs, and prepare
   appropriate questions to the guest(s).

Robinson (1985) suggests ethnography as a means to overcome cultural
impediments and to foster intercultural understanding. She explains that the important
amount of time spent by the ethnographer with the informants, the depth of their
discussion, the importance of listening to the other, the recognition of one’s own
communication style and cultural norms, and the fact of being both an observer of and a
participant in a TC experience are all factors that lead to empathy and tolerance.
Summerfield (op.cit) thinks that critically viewing and analyzing TC films enable the
learners to recognize and cope with stereotypes. By identifying with the film characters, the
learners can, in addition, develop empathy towards the TC people, that is, “the ability to
experience the other person’s point of view, to comprehend the other’s feelings, thoughts
and motives.” (Summerfield, op.cit:3). For

Clarke and Clarke (op.cit), long-standing prejudices against a FC are essentially caused by
ignorance or misinformation. Thus, teaching about the TC is in itself a way to overcome
prejudice against it. Indeed, knowledge leads to understanding and understanding to
tolerance and openness.

-119-
2.26. The learners' Native the culture

Discussing the learners’ role in the FL and FC classroom entails reference to the culture they bring with them, the culture they draw on so extensively, namely, their NC. As previously discussed, the culture has traditionally been viewed as knowledge, and TC acquisition as the acquisition of new knowledge about the others’ way of life. For Robinson (1991), the culture acquisition is to be regarded as it is in symbolic anthropology, namely as a kind of ‘synthesis’ between what already exists in the learner (his / her native cultural background) and the new TC, in Robinson’s words, ‘the color purple’, blue plus red, i.e., the cultural background plus the cultural objective. Robinson draws on research findings in the field of psychology of perception, namely that perception is by definition subjective. Hence, a FL the learner cannot be considered as ‘a cultural tabula rasa’ upon which the teacher can paint target cultural objectives. The clichés let’s see it ‘through their eyes’ or ‘from their perspective’ are not realistic, in her opinion. Neither the learners’ NC nor the TC could be excluded from the FL classroom, but a synthesis of the two is necessary, aiming at what she calls ‘cultural versatility’. This symbolic view of the culture and the culture acquisition as 'synthesis' transcends the traditional view of the culture as knowledge, and points out the way it is created and transmitted, as a dynamic phenomenon that cannot be perceived or described objectively.

In a like manner, Brière (op.cit) puts it clearly that the learners’ NC determines to a large extent the way they see reality and the way they select and organize information. He underlines the need to raise the learners’ consciousness about this fact, for they usually have little systematic knowledge about their membership in a given the culture: “Students should always be made aware that they do not tackle the study of a foreign the culture with a blank mind and that their own the culture has instilled in them patterns of perception which are going to orient the way they look at the other”.

(Brière, op.cit:564). In his opinion, any observer’s account about a FC cannot be but relative and to some extent subjective, because of the irreversible impact of the NC on his/her perceptions, attitudes and behaviours. Intercultural communication problems (or ‘pragmalinguistic, failure, in white’s (op.cit) words) often occur as a result of transferring NC patterns to the FC context. Johnson (1995:56) Second language students possess an accumulation of culturally acquired knowledge through which they interpret and respond to the world around them. Embedded in this knowledge is their use of language, the medium through which they understand and represent their experiences to themselves and others.
When students begin to operate in a second language, they must acquire a new means of understanding and representing their experiences. However, as they acquire a second language, most continue to rely on first language linguistic and cultural knowledge to interpret and participate in social interactions.

2.27 Textbook Evaluation

2.27.1. Criteria of Textbook Evaluation

To be selected, a textbook should be suitable to the learners' levels and goals, should provide them with up-to-date, interesting material, but should also be culturally insightful to them. The culture has always been present in FL textbooks, given that it is closely bound to language. The extent to which it has been intentionally considered and taught differs according to the followed approach and the set goals. Its form has varied from few footnotes to a whole strategy having learning / teaching about the culture as a target, and reflecting it in plans, selections, activities and recommendations. Textbooks prior to the CLT era were evaluated and selected on the basis of the learners' levels and the curriculum goals (Damen, op.cit).

Subsequently, CLT has drawn attention to the importance of meaningful communicative practice in FL teaching methodologies and materials. The current tendency that advocates teaching about the TL the culture requires the consideration of the cultural component on equal footing with the other components when evaluating textbooks and teaching materials. Textbook evaluation on the basis of both linguistic and cultural criteria has long been pointed out by Lado (op.cit), while the focus in language teaching approaches and methods was solely on grammatical and phonological structures: "On the surface, most textbooks look pretty much alike [...].

If a teacher is professionally trained, however, he will be able to look beyond attractive illustrations and handsome printing and binding. He should be able to see whether the book presents the language and the culture (our emphasis) patterns that form the system to be studied, and does not merely list disparate items from here and there."(p2). There should be an analysis of the linguistic and socio-cultural choices made by the textbook writer, and their impact on the learners' personality and attitudes. Teachers and the learners alike should be conscious of the fact that a language textbook usually represents an ideology that reflects the political, social, economic, cultural choices of decision makers. The cultural content is selected and interpreted accordingly: "the textbook can be seen as an ideology, in the sense that it reflects a worldview or cultural system, a
social construction that may be imposed on teachers and students and that indirectly constructs their view of a culture. This aspect often passes unrecognized." (Cortazzi and Jin, op.cit: 200). The culture in a FL textbook is not only reflected in the texts; it should normally be, in addition, the object of practice exercises which the learners are required by the material to undertake. Hence, it is imperative to assess the cultural weight of the suggested activities, and see to what extent they make the learners more aware of the TC, and to what extent they encourage reflection and develop critical thinking vis-à-vis this the culture and their own.

Following this line of thought, it can be implied that assessing the textbook cultural content entails the consideration of whether or not the material takes account of the learners' NC and of what attitudes it takes (and encourages others to take) towards this the culture and its relation with the foreign one. For Lado (op.cit), an effective textbook is the one that takes into account the similarities and the differences that exist between the NC and the FC. It should, according to him, be graded on the basis of what is similar comes first and what is different next, claiming that the latter is more complex to learn than the former. Teaching materials can also include information about other target language-speaking the cultures, celebrating difference and diversity. English, for instance, is a language that reflects many the cultures. A textbook for English can be designed so as to make its cultural focus balanced between x units on UK, y on USA, won India, z on Ireland or Australia, without overlooking the learners' home the culture. One objective of evaluating the treatment of the cultural content in textbooks may be, thus, to see whether and to what extent these the cultures are taken account of. Many the cultures may be incorporated to some extent. Textbook designers should be alert, however, to the fragmentation which may result. There should be a kind of cultural thread to link the different the cultures and topics together. The same theme, for example, may be viewed from different cultural perspectives throughout the textbook.

2.27.2. Textbook Evaluation Models

Published textbook evaluation checklists do not always adequately consider the cultural aspect. In fact, questions about the latter are, in many cases, totally disregarded, indirectly implied in other questions, or relegated to the end of the checklist, as if of secondary importance. Some checklists refer to one particular cultural focus, such as possible stereotypes of races and the cultures, the learners' values and attitudes, or possible existence of varieties of the TC. Other checklists are more comprehensive.
2.27.2.1. Skierso's Model

Skierso's list (op.cit), for example, considers the extent to which cultural content is integrated in texts, dialogues and exercises, and asks whether the cultural contexts provided assist the learners to understand the social situations being referred to. In other words, Skierso points to cultural skills as well as cultural knowledge. She also raises other important questions such as considering whether and to what extent the textbook is stereotype-free, accurate and authentic, whether the reference is made to its texts, activities or artwork. Byram (1989) cites Huhn's (1978) comprehensive criteria for textbook evaluation:

1. Giving factually accurate and up-to-date information.
2. Avoiding stereotypes by raising awareness.
3. Presenting a realistic picture.
4. Being free from (or questioning) ideological tendencies.
5. Presenting phenomena in context rather than as isolated facts.
6. Explicitly relating historical material to contemporary society.
7. Making it clear how personalities are products of their age.

2.27.2.2. Byram and Escarte-Sarries' Model

Byram and Escarte-Sarries (1991) focus on 'realism' in the culture presentation. Realism in this regard is not concerned merely with accuracy or comprehensiveness in the presentation of the TC. It has more to do with the reader's perception of the portrayed cultural image and his / her acceptance of it as real, authentic. A realistic cultural content refers to real places and situations and believable people and events.

In the words of Byram and Escarte-Sarries, a realistic textbook depicts the culture "as it is lived and talked about by people who are credible and recognizable as real human beings." (p180). In more practical terms, they suggest four layers of analysis to assess the factor of realism in a language textbook: the micro-social level of the individual and his / her social environment; the macro-social level of social, economic, political, geographic, historical representations; the intercultural level of the mutual representations of the native and foreign the cultures; and the standpoint of the textbook author, whether implicitly or explicitly stated.

At the micro-social level, it is a question of analyzing the social and the geographic identities of the textbook characters, to see whether they constitute a representative sample from the TC. For example, the textbook author should make it clear whether the TC population is on the whole rural, urban, working class or other, and decide which part of it
will be presented and focused on. The author needs also to represent the social environment of the textbook characters, by referring to authentic contexts which demonstrate different social patterns of interaction, and not merely limited, as is often the case, to consumers’ and tourists’ situations. Worth mentioning in this regard is the fact that drawings cannot be as realistic as photographs, but even the latter are to be selected with care given that they become quickly out-dated. The textbook's characters should also be realistic in the sense that they should display emotions when need be. Reference is to be made to their problems, beliefs, worries, values; the general impression should not be that of complete approval and enjoyment of life.

At the macro-social level, the point is to see if general facts about the TC are mentioned. The author is supposed to select enough and appropriate information about the historical background of the country in a question; it’s socio-political or economic strengths and weaknesses, and other data, attempting to depict the TC reality as it is. In this regard, statistical data are welcome.

At the intercultural level, the textbook assessor needs to know whether attempts have been made to deal with the mutual representations of the NC and FC.

This aspect includes dealing with stereotypes, promoting intercultural tolerance and understanding, comparing and contrasting native and foreign ways and experiences, and referring to historical and contemporary bi-lateral relationships between the two countries. The analysis of the author's viewpoint can be carried out on the basis of the characters s/he selects as intermediaries to represent the FC, or the pieces of advice s/he may include to assist the learners to cope with likely problems in this new the culture. Some authors put forward evaluative statements about aspects of the FC that may reinforce rather than eradicate stereotypes and prejudices. Others encourage the learners to reflect upon the FC as well as their own and view both of them critically. The standpoint of the author can be deduced as well from the overall impression one gets of the TC after going through the textbook units: realistic or idealistically harmonious.

