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Crossing Cultural Borders in the Teaching of American Civilization:
Towards a New Intercultural Approach

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List of Abbreviations

AM: Année Moyenne (meaning the Middle School)

AS: Année Secondaire (meaning the Secondary School)

BEV: Black English Vernacular

BMD: Bachelor's degree – Master – Doctorate

CA: Communicative Approach

CBA: Competency-Based Approach

CBLT: Competency-Based Language Teaching

CEIL: Centre d'Enseignement Intensif des Langues (meaning Center of Intensive Language Teaching)

CLT: Communicative Language Teaching

DM: Direct Method

ECTS: European Credit Transfer System

EFL: English as a Foreign Language

EGP: English for General Purposes

ELT: English Language Teaching

ESP: English for Specific Purposes

FLE: Foreign Language Education

FLL: Foreign Language Learning

FLT: Foreign Language Teaching

GTM: Grammar-Translation Method

ICC: Intercultural Communicative Competence

ICT: Information and Communication Technology

ILE: Institut des Langues Etrangères (meaning Institute of Foreign Languages)

LMD: Licence (Bachelor's degree) – Master – Doctorate

MNE: Ministry of National Education

TEFL: Teaching English as a Foreign Language

UNESCO: United Nations Educational, Scientific and Cultural Organization

US: United States

USA: United States of America

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Dedications

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ABSTRACT

Cultural education is a paramount step in alleviating the potential cultural conflicts that may arise in an English language classroom. Through the teaching of ‘American civilization’ a universe of possibilities is opened for the study of English as a foreign language where students can weave their own experience and life accomplishing a close empathy between language and their way of life. The discussion of this PhD thesis points to a matter of method. Teaching civilization offers English language teaching a vast landscape of perspectives that can be employed to enhance the dynamics of a class. Yet, in the Algerian universities this teaching has long been a problematic task because of the various approaches to this subject, and it has been noticed that a lot of learners have considerable problems in this area of knowledge and seem to find no interest in it.

This work attempts to propose a new intercultural approach which may enable teachers help their learners develop their communicative skills, acquire the art of crossing cultures and being more sympathetic human beings and citizens of the world. It proposes a teaching based on intercultural activities rather than the traditional method because teaching about the diversity in the civilization classroom increases issues in teaching and learning but a teaching that involves learners suitably in learning through tasks decreases these problems.

This research work will be in a form of an action research using data based on observed classroom procedures, interviews (undertaken with teachers and learners) and questionnaires (administered to teachers as well as learners), and the use of checklists.

Concerning the teaching of ‘American civilization’, through this research it was revealed that within the current syllabus, the proposed historical facts are found wanting to some extent because it is seen as an initiation to fill students’ minds with the knowledge of why United States is like it is today. America would not be as we know it today without these events and movements in its history.

GENERAL INTRODUCTION

Teaching is not only providing minds with pieces of knowledge. It is above all the creation of suitable conditions that help learning to take place. Teaching calls for the trained eye to see what is actually happening, and the trained mind to decide what to do next. Yet, this process is still a subject of hot debate among researchers.

Language, as the core of this human and social concern, apparently, constitutes the central problematic to this kind of investigation. In a globalizing world, language is power. The more human beings and institutions with which we can communicate, the more access to the offerings and agents of the larger world we gain. In this area of consolidation and trying to unify various aspects of life, English can be described as a common language of the world like the common currency of diverse nations.

The World Wide Web has grown into the largest market of communication statistically known to mankind. Whether it be for studies, for research, for job inquiries, or basic websurfing, it's extremely important to have control in the English linguistic process. Today, close to 2 billion people in over 120 nations speak English for their day-to-day needs. The English language is the most widely taught foreign language in the world, chosen more often as the first foreign language of study.

Today, English is a quick and easy way to narrow down the field of applicants. A lot of employers favour those who have completed the higher level

of education in this area. Being foreign language specialists allows learners to interact with other people and polish their communication skills, comprising tasks based on conflict resolution, persuasion, negotiation, and teamwork. Pursuing an English education is entering a world where it is possible to develop interpersonal skills, learn how to understand other cultures, overcome cross-cultural difficulties, increase intercultural awareness, and acquire tolerance. As our planet becomes smaller, and the means for moving round it easier, so it has become more multilingual and multicultural.

At the University level, it is becoming more and more important for Algerian students in all fields to read English since they are expected to use up-to-date articles and other texts in that language. For that reason, the government decided in 1971 to integrate the teaching of foreign languages at the universities, where students were compelled to learn a foreign language (especially English) to understand and assimilate scientific discourses and to further their studies.

As a goal of language teaching, understanding others has been prominent in educational rationales in different ways, but has often been in the background of educational practice. As the processes of globalization, increased mobility, and technological development have come to shape ways of living and communicating, there has been a growing recognition of the fundamental importance of integrating intercultural capabilities into language teaching and learning.

Cultural education is seen as a paramount step in alleviating the potential of cultural conflicts that may arise in an English language classroom. Through the

teaching of ‘American Civilization’, a universe of possibilities is opened for the study of English as a foreign language where students can weave their own experience and life accomplishing a close empathy between language and their way of life. The discussion of this thesis points to a matter of method. Teaching civilization offers English language teaching a vast landscape of perspectives that can be employed to enhance the dynamics of a class.

Through ‘American civilization’ classes, students will be able to gain a thorough understanding of the different conditions that have shaped contemporary America. In this module, learners are encouraged to articulate important connections between local and world societies in the context of the American experience. This entails the study of the complex historical formation of this region and its cultural and ethnic diversity.

Why America? Answering this question requires to argue that the United States is the dominant economic power on the globe. It is also the