To sum up, for a cultural content to be realistic, it needs to be balanced, comprehensive, to refer to both micro and macro social levels, and also to positive and negative aspects.

2.27.2.3. Sercu's Model

Sercu (op.cit.) raises similar questions to assess the cultural weight of language teaching materials. He classifies them into four categories:

- First, representativeness and realism in relation to which the picture the textbook depicts of the foreign society is examined. This picture may be
representative, realistic, up-to-date, complete, or biased, stereotypical, unrealistic, and out-of-date.

Leaving out references to aspects of the TC and restricting the textbook contents only to some aspects would reflect a biased picture of the TC. When all things are depicted as perfect, and no problems, incidents, or negative facets are pointed out, the picture would be 'royal'. In a like manner, a 'tourism-oriented' picture would not mirror the everyday life of the TC bearers, their beliefs and values, and would lay focus on rather marginal aspects. For a textbook to be representative and realistic, it should equally refer to the multicultural nature of the foreign society.

- Second, the textbook characters are to be more closely scrutinized to see whether the latter are representative of the FC with regard to their age, social class, interests, mentality, family situation. Reference should also be made to their mood: are they always happy or do they display other feelings and attitudes, as in the case of ordinary people?

- Third, the language of the book should as well be assessed and biased forms are to be pointed out.

- Fourth, the textbook is to be reflected upon in terms of what it offers to and expects of the learners. It is crucial to know whether the textbook merely provides them with facts and information about the TC or whether it attempts to develop their intercultural skills and positive attitudes towards it. This can be found out on the basis of the analysis of the type of activities suggested.

2.27.2.4. Cortazzi and Jin's Model

For Cortazzi and Jin (op.cit.), evaluating the cultural content of course books entails examining whether their aim is merely to provide cultural information or to develop, in addition, cultural skills. In other words, one does not only inquire about the cultural elements included but also to consider whether these elements assist the learners in perceiving and categorizing socio-cultural situations, and hence behaving appropriately in them. Developing the learners' cultural skills has to do with both recognition and production that is with the ability to recognize cultural elements and contexts and the ability to produce language or to behave appropriately in these contexts. Furthermore, Cortazzi and Jin point to other relevant questions namely the assessment of the weight of the culture in texts, dialogues, tasks and exercises; the reference to the learners' native cultural values and attitudes; the reference to stereotypes of races and the cultures; the reference to cultural (and sub-cultural) variation including a comparative element, for the
cultures (and sub-cultural) should be presented in relation to each other and not isolated; the analysis of the ideology reflected in the textbook, i.e., the unstated beliefs and values on the basis of which the cultural content was selected and presented for teaching / learning; the reference to included evaluative comments or viewpoints, whether the author's or others', and to any invitation to reflection and critical analysis.

2.27.2.5. Damen's Model

Damen (op.cit.) believes that a language textbook is a 'the culture-loaded' teaching tool. The term 'load' denotes "the emotional, affective, and often culturally specific power associated with given types of content, approaches and perspectives."(Damen, op.cit:259). In her viewpoint, the evaluation of the cultural load in a FL textbook should be done on the basis of four major dimensions, or what she calls 'bases of choices': clients (students), contexts, communicators (teachers) and texts (textbooks).

A textbook is to be selected depending on the type of clients purported to use it. They are not necessarily students 'in the usual sense'. Damen identifies four other types of clients having different characteristics and goals, namely, sojourners, immigrants, refugees, and visitors or travelers.

The specificities of the context in which learning takes place are equally important when choosing textbooks. The context may be formal or informal, native or foreign. Some contexts are more conducive to learning than others.

Textbooks should also be selected on the basis of teachers' factors, that is their intercultural communicative competence, teaching experience, knowledge of the TC, in Damen's words: "Different types of texts call for special expertise on the teacher's part. Some call for a practiced intercultural communicator, others for a native the culture bearer. Still others call for a cultural mediator who is able to bridge all intercultural gaps.". In our opinion, all textbooks require supplemental cultural input on the part of the teacher to complete the suggested picture of the TC and to make it more suitable to the learners' needs, interests and cultural background. The more culturally-sensitive a textbook is, the greater the need for teacher's assistance and guidance will be, hence the importance of language teachers' specialized cultural training.

The fourth basis of choice which is of particular interest to us is the textbook itself. With respect to the culture, textbooks vary in content, perspective and methods.

The content of textbook may be 'the culture-specific' i.e., concerned with a particular the culture patterns and specificities, or 'the culture-general', i.e., dealing with the culture as a universal human phenomenon and promoting understanding and empathy.
across the cultures and nations. Another content-related question is to examine whether it is presented following a 'factual', 'realistic' approach or an 'idealistic' one. Damen elucidates the difference between the two approaches stating: "a textbook using a factual approach would be more likely to present actual case studies, real life examples, and specific data about a cultural group. The 'idealized' approach tends to 'explain' given cultural behaviour. It is often disguised as an 'Introduction to…'. " (262-263). Content may also be analyzed in terms of its cultural emphases. A textbook may, for instance, focus on explaining the way communicative functions are performed in the TC, another would merely throw light on the nature of the TC with a minor focus on the development of intercultural communicative skills. Damen suggests a taxonomy classifying textbooks in three major categories: traditional, communicative, and cultural / linguistic. They are delineated in the following table:

<table>
<thead>
<tr>
<th>Type</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. Traditional</strong></td>
<td></td>
</tr>
<tr>
<td>I.A. Linguistic Skills</td>
<td>The culture implicit; peripheral; linguistic skills primary focus.</td>
</tr>
<tr>
<td>I.B. Linguistic Skills</td>
<td>The culture focus still secondary, but less implicit; practice of language in use; vocabulary development; exploration of semantic ranges.</td>
</tr>
<tr>
<td><strong>II. Communicative</strong></td>
<td></td>
</tr>
<tr>
<td>II.A. Notional/Functional Situational</td>
<td>The culture and communication primary focus; often heavy emphasis on development of oral skills; explicit cultural information presented; explanation of how, when, and where behaviours take place in the TC.</td>
</tr>
<tr>
<td>II.B. Supplemental</td>
<td>Focus upon idiom; language use; specific functions for target group; provision of the culture-specific information; used in conjunction with traditional textbooks or in informal learning settings.</td>
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</tbody>
</table>
### III. Cultural/Linguistic

#### III.A. Thematic:

**Presentation of Cultural Patterns**

<table>
<thead>
<tr>
<th>III.A.1. Universal</th>
<th>o Cultural content and focus plus complementary linguistic drill or practice; primary emphasis not on linguistic skills development.</th>
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<tbody>
<tr>
<td>III.A.2. Specific</td>
<td></td>
</tr>
<tr>
<td>III.A.2.a. Stated</td>
<td>o Content related to universal human problems; an emphasis on similarities of difficulties and differences in solutions; focus on understanding the general processes of the culture and communication; more importance for cultural understanding and communicative abilities than for linguistic skills.</td>
</tr>
<tr>
<td>Linguistic Focus</td>
<td>o Content the culture-specific; emphasis on culturally relevant vocabulary; discussion encouraged; cultural content provides data for practice in the development of linguistic skills.</td>
</tr>
<tr>
<td>III.A.2.b. Descriptive or Explanatory</td>
<td>o Linguistic focus minimal or absent; components of the TC examined; cultural content primary focus.</td>
</tr>
<tr>
<td>III.A.2.c. Directed Discovery</td>
<td>o Readings related to cultural themes; the culture-specific and the culture-general; often in the form of anthologies of selected readings; stimulate discussion and encourage analysis.</td>
</tr>
<tr>
<td>III.B. Developmental</td>
<td>o Related to individual change.</td>
</tr>
<tr>
<td>III.B.1. Acculturative</td>
<td>o Examines process and methods of change; survival; problem solving; the culture-general or the culture-specific; similar to II.A with more emphasis on the culture learning and adjustment.</td>
</tr>
<tr>
<td>III.B.2. Intercultural Communicative</td>
<td>Focus upon developing intercultural communicative skills (and not merely understanding the nature of the culture, the case of III.A.1); the culture learning is placed on equal footing with language learning; focus on the culture learning process.</td>
</tr>
<tr>
<td>III.C. Eclectic</td>
<td>o Combination of III.A and III.B above</td>
</tr>
</tbody>
</table>

Assessing a textbook in terms of perspective means finding out whether it provides for information about the TC components and patterns (the case of textbooks with a the
culture-specific content) or focuses on the general understanding of the nature of the culture and ways of learning about a new the culture (the case of the culture-general texts). As to a textbook's methods, they have to be analyzed in addition to the analysis of its content and perspective. Reference is made here to methods or techniques of presenting cultural content. They may be geared to comprehension such as case studies, explanations and discussions, as they may be geared to production like role plays, cultural guessing or hypothesizing.

2.27.3. Textbook Evaluation Guide

On the basis of our reading of published literature on textbook selection and evaluation, some informative articles of which are outlined above, we have elaborated a textbook evaluation guide which has as focus the treatment of the cultural content in language textbooks. This guide will provide the foundation and the framework for our analysis of the textbooks for English that are currently used in the Pakistani Institutions.

In this work, the researcher are concerned with those aspects of cultural content which are selected by the Pakistani school textbook writers, and perhaps more significantly, those which are omitted. We aim at analyzing whether the process of selection of socio-cultural aspects is carried out systematically or unsystematically, intentionally or accidentally, and whether the image of the TC and the TC bearers (if any) is representative or not of reality. In a word, we aim at examining whether the sociocultural component is adequately incorporated in the textbooks for English used in the Pakistani schools. This task is doubtless not an easy one. Many anthropologists and ethnographers point out that dealing with cultural matters is problematic in that the most obvious and the least noted cultural aspects are those that are mostly significant, and that what is obvious in a culture is not necessarily so in another.

Damen (op.cit:259) recognizes that: "Weighing the cultural load calls for pushing aside the natural cultural screen and assessing the cultural content with as much detachment as we do the linguistic context of a textbook. We must, in fact, step outside our own cultural identities and walk in the shoes of others if we are to make honest evaluations and suitable selections." The weight assigned to the textbooks' treatment of cultural content may be subjective. Yet, the consideration of many elements by the evaluator (as outlined below in the evaluation guide) ensures that major relevant variables are handled in a systematic way. Besides, the opinions of those directly concerned with the use of the textbooks, namely teachers and pupils, will be referred to in search of further evidence.
2.27.3.1. Textbook Evaluation Guide

2.27.3.2. Treatment of Cultural Content

2.27.3.3. General Descriptive Information

1. Name of textbook
2. Intended the learners' level
3. Author(s)
4. Publisher
5. Year / place of publication
6. Number of pages

2.27.3.1. Rationale

1. What is the rationale for the textbook (goals, underlying approach, and targeted skills)?
2. Is the goal for cultural instruction explicitly stated? Is it secondary to other goals? What is the goal of the presentation of cultural content?
3. What type of textbook does the book represent? (Traditional, Communicative, or Cultural / Linguistic)? Is the cultural component integrated in the course or is it treated as supplemental or optional material? Is it hidden (implicit) or secondary to linguistic skills? Is it given equal importance as the other language components?

2.27.3.2. Content

2.27.3.3. General Analysis

On which basis are the textbook units organized (functions, situations, structures, topics)? Does information on the TC form part of the core of the unit or is it added at the end of every unit or even presented in a separate unit at the end of the book? Does each unit address a different aspect of the TC?

1. What cultural items are covered, big 'C' the culture (i.e., what relates to literature, fine arts, social institutions, history, geography, technology and politics) or small 'c' the culture (i.e., aspects of lifestyle or patterns of daily living, including the thought processes, beliefs and values of a given people)? Are the cultural items thematic universal (i.e., the culture-general, relating to universal human problems and focusing on the general understanding of the nature of the culture and the culture learning) or thematic specific (i.e., the culture specific, providing information about a specific TC, its components and patterns)?
2. What are the main topics covered?
3. How well are stereotypes, factual inaccuracies, oversimplification, omission and bias avoided?
4. Is the cultural content up-to-date?
5. Is it suitable to the learners' age, level, cultural background and interests? Are there types of cultural content that may be considered as 'unacceptable' or 'inappropriate'?
6. Is the cultural content suitable to the curriculum goals?

2.27.3.4. Micro-Social Analysis

1. Are the characters of the book credible? Are they presented as average (ordinary) personalities or as individuals? Do they display emotions? In what mood are they: always happy? Happy one moment, sad the next? Irritated, angry, aggressive, racist, tolerant…? Does the textbook refer to intrapersonal and interpersonal relationships?

2. What cultural or social groups are represented? Are they representative of the TC people with regard to their age, social class, interests, mentality, family situation? Is there a reference to sub-cultural variation (i.e., sub-cultural groups based on age, social class, profession or other)? Does the textbook introduce the learners to famous TC figures?

3. What type of situations and interactions do the characters engage in? Are the characters portrayed in situations representative of a range of social interactions? Are they varied, interesting, basic, authentic, or not varied, uninteresting, trivial and artificial? What image is depicted?

2.27.3.5. Macro-Social Analysis

1. What broad social facts about the TC are given, and on what basis are they selected? Are they selected arbitrarily? Is the amount of information adequate or limited?

2. Does the textbook include a description of some of the TC institutions?

3. Is the cultural content given a historical dimension (allowing a broader analysis and a more complete view)? Is historical material related to contemporary society?

4. Does the textbook provide adequate knowledge of the geography of the country in question?
5. Is there information on socio-political and socio-economic problems such as unemployment, immigration, crime…?

2.27.3.6. Intercultural Analysis

1. Is information presented in relation to one the culture or is it presented in a comparative frame of reference?
2. Does the textbook offer an authentic reflection of the multicultural character of the foreign society?
3. Do cultural incidents occur? Do situations occur in which someone with a good mastery of the FL is not understood because of differences in the culture-specific frames?
4. Is there a reference to the learners' NC? Does the textbook bring out similarities and contrasts between what are native and what is foreign? Does the textbook deal with the mutual representations of native and foreign societies? Does it avoid or relativism stereotypes? Does it promote intercultural tolerance and understanding?
5. Is there a reference to several TL-speaking the cultures? To what extent does the textbook distinguish between British, American and other English-speaking the cultures?
6. Is there any fragmentation in the presentation of data from different the cultures?

2.28 Previous Studies

The same study has perviously been investaged by some other researcher. Oe of those is:

Amin Ali and AmirudinAlmubarak (2013) conducted a study entitled “The hindrance in Translating specific cultural concepts from Arabic into English” The objective of their study was to investigate the problems faced by student in Sudan majoring in English language when translating specific cultural concepts from Arabic into English and how to overcome them. Their sample composed of 100 males and females undergraduate student for B A program in the English department at Al Imam Alhadiuniversity in Sudan during the academic year 2012 /2013.They carried out their study through a Translation test of 18 sentences. The learners were required to translate the sentences from Arabic in to English. Each sentence contained specific cultural
concepts. They also used interviews concerning the difficulties, the reasons and suggested solutions to overcome them. They used SPSS for analysis. They find out that the encountered difficulties are usually associated with: Cultural concepts. Unsuccessful attempts to attain sameness in English language. Lack of knowledge of translation techniques and strategies. These difficulties connected with: Islamic concepts like (Emaduldin/عماد الدين) meaning one of the five pillars of Islam. Food like word (kisra/كسرة) which means traditional Sudanese food meaning thin flat bread made from sorghum. Marriage like the word (adealo/عديدة) meaning brother in law. They found that only 12% of the 100 students gave right answer to these concepts.

The study is closely related to the present study in the axis of connotation and denotation as they are specific to given culture in terms of what is called culture distance. Thus, it is difficult for a translator to find a word that approximates the meaning in the receiving language unless they are aware of both cultures i.e. the source culture and the target culture, in other words translators should be bicultural translator.

**Bajari, E (2008)** has conducted a study to identify the level of appropriateness with which Saudi learners realize their speech act of compliant. The objectives of the study as follows: Identify the major components which these subjects use when complaining. Find out the level of directness adopted by these learners when complaining. Find out if there are any signs of pragmatic transfer in the speech act of complaint of Saudi learners. Her sample includes 45 subjects (23 males and 22 females) studying English in an international English language institute in Makka. The majority of the students are university students studying in different fields. She used the naturalistic ethnographic approach (authentic) for data collection in real situations. The findings of this study revealed the following: Subjects assure more strategies in expressing their complaints. Saudi learners use less courteous strategies when complaining to people of lower or higher ranks than their compared to native speakers of English. When Saudi learners of English address their complaint to their classmate or colleagues; they show greater level of modesty in their complaint.

The researcher attributes this to socio-pragmatic transfer. This study supports the present study in the area of speech acts. Speech acts need to be specially stressed and students need to be informed about actual differences that may exist between Arabic, their mother tongue, and the cultural norms that govern English language.
Khadija Al-Zahrani (2008) in MA study presented an investigation into the relation between cultural awareness and language proficiency among female Saudi English major students. The objective of her study was to find out if there is a relationship between cultural awareness and language proficiency. The participants in the study were 84 English major EFL Saudi female students in girl’s college of Education in Onaiza (Qassim University). She used 4 instruments in conducting her study as follows: Language proficiency test (LT) Cultural awareness test (CT). Attitude scale to investigate the students attitude towards the target culture. Culture awareness needs Assessment Questionnaire was utilized to assess cultural aspects necessary to raise EFL student’s culture awareness. The finding of the study reveals that: Cultural awareness and language proficiency were highly correlated indicating that an increase in culture awareness anticipates progress in language proficiency. The subjects of the study suggested some important cultural clues to raise EFL students culture awareness, these include the ways of: Introduction and greetings, verbal and non-verbal skills of communication aspects of cultural conflict and adjustment, educational matters, social behavior, personal relationship as well as daily life styles of ENSs.

- It was also found that students’ reliance on audio-visual media negatively affected their attitudes towards ENSs as they provided them with false information about the target culture and its people. Generally positives attitude toward the target culture was held by students; though stereotypes (concerning personal features) were found. This study strongly supports the current study in a sense that language and culture are inseparable and success in language proficiency can be affected by cultural factors.

2.28.3 Foreign Studies

Bilal Genc ad Erdogan Bada (2005) presented a study entitled “Culture in Language Learning and Teaching” for the students of ELT department of Cukurova University of Turkey. The main objective of the study was to find out what students think about the effects of the culture class they attended in the fall semester of 2003-2004 academic year which lasted for 28 hours. Their sample comprised of 38 students (28 females and 10 males) ranging between 21-25 years of age; third year Turkish student-teachers of English studying at the English Language Teaching Department of Cukurova University. Most of them plan to be teachers of English following their graduation. They used questionnaire to assess: language skill, cultural awareness of both (native and target culture) attitudes towards the target culture, contribution to the prospective teaching
profession. The findings of the study suggest that a culture class is significantly beneficial in terms of language skills, raising cultural awareness, changing cultural attitudes towards native and target societies and contribution to the teaching profession. This study has implications for a culture class in the curriculum of language teaching departments. Therefore both this study and the present study calling for incorporating cultural capsules in the curriculum for their vital role in the development of communicative competence as well as other skills in instruction of language.

Masuduzzaman (2008) conducted a study entitled “Teaching and Learning Culture in EFL Classrooms” His objectives were to understand what the learners think about the inclusion of the cultural component in language class they attended in summer semester (2005-2006) at Ching Yung University in Taiwan. E wanted to assess their: Cultural awareness. Attitudes toward the target culture and world culture Language skills. Contribute to the proficiencies profession. His subjects were 45 learners (30-males and 15 females) in the department of Applied Foreign Languages preparing for General English Proficiency Test (GEPT). He used a five-term questionnaire in which he asked students to assess cultural aspects respected in lecture-type sessions as well as intermediate level (GEPT) in listening and reading classes. The findings of his study were as follows: From the theoretical and empirical point of view, it was found that the cultural component of EFL, if taught and learned adequately, will be beneficial for aspirant learners in terms of language skills, cultural awareness and attitudes. This study, offers a potential impact on EFL Learning as well as teaching in the contemporary changing, globalized and transcended world. Therefore, this study shares many aspects with the present study in terms of raising cultural awareness, language skills, and attitudes towards the target culture and language.

2.29 Summary of Chapter Two

According to all mentioned above, it can be stated that today English language is viewed as an international language as present day globalization, migration and the spread of English have resulted in great diversity of social and educational contexts in which English is being used and learned. Therefore, there has been a shift in language learning/teaching from a traditional stance to an intercultural stance that reflects greater awareness of inseparability between language and culture. This new focus of modern language education is intended and needed to prepare language learners and teachers for intercultural
communication in an increasing multicultural world. Concerning the learning theories, there is also a shift from the concentration on the behaviorism, cognitive to the sociocultural theory which emphasizes the relationship between thinking, sociocultural and intercultural contexts in which it occurs. Furthermore the chapter highlights the relationship between language and culture stressing the fact the two are intricately interwoven in a sense that one cannot separate them without losing the significance of either language or culture. In other words, language is equated to flesh and culture is equated to blood, in a sense that the two make a living organism. Moreover, the chapter emphasized the importance of culture in language learning/teaching as well as the significance of the inclusion of culture in the curricula as a fifth skill.
CHAPTER THREE

METHODOLOGY

3.0 Introduction

The foregoing chapter describes how the study is implemented. It describes the methodology being followed in terms of research design, methods, and sample of the study, instrument, and administration of the instrument, validation of the interview, questionnaire and procedure used for the required data analysis. The validity and reliability of the tool were checked.

3.1 The Study Paradigm

The researcher adopts the quantitative, analytical and descriptive methods to analyze the data received from participants in order to find the correlation between variables being studied.

3.2 The Population and Sampling Method

The target populations for this research are the postgraduates of English Language Teaching in Saudi Arabia, Jazan University, Preparatory Year.

3.2.1 The Sample of the Study

The participants are different, some of them are native speakers while the others are ESL L and EFL lecturers. Their academic degrees varies between M.A, PhD and Assist prof, specialized in different fields concerning the English language such as English literature, ELT, EFL, translation, and the various parts of applied linguistic. They share the same backgrounds about language and have been working in the English Language Teaching field for at least four years. Therefore, they are considered as effective participants as they share the same experience and knowledge. The total number of participant's is 150. The languages Instructors are 60 while the lecturers are 40. Moreover the Assistant professors are 150. The participants work in different colleges.
3.3 Data Collection Instrument

The instrument used for data collection is the questionnaire and the interview. They are designed to elicit information that obtained from written responses of the participants. The information obtained is all related to language knowledge and cultural awareness. Data was collected with the aid of questionnaire, interviews to evaluate the participant's views on effective teaching.

Logging and Tracking Data

Data collection requires some procedures to log the information as it comes in and track it until it is ready to be analyzed. Computer applications were used to facilitate the process. Taking the time to set up recruitment and tracking system on the computer database.

3.4 Interviews

3.4.1 Aims

The ultimate aim of making interviews is to discover the result of learning English in Saudi Arabia (Jazan University / Preparatory Year) regarding the cultural knowledge that is shown to language learners in the mentioned country i.e. Saudi Arabia. The researcher tried to find out whether people who received all their linguistic education in Saudi Arabia (Jazan University / Preparatory Year) are satisfied with the cultural features that they have learnt about. And wherever teachers think the cultural part in the English lessons they teach is beneficial for the students in communicating with people who speak English.

3.4.2 Themes

The themes of the interviews are:

a. The importance of culture.

The researcher aims is to prove that culture is important to be taught and cleared especially in communicative language lessons and especially when the learners have no idea about life in English speaking countries. Moreover the study wants to figure out the cultural aspects that have to be taught in communicative lessons. As far as the study is concerned culture is part of the communication itself.

b. The appropriateness of learning

The study try to find out if culture is taught in English lessons in Saudi Arabia (Jazan University / Preparatory Year), and if so which aspects of the culture are taught.
and what methodologies are used to teach these aspects, such as activities, pictures, videos or probably some descriptions about real life in some English speaking countries. The study also try to find the basis on which teaching culture is planned in the lecture rooms, i.e. whether culture is randomly mentioned or it depends on the experience of the teacher himself, and whether it is included in the curriculum or depend on the extra time that teachers may have. The study also try to see if the learners find the aspects of the culture he is taught are beneficial or at least applicable in real life. Through all this, the study try to find the lack of cultural knowledge that the learners need and the faults or the insufficient methodologies that are used in teaching English in Jazan University / Preparatory Year / Saudi Arabia. An essential point in my scheme to is discover what the right culture to teach is when there is more than one culture for this language. In my opinion it is important to make the learner aware of the differences between these cultures through explaining some features that really affect the behavior from one culture to another like customs, traditions, food, values, and beliefs. According to this concept the study try to find out whether the culture in Jazan University / Preparatory Year English Syllabus is about one country or different countries.

**The importance of ICC:**

In this theme, the researcher will try to figure out the **Intercultural Communicative Competence** that Saudi persons have and how important they think it is. The study want to find out what they think about new cultures and how they deal with the new aspects that they may experience when communicating with people from different cultures. This is important for me to see how far that Saudi are ready to learn about and acquire other cultures and what their reaction can be for unfamiliar behaviors.

**3.4.3 How Interview is Designed**

The form of the interview is designed according to the purpose of the dissertation which is to know about the current syllabus i.e. **The Interaction Access** syllabus and it’s suitability of meeting the students in Jazan University / Preparatory Year needs towards an interaction with native speakers and satisfied their cure towards a new culture.

The total duration of each interview is between thirty minutes to an hour. Each theme has five questions. There is flexibility in asking questions according to the interviewees. Not all of the questions are used in every interview. Sometimes answers of one or two questions are enough to convey the idea. In other cases some additional
questions were asked to encourage the speakers. Examples were mentioned by the interviewees to strengthen their opinions. The way of the interview was by direct interview (tape recording.). The direct interviews took place at the interviewee’s offices.

3.4.4 Who is the Interviewees

seven persons have been chosen to the interview. Each person is in a different situation. The period that they have spent in the new country differs from one person to another. Moreover the position and the way of life are also different from one to another. All the interviewees received their post graduate studies from English speaking countries such as United States, Canada, and Britain. The purpose of choosing them is to have opinions and experiences from different corners of the new way of life. The interviewees age rank between twenty nine and forty five years old. The reason of choosing this, because they are adults and have their own perceptions about life, i.e. they realize the difference in culture and they have some opinions and reactions about unfamiliar cultural aspects and this is what I want to reach in the interview.

3.4.5 Ethics

The interviews procedure was carried out according to the generally accepted ethical principles. Before starting the interview with each subject, a clear explanation about the research and the project and the aim of the interview was made to make the interviewees aware of the aim and the use of what they are going to say.

The subjects were informed in advance that they would be recorded and I ask them whether they have any problem in this. I also ask for permission to use their sayings in my research. Full permission was given by each interviewee about the use of recordings.

3.5 Questionnaire

3.5.1 Aims

In the interviews, the researcher has dealt with a few number of who have done their post graduates studies in a foreign country and experience the new culture. Questions were specific and answers were various. The aim was to see how people find the new culture and how useful was the cultural education that they have received in communication in the new culture. There was a real experience and real materials. The aim of the questionnaire is to know Saudi who have never been exposed to an English language
culture and to know how they think about life in English speaking countries and their expectations about people there. It also aims to discover their knowledge about these countries culture. In this aspect the study will focus on the cultural knowledge that they got from schools as my aim is to discover the help that English Language lessons give them to understand the new culture and communicate with it’s people properly. The study also wants to find out which English Speaking countries they were taught about. The study will try know what the learners themselves aim to know when learning the language . In each possibility the study will try to discover whether people find what they want in the classroom. Though some questions have already, been prepared , the study will also discover the methodologies used in language classrooms and the result of these methodologies that Saudi have .

3.5.2. Themes

The same themes that are used in the interviews are used for the questionnaire . The reason is that the researcher believe that opinions and attitudes about the English speaking culture differs between people who have been exposed to the new culture and people who have never been exposed to any new culture.

3.5.3 How Questionnaire was designed

The questionnaire is designed according to what it needs to know about Saudi Students /Jazan University / Preparatory Year and their awareness about other cultures. Another aim of the questionnaire is to study the curriculum of the preparatory Year concerning English Language and methodologies. The form of the questionnaire contains three types of questions: Yes/No questions, multiple choice questions and open questions. The open questions were used to find the differences in opinions and experiences.

3.5.4 Who filled the questionnaire and how did they work

The questionnaire is distributed to the English language students at Jazan University/ Preparatory Year campus then returned in various times to my office, students who filled the questionnaire have learnt their language inside their native land i.e. they have never been to an English speaking country. Age is between 17-21 .

3.5.5 Ethics

The questionnaire produces were also carried out according to the generally acknowledged ethical principles. As in interviews, people who filled the questionnaire have been previously informed about the research that their answers will be used in. Each person has received a full explanation about the aim of my project and the questionnaire concept.
Procedures

The questionnaire has been distributed during the month of October 2014. All the copies of the questionnaires were distributed at Jazan University/Preparatory Year Campus. The questionnaire was explained to respondents. In total, 250 copies of the questionnaires were distributed, and the respondents manage to provide the data, making a satisfactory respondent rate of 100% as require sample size.

3.5.6 Validity

Validity is the ability of an instrument to measure what it is intended to measure, what it is supposed to measure. Validity of the research instrument usually evaluated for face content and constructs validity. The content validity of the questionnaire used in the study by judgments promoters who were consulted by the researcher to guarantee the correction of the content and it’s relevance. Therefore the researcher consulted a number of experts for administering the questionnaire before piloting. The questionnaire judgment committee recommended changes and amendments about the items.

3.5.7 Reliability

Poilt and Hunger (1999:317) define reliability as the degree of consistency with which an instrument measures the attribute it is designed to measure. Berg (1989:83) explains that, the use of a consistent and systematic line of questions for even unanticipated areas is particularly important for reliability and for possible replication of a study.

3.4 Summary

This chapter focuses on the research design and methodology used to accomplish the study. Firstly, the structure of the research methods employed in this study have been discussed, the considerations taken into account in adopting the research methodology are presented. Secondly, detailed descriptions of the population of the study, data collection instrument, and the main survey procedures are given. Finally, an analysis and interpretation of the empirical data collected through these methods will be presented in the next chapter.
3.4 Reliability and Validity of the Questionnaire

The study used the statistical package for social sciences to analyze the data collected. The researcher used Pearson's correlation and the results obtained as follows:

\[
 r_{xy} = \frac{N(\Sigma XY) - (\Sigma X)(\Sigma Y)}{\sqrt{[N(\Sigma X^2) - (\Sigma X)^2][N(\Sigma Y^2) - (\Sigma Y)^2]}}
\]

Where:
- \( r = \) correlation
- \( R = \) Reliability of the test
- \( N = \) number of all items in the test
- \( X = \) odd scores
- \( Y = \) even scores
- \( \Sigma = \) Sum
- \( R = \frac{2r}{1+r} \)

\[
 Val = \sqrt{\text{reliability}}
\]

Correlation = 0.77

\[
 R = \frac{2 \times r}{1 + r} = \frac{2(0.77)}{1 + 0.77} = 1.55 \quad \text{Reliability} = 0.87
\]

In this study the researcher used Pearson's correlation through half-methods. According to the equation below it is found that the validity is:

\[
 Val = \sqrt{0.87} \quad \text{Validity} = 0.93
\]
CHAPTER FOUR
DATA ANALYSIS AND DISCUSSION

4.0 Introduction

In this chapter the results and data analysis are presented and described. The data was collected for this study is to determine the linguistic and culture knowledge as an effective factor in learning and teaching English. Language and culture contexts which are considered as inseparable entities in English learning process.

4.1 Result and Discussion

To obtain the required results, the descriptive analytical and methods were followed. The researcher used statistical package for social science (SPSS) to analyze the results and discuss them. The questionnaire was revolving round two main constituents needed for conducting an effective learning process and the interview as well. These factors constitute the main principles of effective learning process.

4.2 Data Analysis

The researcher conducted this study to find out the impact and role of the culture in the English language learning through the English text books used in Jazan University/Preparatory Year. For this purpose a questionnaire and an interview were prepared for the teachers at the various levels. The data was collected through the questionnaire and the interview. The questionnaire consisted of thirty questions. These questionnaire and the interview were given to the competent and experienced English teachers of university, level. The results of the questionnaires are shown on the tables and the bar charts. Data was collected by the researcher and then that was statistically analyzed and presented in the table form below. The table below demonstrates the participants’ responses and their percentage.
Table (4.1) the Main Variables of the learning/teaching Process

<table>
<thead>
<tr>
<th>NO</th>
<th>STATEMENTS</th>
<th>MEAN</th>
<th>Std. Deviation</th>
<th>T</th>
<th>DF</th>
<th>Sig. (2-tailed)</th>
<th>RESULT</th>
<th>REPORT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Importance of Culture Knowledge</td>
<td>3.89</td>
<td>1.393</td>
<td>7.796</td>
<td>149</td>
<td>0.000</td>
<td>Sig</td>
<td>agree</td>
</tr>
<tr>
<td>2</td>
<td>The Appropriateness of Teaching</td>
<td>3.95</td>
<td>1.564</td>
<td>7.463</td>
<td>149</td>
<td>0.000</td>
<td>Sig</td>
<td>agree</td>
</tr>
<tr>
<td>3</td>
<td>The significance of ICC</td>
<td>3.89</td>
<td>1.393</td>
<td>7.796</td>
<td>149</td>
<td>0.000</td>
<td>Sig</td>
<td>agree</td>
</tr>
</tbody>
</table>

From the above table, it is observed that the statistical result are positive between the constituents (variables) in term of the appropriateness of teaching and the importance of culture and the importance of ICC. The participants responded to. That is to say the participants support the idea. The table below demonstrates the participants’ responses and their percentage.

Table (4.2) The Importance of culture Knowledge

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>13</td>
</tr>
<tr>
<td>Disagree</td>
<td>7</td>
</tr>
<tr>
<td>Uncertain</td>
<td>0</td>
</tr>
<tr>
<td>Agree</td>
<td>60</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>65</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>

Fig (4.1) The Importance of Culture Knowledge  Graph and percentage.
The second main constituent which related to The Appropriateness of Teaching. About (120) participants strongly agree to the appropriateness of the teaching factors while (40) participants disagreed with the appropriateness of teaching statements. The table below demonstrates the agreement and disagreement responses.

Table (4.3) The Appropriateness of Teaching frequencies and percentage.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>10</td>
<td>6.5%</td>
</tr>
<tr>
<td>Disagree</td>
<td>30</td>
<td>18.0%</td>
</tr>
<tr>
<td>Uncertain</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Agree</td>
<td>90</td>
<td>62.5%</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>20</td>
<td>12.5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Fig (4.3) (The Appropriateness of Teaching frequencies and percentage)
Table (4.4) The Importance of ICC

| Strongly Disagree | 10 | 6.5% |
| Disagree         | 30 | 18.7% |
| Uncertain        | 0  | 0%   |
| Agree            | 90 | 62.5% |
| Strongly Agree   | 20 | 12.5% |
| **Total**        | 150| 100% |

*Fig (4.3) The Importance of ICC graph and percentage.*
4.4 Data analysis and Discussion

The questionnaire was distributed to 160 participants in Jazan University\ Kingdom of Saudi Arabia. Unfortunately not all respondents managed to give their responses therefore , ( 150) copies were considered legitimate and process to produced the following detailed tabulated results. The interview was made with 5 Assistance professors and 5 Associate Professors to figure out their opinions about the impact of The Target Culture in the English language learning process. The researcher is going to analyze the questionnaire first then the interview, due to the number of the interviewees.

Table (4.5) Respondents’ Views about Statements

<table>
<thead>
<tr>
<th>NO</th>
<th>STATEMENTS</th>
<th>N</th>
<th>MEAN</th>
<th>Std. Deviation</th>
<th>T</th>
<th>Df</th>
<th>Sig. (2-tailed )</th>
<th>RESULT</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Q1</td>
<td>150</td>
<td>4.15</td>
<td>971</td>
<td>65.2899</td>
<td>149</td>
<td>000.</td>
<td>.Sig</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>Q2</td>
<td>150</td>
<td>2.10</td>
<td>667</td>
<td>59.6222</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>A</td>
</tr>
<tr>
<td>3</td>
<td>Q3</td>
<td>150</td>
<td>2.04</td>
<td>228.</td>
<td>51.520</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>A</td>
</tr>
<tr>
<td>4</td>
<td>Q4</td>
<td>150</td>
<td>4.71</td>
<td>548.</td>
<td>38.323</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>DA</td>
</tr>
<tr>
<td>5</td>
<td>Q5</td>
<td>150</td>
<td>1.69</td>
<td>1.068</td>
<td>14.987</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>DA</td>
</tr>
<tr>
<td>6</td>
<td>Q6</td>
<td>150</td>
<td>4.86</td>
<td>429.</td>
<td>52.671</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SD</td>
</tr>
<tr>
<td>7</td>
<td>Q7</td>
<td>150</td>
<td>4.93</td>
<td>386.</td>
<td>61.141</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SD</td>
</tr>
<tr>
<td>8</td>
<td>Q8</td>
<td>150</td>
<td>4.93</td>
<td>378.</td>
<td>62.577</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SA</td>
</tr>
<tr>
<td>9</td>
<td>Q9</td>
<td>150</td>
<td>4.34</td>
<td>489.</td>
<td>33.547</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SD</td>
</tr>
<tr>
<td>10</td>
<td>Q10</td>
<td>150</td>
<td>4.32</td>
<td>509.</td>
<td>31.746</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SD</td>
</tr>
<tr>
<td>11</td>
<td>Q11</td>
<td>150</td>
<td>4.37</td>
<td>485.</td>
<td>34.658</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SD</td>
</tr>
<tr>
<td>12</td>
<td>Q12</td>
<td>150</td>
<td>4.70</td>
<td>653.</td>
<td>31.893</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>A</td>
</tr>
<tr>
<td>13</td>
<td>Q13</td>
<td>150</td>
<td>4.13</td>
<td>360.</td>
<td>38.534</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>A</td>
</tr>
<tr>
<td>14</td>
<td>Q14</td>
<td>150</td>
<td>1.42</td>
<td>698.</td>
<td>27.734</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SD</td>
</tr>
<tr>
<td>15</td>
<td>Q15</td>
<td>150</td>
<td>2.16</td>
<td>1.130</td>
<td>9.107</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SA</td>
</tr>
<tr>
<td>16</td>
<td>Q16</td>
<td>150</td>
<td>1.53</td>
<td>1.021</td>
<td>17.593</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>DA</td>
</tr>
<tr>
<td>17</td>
<td>Q17</td>
<td>150</td>
<td>4.87</td>
<td>334.</td>
<td>68.752</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SD</td>
</tr>
<tr>
<td>18</td>
<td>Q18</td>
<td>150</td>
<td>4.86</td>
<td>348.</td>
<td>65.432</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>SA</td>
</tr>
<tr>
<td>19</td>
<td>Q19</td>
<td>150</td>
<td>4.32</td>
<td>1.058</td>
<td>15.287</td>
<td>149</td>
<td>000</td>
<td>.Sig</td>
<td>A</td>
</tr>
</tbody>
</table>
In the above table which demonstrates statistic measurements such as the means, standard deviation and T-test of the results. As shown in the table each statement has significance as the respondents identified. For more details the researcher provides the following detailed discussion in term of The Appropriateness of teaching, the importance of culture and the importance of ICC.

4.4.1. For more details the researcher provides the following detailed discussion in term of, the importance of culture knowledge, the appropriateness of teaching, the significance of ICC and which culture to teach.

1. **English Culture knowledge of context is considered as a prerequisite for effective English Learning.**

   This statement inquires the respondents’ opinions about the role of the English culture and if it can be considered as a prerequisites in learning English. It has been observed that the mean for this statement is (65.2889) that reflect the agreement of the role of the target culture in the English learning process because people are expected that English culture can be a motivator in learning English. Moreover the considered the native culture as the fifth skill of the English language itself.
2. EFL learners should be familiar with English culture aspects and current expressions.
The majority of the participants agree with the statement. The mean (59.622) indicates that the concept is true because the respondents are absolutely experience English language teachers and they are quite sure that English culture is considered as a vital motivation in learning English language effectively.

3. English culture awareness barriers are attributed to the lack of learning English Language effectively.
The respondents agree (51.520) to the statement. Participants focus on culture as a vital skills in motivating the students.

4. EFL learners should acquire an adequate cultural knowledge for effective learning.
Most of the respondents strongly agree (38.323) to the statement. The focus is on acquiring some cultural items so as to make the learners more knowledgeable about this field.

5. The local culture compensate in a lack learning of English.
The majority of the respondents (14.987) disagree that the students lack of English learning doesn’t related to any type of culture.

6. EFL learners are influenced by their values, customs, traditions which affect the learning process.
Some of the participants disagree (52.671) that the values, customs, traditions of the learners influence the learning process.

7. The target cultural context is put into consideration into the current syllabus.
The respondents disagreed strongly and this is shown (61.141) it is interesting to note that the target culture doesn’t included in the current syllabus.

8. Dynamic equivalence are adopted in the current syllabus such as idiomatic, metaphoric and proverbial expressions to facilitate understanding English properly and motivate the learning process.
Some texts are too complicated to be understood because it is completely depend on a solid cultural background. they need the learner to build a certain knowledge concerning the mentioned fields. The respondents are strongly disagree with this statements.

9. A bicultural student can enhance the accuracy of learning English.
It has been taken for granted that a bicultural student can enhance the accuracy of learning the English language accurately. The percentage (33.547) indicates the exact responses made by the respondents who are strongly agree with the statement.
10. The current designed syllabus of English includes all the aspects of culture which the students need for mastering the language.

The respondents are strongly disagree (31.746) This statement concerns the aspects of culture which the students need for mastering the English language accurately. In order to master the native language a student must at least be well aware of the target culture.

11. The students have been experienced to a real learning condition during their Preparatory Year.

The majority of the respondents respond negatively defined by the percentage (34.658) to the statement. A possible explanation for this might be that mastering the target culture of the native language enables the learners to master the language adequately.

12. The syllabi includes linguistic and cultural context required for effective English learning.

Many education experts believe that a language should be learned within its culture. In this idea the participants strongly disagree (31.893%) that the syllabi contains effective cultural items for enthusiastic English language process.

13. Familiarity with the body language is an important aspect for the students to understand the other part of the conversation.

The respondents agree (38.534) that Familiarity with the body language is an important aspect for the students to understand the other part of the conversation.

14. If the student master the language they can live in an English speaking country easily.

The majority of the participants (27.734) agree with this statements. Therefore a student can understand the further concept the native society which facilitates his living.

15. If the students meet a foreigner, they will find it easy to communicate without feeling any difficulty, bearing in mind the syllabi which they are learning from now.

Most of the respondents disagree (9.107) that the current syllabi is not quite enough for the students so as interact effectively.

Section Three: The Appropriateness of Teaching

16. Life style explained in textbooks is applicable and up to date.

The majority of the participants agree (17.593%) that the current textbooks is applicable and up to date.

17. There is a real life practice in the classrooms.

Most of the respondents disagree (68.752) that the current syllabi consists of a real life practice in EFL classrooms.
18. There are many current linguistics items from the TVs and internet.  
The majority of the participants disagree (65.432) with this statement. Thus there aren’t many current linguistics items from the TVs and the internet.  
19. Understanding English culture motivates teachers to understand their ethical responsibilities with their students.  
The respondents strongly agree that cultural knowledge is crucial for conduction effective learning environment.
20. Examines the sociocultural and contexts of language and culture to understand how these contexts may affect students’ learning and achievement.  
The participants agree (121.523) that Examines the sociocultural and contexts of language and culture to understand how these contexts may affect their learning and achievement.  
21. The teachers’ manuals provide the further information about the target culture and the guidance as to how to present it to their pupils.  
The majority of the respondents disagree (62.577) that teachers provide the further information about the target culture and the guidance as to how to present it to their EFL learners.
22. There are instances of situation in which someone with good mastery of English is not understanding because of the cultural based difference.  
Most of the participant agree (82.164) with this statement. Therefore unless an EFL learner has a good mastery of the target culture it will be so difficult for him/her to understand the English language effectively.
23. There are activities that promote the target culture knowledge and understanding.  
The respondents disagree strongly (59.577) that there are activities which promote the target culture knowledge and understanding.

Section Four: The Importance of ICC
24. Meeting a foreigner and speaking with him/her enables you to learn the expressions that he/she uses and their meanings as well as the occasions they might use in.  
The respondents agree strongly (149.513%) that meeting a foreigner and speaking with him/her enables you to learn the expressions that he/she uses and their meanings as well as the occasions they might use in.
25. **Understanding English songs is not a difficult matter.**
Most of the participants disagree (72.0) that understanding English songs are so easy.

26. **I always use English expressions when I speak Arabic.**
The majority of the respondents disagree (89.3) that they always use English expressions in an Arabic speaking situation.

27. **There are many similarities between English culture and my own culture.**
There aren’t many similarities between English culture and my own culture this has been supported by vigorous views of the respondents (172.636%) indicates the disagreement about this statement.

28. **it’s very difficult for me to fit in a new language with a different culture.**
Most of the respondents agree (121.523%) that it’s very difficult for me to fit in a new language with a different culture.

**Section five: Which Culture?**

29. **The first image in EFL teachers’ minds about English Language speaking countries is USA.**
The majority of the respondent disagrees (13.441%) that The first image in EFL teachers’ minds about English Language speaking countries is USA.

30. **British accent as well as the English culture is the most preferable one**
All respondents (83.155%) assure that British accent as well as the English culture are the most preferable one they illustrate this by the concept British culture and accent are the foundation of the English language.

**4.5 Data Analysis in Terms The Significance of Culture Knowledge**

**Table (4.6) The effect of Degree in The Knowledge of Culture.**

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In the table, the fifteen statements were explained and analyzed statistically in the basis of master and PhD; the two degrees involved in survey of the knowledge of culture. It has been observed that the total number who deliver responses were (7) statements were responded by the PhD respondents while 5 questions were answered by Masters. On the other hand, (3) of the statements are considered significant. Therefore, there is statistical difference attributed to the degree in the significance of cultural knowledge. That is to say academic degree affect the situation of learning in EFL classrooms, in other words he
highest degree resulted in an effective learning circumstances

4.7 Group Statistics for Degree Variable in The Appropriateness of Teaching.

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</table>

Based on the degree, the respondents prove that the appropriateness of teaching variable attributed to PhD degree and master degree, which influences the effectiveness of teaching condition in EFL classrooms. The table shows that PhD respondents are more effective compared by the Master holders as its shown above.

4.7 Group Statistics for Degree Variable in The Importance of ICC

According to the table below, it has been observed that the degree was not strongly influenced by the academic degree. As a result, there is no significance can be attributed to the variable of the academic degree. The significance statements are (24-25-26-27 and 28). The participants to these were generally in agreement. Furthermore the researchers convinced that there is a significance differences can be attributed to the degree of respondents though they are slight. However in the majority of the statements there are no
differences between the degrees in terms of degrees as it has been shown in the table below.

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<tr>
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<th>N</th>
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Table (4.8) Group Statistics in Terms of Which Culture

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4.8 Group Statistics for the importance of culture knowledge Variable Attributed to the Experience

The respondents are categorized into two groups. Respondents below ten years and most of them are master degree holders whereas the ten years and above are PhD and Master with long experience span. The experience variable is test to inspect where this factor affect the responses and the effectiveness of English culture on the learning process. The table below shows the years of experience of the respondents.
Table (4.9) the Importance of Culture Knowledge

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From the above table and after conducting the T-test it has been observed that the statistic doesn’t reveal there is statistic discrepancy can be attributed to the experience factor. On the other hand there was a significant positive correlation between master respondents and PhD respondents in most of the statements.

4.9 Group Statistics for Experience Variable in Relation to the Appropriateness of Teaching.

In the following table the influence of experience the appropriateness of teaching, 8 questions were tested to investigate how the appropriateness of teaching would be affected by the experience factor.

Table (4.10) the Influence of Experience on the importance of English culture Variable

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<td>Master</td>
<td>Q21</td>
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As culture is defined sometimes as the accumulation of experience, therefore, the table above tests the correlation between experience factors with the importance of English culture on an effective learning condition. The table above indicates the influences between years of experience of the respondents and their culture awareness. Moreover, it inspects the role of cultural awareness in developing effective learning process. It has been examined experience in the light of experienced respondents, it is discovered that no significant difference can be attributed to the experience if culture is considered.

4.10 Group Statistics for Experience for the Importance of ICC

The statements investigate the effect of experience on the significance of ICC. It has been observed that all the respondents by their experiences support the significance of ICC.

Table (4.11) the Influence of Experience on the importance of ICC

<table>
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</table>
Table (4.11) the Influence of Experience on which culture should be taught.

<table>
<thead>
<tr>
<th>Sig. (2-tailed)</th>
<th>DF</th>
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<th>Std. Deviation</th>
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4.4.2 What Study Found in the Interviews

The study found that the Saudis perspectives and attitudes about English speaking countries change once they are exposed to these new cultures.

About The Importance of Culture Awareness the interviewee reflect the following;

Do you think that your linguistic competence is enough for you to communicate with a native speaker?

S.A said that his linguistic competence was not enough for him to communicate effectively with the native speaker because of the differences in the culture. Furthermore, he thought that without knowing about culture you may misunderstand people and be misunderstood at the same time.

1. Have you faced any embarrassing situation or obstacles that has no relation to language? Can you specify any? What was the reason?

M.SH said that he had face many embarrassing and obstacles circumstances that had no relation to the language such as the word “Dating” this is the first embarrassing situation. Moreover the second embarrassing situation he went in also due to the lack of cultural knowledge is the rainbow coulors , which means homosexuality in America and other countries. This is unfamiliar at all to him and he described the circumstance saying “it was the catastrophe” He was shocked and embarrassed because being homosexual is a taboo in his culture.

2. Do the cultural (non-linguistic) features of the new country you are in affect your way of behavior with the native speaker? How?

A.Y (37) years old arrived in London considering himself a fluent native speaker and thought that he would have no problems as long as he could understand the language. To his surprise he discovered the importance of cultural knowledge. The example which he mentioned was queuing in shops which he used to break. He said” I didn’t noticed that
there was a queue and I am not used to queue and the worst thing is that there is nobody or no sign to tell me to queue. People were just looking at me and I felt that there was something wrong … however no one told me. They have it for granted, the don’t need to say it, but I didn’t know. These problems may happen to well educated people because they do not know the English culture for instance M.E (40 years old) noticed that playing with children and giving them sweets is not acceptable in Britain because parents are afraid of kidnapping or abusing their children. That was not easy for him to understand because his culture encourages playing with children even with strangers’ kids. According to this he stopped this habit in order to be accepted in the new society. RM (39 years old) said that he had faced many difficulty in making friends and communicating with others he said “I have been here for about twenty years and I still do not understand their culture a hundred percent. I just do not have their feeling.”

3. How does the cultural knowledge help you?
M.A said that knowing the culture of the other makes him fit easily with them as well as giving a further condition for well understanding each other.

Concerning The Aspects of Culture that Matter Most the interviewees reflect the following:
1. There must be differences in the cultural awareness where you spent a little time there. What was the major most noticeable difference, you found in the new life?
   differences that affect people behavior. All the interviewees said that they noticed some they should behave in a way that does not violate the culture and others think the solution is to avoid getting in such situations by limiting contacts. O.E said that he faced a difference in evaluating people in the new their culture do. He also noticed there is a difference in communication with strangers. People do not any as much attention to the outlook as people in their
   We take every “strangers. He said noticed there is a different in communication with
   putting , chance to talk to people that we do not know . Here, everyone in his own world next to you when you on his head set. You do not even feel that there is someone sitting that they enjoy their own space. They I like the fact “H. F said ”are in a bus for example
   A.F says even the *really appreciate this do not interrupt you all the time, I do
   for me It was a shock ”compared to my own culture. He said that transportation differs used to use when I knew that I have to use buses and trains rather than taxis. I am taxis and in my country
   major most noticeable difference ,you found in the new life? And how did you deal with these differences? Can you mention an example you
interviewee that there are several differences in the other culture such as

certain style-Eating, dressing, religious matters, greeting people, and behaving in Living
of embracing their situations like parties, picnics, other social gatherings etc. Instead
were having alcoholic drinks culture I exhibited mine respecting theirs. At a party, many

"the appropriateness of teaching one of the interviewee said that Concerning
sometime in aspect of culture can be taught but it is rather experienced by living for No
to the native culture by which indicate EFL learners should be exposed that culture
..study hypothesis spending sometime there which is totally stand with the
materials About the statement whether the current English course book consists of some *
speaking the which focus on how to speak the language or also how to behave when
language ,Almost all the interviewee agreed that the

. ESL materials concentrate on linguistic competence Current
activities or examples that can be practiced in classrooms about how to behave About the

there isn’t that when you are in native land of the English culture ,all the interviewee said
the native land of the to many expressions which can help an EFL learners to fit easily in

.syllable language , few items are mentioned in the current
circle countries the said that Most of the interviewee agreed that the inner*
should know different cultures on the globe. If you mean the culture of English Students
Scotland, the ,speaking countries I would suggest inner circle countries- England, Ireland
USA, Australia, Canada, New Zealand, South Africa
does the textbooks you have taught about a mix of countries or only one , and how Does*
, it affect the students life? Almost , all the interviewee agreed that

in American and British English in spelling, pronunciation and accents which result Often
.confusion sometimes
Importance of ICC some of the interviewee they spent 1-3 years in an Concerning the

speaking countries and they preferred English
majority of go on with their already acquired attitudes based on their culture ,while the to
order to fit easily in the them preferred to go with a well experience of the native people in
.target condition
people there? Or it is better to show that you are Do you think that one should behave like *
?misunderstanding a foreigner to avoid

"An assistant professor said that
doesn’t one with self respect won’t do that. Learning to speak a foreign language Any mutual mean that we should embrace that culture leaving our own but it entails with him agree extent comprehension and intelligence”, however the interviewee to some the target culture so as to i.e. they say sometimes they should follow the good behavior of . avoid an embarrassment situation

- these aspects and fortunately, they are not obligatory in the new culture.
- One of the main differences between cultures is the individualism and the collectivism as Hofstadter thinks, this is about the people and their way of living.

Did you notice that and in what way? How does it affect you

M.A first explains what is meant by collectivism and individualism, the explanation is as follows; many cultures of the world differ in a great variety of ways. One of the most interesting ways in which cultures vary is in the extent to which they are "individualistic" or "collectivistic." An individualist society and a collectivist society are different in many ways. In an individualistic culture, each person tends to think of himself or herself in terms of his or her own characteristics and preferences-the things that make the person unique or different from others.

In a collectivistic culture, each person tends to think of himself or herself in terms of his or her social relationships and roles-the things that make the person a part of a larger group, such as an extended family or an ethnic group. Another difference between individualist and collectivist cultures involves the tendency to help others. In an individualist society, people feel some obligation to help persons to help others, who share some group identity-such as their distant relatives, or persons from the same town-but this obligation is not nearly as strong as in collectivist cultures. On the same town-but this obligation is not nearly as strong as in collectivist cultures. the other town-but this obligation is not nearly as strong as in collectivist cultures. On the other hand, people in collectivist cultures tend to feel very little inclination to help other people who do not belong to their groups, whereas people in individualist cultures are more often willing to help others even if they do not belong to the same group. Another difference between individualist and collectivist cultures involves the relationship between people and the groups to which they belong. In an individualist culture, people usually join or leave groups when it is in their personal interest to do so. In a collectivist culture, people usually stay with one group for a long time. For example, people in individualist societies are more willing to quit their job, and take a new job at another company. People in collectivist societies usually prefer to stay with one company throughout their career. Similarly, people
in individualist countries usually get married for reasons of personal choice, and are more likely to get divorced. However, people in collectivist societies usually get married according to the wishes of their relatives, and are less likely to get divorced. Western countries, such as those of western Europe and North America, are usually considered to be very individualist. However, not all individualist countries are similar in every way. For example, the individualism of the United States is viewed as more "competitive" than that of socialist countries, such as Sweden. In contrast to Western countries, the countries of most parts of Asia and Africa are usually considered to be very collectivist. Collectivist countries also differ from each other in many ways. The idea of individualism versus collectivism is an interesting way to understand some of the differences between cultures. By learning about ideas like this, one can better appreciate the customs of other peoples. Then he said that I am from an Asian society thus it is very difficult for me to live for my own satisfaction. Moreover, I am Muslim and my religion encourages people to live in groups and helps each other where all these things can be rarely found in other cultures.

1. What do you think the most essential cultural aspects that can be taught?

   E.A said that “culture is a wide term to include in a timetabled syllabus thus I think an applicable and up to date textbooks are so useful in order to fit up easily in a new culture.

2. “The current syllabus concentrated only on how to speak the language” said M.O. He also added that “The students had taught to pass the exam and nothing more, when the teacher was speaking, he was saying in the exam … in the exam … in the exam and not when you travel or when you got abroad” He also said that when he wanted to know about the English culture it was impossible to depend on what the current textbooks, as a result he took a course in Britain about life and behavior. R.A said “Saudi community is much closed and people there are not allowed to discover or get into things on their own. They are taught to wait for the spoon feeding. People are taught English not to go out and use it, but only to be aware and be able to deal with situations inside the country. We are not encourage to travel abroad only stay at home looking after our families and life as well”.

3. S.A thought that there were few activities that reflected how to behave when speaking the language.

4. E.A thought that students should learn about the British culture, because it has been considered as the foundation of the English Language.
5. The textbooks which I had taught about were about the American culture and the students were very fond of this condition said M.A

1. Do you think that one should behave like people there? Or it is better to show that you are a foreigner to avoid misunderstanding? M.A thinks that people have to know who are we and should decide what impression we want to give about their culture. This indicates that he doesn’t believe in getting ride of his culture and behave to the new culture. He thinks that one should behave according to his identity in a way that doesn’t affect the others.

2. What are the merits and demerits for behaving according to the new culture? And what are the merits of behaving according to your own culture?

3. The differences in habits and values you found there, do you tend to understand the reasons or you just deal with them?
CHAPTER FIVE
CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the results and the findings the study has come up with in terms of the extent to which it has confirmed the hypothesis and the answers of the questions of the study. Addition to, it provides recommendation, conclusion and suggestions for further studies.

5.1 Conclusion

The researcher has proceeded to the analysis of the cultural content of the Saudi textbooks for English used at the various levels particularly at The Preparatory Year – Jazan University. In fact, this component is found to be totally overlooked in the syllabus which is named Interaction Access especially designed for the Middle East, that have a mainly culture-general content, mostly those of the Secondary School. It is also not given due care in the course books that have a multicultural character. At first sight, the newly introduced course books seem quite acceptable for teaching / learning about culture. Thorough analysis has uncovered, however, their inadequacies. In all the textbooks analyzed the cultural dimension is subordinate to language structures and / or functions, the fact which led to fragmentary cultural contents. At best, cultural topics are only touched upon; no further explanations or actual culture-immersion activities are suggested.

On the basis of the examination of the data collected from the teachers' questionnaire, 'Approach, Methods and Techniques of Culture Teaching', it has been to come to the conclusion that the majority of the teachers, at any level are aware of the relevance and importance of the cultural aspect in foreign language teaching. Yet, at least half of them do not have a clear view of what this awareness implies in classroom terms, and do not devise activities that promote cultural knowledge and understanding. Moreover, most of the informants put it openly that they do not have in-depth knowledge about English-speaking cultures to teach about them. It follows that the most of the teachers of English are not conscious of the importance of incorporating the cultural component in FL teaching, and do not design activities to integrate it in their lessons, has been partly confirmed, and partly not. It has pointed out the teacher's dissatisfaction with the way the
cultural component is treated in the books. It is hoped that the teachers will be better trained to focus on culture and to integrate it in their language lessons.

5.2 Findings

In brief, the most significant findings of the study are:

- The cultural component of the English language shouldn’t be viewed as an integral part of the English lesson rather than as supplementary optional material.
- Culture should be considered on equal footing with the other language components, that is, the representation of the FC should be regarded of equal importance with the provision of means to teach the linguistic elements.
- The current syllabus doesn’t concerned with both small 'c' and big 'C' aspects: on the one hand, it should not portray a variety of socio-cultural situations, reflecting daily life, routines, festivities and rituals; on the other hand, it should not deal with Literature and Art and provide some knowledge of the history, geography and politics of the target country.
- Culture is not integrated in texts, and in activities. Catering for the cultural dimension does not merely mean providing for culture-seeded passages under a 'Learn about Culture' heading. There are not culture-oriented activities and tasks that broaden knowledge, develop intercultural skills, and support reflective learning. A communicative activity that places the learners in situations which require them to react according to the socio-cultural norms of the situation is one type of these activities are not there. It is concentrated only on the basis of linguistic criteria (grammar, phonology, semantics), neglecting the socio-cultural contexts that reflect the reality of the TL society. Other culture immersion activities invite the learners to take in the other's perspective, to investigate the TC from within are not included
- Textbooks doesn’t address cross-cultural issues and strengthen cultural dialogue and tolerance.
- The cultural insights is not provided in the course book are not expanded in the teacher's manual, which has to support, further, methodological notes to help especially experienced teachers, to tackle this 'unfamiliar' aspect of FL teaching.
- The teachers are not interested in widening their own cultural knowledge, and don’t have a desire to implement a cultural component in their classes so as to consider themselves as co-learners. They should not encourage questions and work together
with the class to find answers, by consulting documents such as encyclopedias. Other possible sources of culture include:

- Subscribing to some of the FC journals and periodicals;
- Reading and analyzing the FL literature;
- Attending conferences and taking part in workshops dealing with this subject;
- Cooperating with colleagues at the local, national and international levels.

- The learners bear in their minds that a good command of the English grammar, lexis and phonology is necessary and sufficient for a successful communicative use of the language.

5.3 Recommendations

Based on the results and findings the study has recommend the following:

* The cultural component of the English language should be viewed as an integral part of the English lesson rather than as supplementary optional material.
* It should be considered on equal footing with the other language components, that is, the representation of the FC should be regarded of equal importance with the provision of means to teach the linguistic elements.
* The English-speaking culture(s) should not be removed on behalf of the learners' NC, other cultures, or general culture. The former is (are) more relevant and more useful to acquire the TL.

- It should not be shown in partial stereotypical glimpses. It would be absurd to require that all socio-cultural aspects be reflected, yet, significant features of life in (an) English-speaking country (ies) is not to be left unrepresented or misrepresented.
- The cultural content suggested should be realistic. The course book author needs to do more than encourage positive attitudes through the presentation of an idealistic image of the TC. S/he should depict it as it is actually lived, with its negative as well as positive facets. S/he needs to portray credible characters, which are happy one moment, sad the other. The cultural content should also be up-to-date and structured.
- It should be concerned with both small 'c' and big 'C' aspects: on the one hand, it should portray a variety of socio-cultural situations, reflecting daily life, routines, festivities and rituals; on the other hand, it should deal with Literature and Art and provide some knowledge of the history, geography and politics of the target country.
- It should make reference to 'deep' as well as 'surface' cultural matters, namely to facts, artifacts, institutions, landscape, but also to thoughts, attitudes, values and assumptions.

- Culture is to be integrated in texts, but also in activities. Catering for the cultural dimension does not merely mean providing for culture-seeded passages under a 'Learn about Culture' heading. There should most importantly be culture-oriented activities and tasks that broaden knowledge, develop intercultural skills, and support reflective learning. A communicative activity that places the learners in situations which require them to react according to the socio-cultural norms of the situation is one type of these recommended activities. It is devised not only on the basis of linguistic criteria (grammar, phonology, semantics), but equally on socio-cultural contexts that reflect the reality of the TL society. Other culture immersion activities invite the learners to take in the other's perspective, to investigate the TC from within. Reference is made to role plays, culture assimilators, critical incidents, case studies, most of which are totally lacking in the available course books. Activities that focus on foreign communicative styles, including non-verbal communicative behaviour, and the way they differ from the learners' NC are no less important. The textbook author may wish to include, further, exercises that explore the cultural aspect inherent in the language system itself or activities that raise to a conscious level the learners' stereotypes and negative attitudes.

- Textbooks should address cross-cultural issues and strengthen cultural dialogue and tolerance.

- Last but not least, the cultural insights provided in the course book are to be expanded in the teacher's manual, which has to suggest, further, methodological notes to help especially experienced teachers, to tackle this 'unfamiliar' aspect of FL teaching.

* Teachers should benefit from some training in social sciences and cultural studies, just as some ESP teachers need a background in science and technology. Additionally, this training has to be concerned with both theory and practice that is, combining a reflection on theoretical insights with practice-oriented activities.

* Teachers, whether trainees in initial courses or those with many years of experience, need to be introduced to the concepts of 'culture', 'culture learning theory', 'intercultural competence' and 'intercultural language teaching'. If they were more conscious of 'intercultural competence' in the way that many are now conscious of 'communicative competence', culture would be better treated in their classes. Teachers should also be
involved actively in their training through a task-oriented experiential learning approach. This is very important in that, on the one hand, it is of direct relevance to what they are supposed to do with the learners in class; on the other hand, it helps them to develop intercultural competence themselves. In fact, they need to have as good knowledge of the TC as that of the TL. It is high time the FC was granted a decent place in the degree which FL departments offer.

* Teachers should learn ways to promote intercultural learning.
* Teacher should be able to design language lessons with culture built into them.
* Teachers supposed to provide their learners with authentic experiences in the TC, in the framework of a systematic approach and a proper methodology.

- Teachers should always remember that the textbook is just a resource, a set of materials from which the most appropriate items will be chosen. Supplementary materials are often necessary because the textbook is unlikely to cover everything. The teachers should do more than add cultural notes to what is supplied in it. They may need to add new texts or delete some, adapt or change the management, input or output of the tasks, design completely new ones, depending on the learners' needs and interests. With respect of ‘the English text books', the teachers are particularly required to design cultural awareness-raising activities, and to provide explicit cultural explanations, with a special focus on the cultural 'know why'. Regarding all the other course books, the teachers need, in addition, to bring in passages that relate more to English-speaking cultures.

* Learners should be provided with explicit information, whether in English or in Arabic, about the interconnectedness of language and culture.

5.5 Suggestions for Further Studies

Due to the rabid change in this age which is named the era of com globalization i.e. the world has become a small village, as a result the researcher suggested that the curriculum designers, educationalist, FL and FC researchers should put into consideration the most updated culture items when designing an English language syllabus. The term culture is so wide to be explained in one study, thus researchers can adopt more analysis and explanation which help linking the globe together and strengthen its relations.
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USA: Blackwell


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Appendix – A

QUESTIONNAIRE
(For Teachers Only)

SURVEY OF EFL TEACHERS TO INVESTIGATE THE IMPACT OF ENGLISH CULTURE AWARENESS ON TEACHING ENGLISH AS A FOREIGN LANGUAGE.

(A Case Study of PY Students/ Jazan University / Saudi Arabia)

Dear Respondent,
I would be very grateful if you would participate in this study which tackles The Impact of English Culture on EFL learners. Your participation is essential in collecting data for study.

Section One: General and Demographic information:

Please tick (       ) appropriate check box below.

a. Name:----------------------------------(Optional) Profession:---------

b. Gender: 1. Male (      ) 2. Female (             )

c. Age: 1. 25- 30 (     ) 2. 31- 35 (        ) 3. 36-40 (     ) 4. 40-41above (   )

d. Qualifications 1. Graduation: (     ) 2. M.A (     ) 3. M.Phil. 4. PhD (  )

e. Teaching experience: (in years)
1. 1-5 ( ) 2. 6-10 (     ) 3. 11-15 (    ) 4. 16-20 (     ) 5. 21+ (    )

f. Your medium of education:
1. Arabic (     ) 2. English (     ) 3. Urdu (       ) 4. All (    )

Section Two: The Importance of Cultural Knowledge:

1. English Culture knowledge of context is considered as a prerequisite for effective English Learning.

2. EFL learners should be familiar with English culture aspects and current expressions.

3. English culture awareness barriers are attributed to the lack of learning English Language effectively.

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4. EFL learners should acquire an adequate cultural knowledge for effective learning.


5. The local culture compensate in a lack learning of English.


6. EFL learners are influenced by their values, customs, traditions which affect the learning process.


7. The target cultural context is put into consideration into the current syllabus.


8. Dynamic equivalence are adopted in the current syllabus such as idiomatic, metaphorical and proverbial expressions to facilitate the learning process.


9. A bicultural student can enhance the accuracy of learning English.


10. The current designed syllabus of English includes all the aspects of culture which the students need for mastering the language.


11. The students have been experienced to a real learning condition during their Preparatory Year.


12. The syllabi includes linguistic and cultural context required for effective English learning.


13. Familiarity with the body language is an important aspect for the students to understand the other part of the conversation.


14. If the student master the language they can live in an English speaking country easily.

15. If the students meet a foreigner, they will find it easy to communicate without feeling any differences.


Section Three: The Appropriateness of Teaching

16. Lifestyle explained in textbooks is applicable and up to date.


17. There is a real life practice in the classrooms.


18. There are many current linguistics items from the TVs and internet.


19. Understanding English culture motivates teachers to understand their ethical responsibilities with their students.


20. Examines the sociocultural and contexts of language and culture to understand how these contexts may affect students’ learning and achievement.


21. The teachers’ manuals provide the further information about the target culture and the guidance as to how to present it to their pupils.


22. There are instances of situation in which someone with good mastery of English is not understanding because of the cultural based difference.


23. There are activities that promote the target culture knowledge and understanding.


Section Four: The Importance of ICC

24. Meeting a foreigner and speaking with him/her enables you to learn the expressions that he/she uses and their meanings as well as the occasions they might use in.

25. Understanding English songs is not a difficult matter.

26. I always use English expressions when I speak Arabic.

27. There are many similarities between English culture and my own culture.

28. It’s very difficult for me to fit in a new language with a different culture.

Section five: Which Culture?

29. The first image in EFL teachers’ minds about English Language speaking countries is USA.

30. British accent as well as the English culture are the most preferable one
List of Referees

The judgment of the tools was carefully examined and revised by a group of associate and assistant professors.

The following table shows those who have participated in the process:

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<thead>
<tr>
<th>Name</th>
<th>Qualification</th>
<th>Position</th>
<th>Institution</th>
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<tbody>
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<td></td>
<td>PH.D</td>
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<td>PH.D</td>
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<td>Jazan University</td>
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Appendix – B

Teachers’ Interview Questions

SURVEY OF EFL TEACHERS’ OPINIONS TO INVESTIGATE THE IMPACT of ENGLISH CULTURE AWARENESS in LEARNING ENGLISH AS a FOREIGN LANGUAGE on EFL CLASSROOMS.
A Case Study of Preparatory Year Students/ Jazan University/ Saudi Arabia

Dear Respondent,

I would be very grateful if you would participate in this study which tackles THE TARGET CULTURE AND IT’S INFLUENCE IN LEARNING ENGLISH AS A FOREIGN LANGUAGE. Attached is an interview which asks you to reflect your opinion concerning the given questions. Any information you provide will remain strictly confidential and is for research purpose only.

Section 1:
The Importance of Culture Awareness.

*1. Do you think that your linguistic competence is enough for you to communicate with a native speaker? Why?

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*2. Have you faced any embarrassing situation or obstacles that has no relation to language? Can you specify any? What was the reason?
*3. Do the cultural (non-linguistic) features of the new country you are in affect your way of behavior with the native speaker? How?

*4. How does the cultural knowledge help you?

Section 2:
The Aspects of Culture that Matter Most:

*1 There must be differences in the cultural awareness where you spent a little time there. What was the major most noticeable difference, you found in the new life? And how did you deal with these differences? Can you mention an example?
*2. One of the main differences between cultures is the individualism and the collectivism as Hofstader thinks, this is about the people and their way of living. Did you notice that and in what way? How does it affect you?

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Section 3:
The Appropriateness of Teaching

* What do you think the most essential cultural aspects that can be taught?

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* Does the current syllabus concentrate on how to speak the language or also how to behave when speaking the language?

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* Do you think there are many activities or examples that can be practiced in classrooms about how to behave?

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* Which country do you think students can be learned about?
*Does the textbooks you have taught about a mix of countries or only one, and how does it affect the students life?

The Importance of ICC:

*Have you ever been to an English speaking country? If so, How was your attitude about life there and when you were back home?

* Do you think that one should behave like people there? Or it is better to show that you are a foreigner to avoid misunderstanding?

* What are the merits and demerits for behaving according to the new culture? And what are the merits of behaving according to your own culture?

* The differences in habits and values you found there, do you tend to
understand the reasons or you just deal with them?
### Appendix – C

#### List of Referees

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<th>Name</th>
<th>Qualification</th>
<th>Position</th>
<th>Institution</th>
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</thead>
<tbody>
<tr>
<td>Fawzi Altyib Mohammad</td>
<td>PH.D</td>
<td>Assit.prof</td>
<td>King Khalid University-KSA</td>
</tr>
<tr>
<td>Mohammah Akram</td>
<td>PH.D</td>
<td>Assist.Prof</td>
<td>Jazan University – KSA</td>
</tr>
<tr>
<td>Abdulgalil Abdallah Salih</td>
<td>PH.D</td>
<td>Assist. Prof</td>
<td>Gezeira University Sudan</td>
</tr>
<tr>
<td>Kiran Kumar Khan</td>
<td>PH.D</td>
<td>Assist.Prof</td>
<td>Jazan- Uni- KSA</td>
</tr>
<tr>
<td>Abraham Omen Enthakilien</td>
<td>PH.D</td>
<td>Assist.Prof</td>
<td>Jazan- Uni-KSA</td>
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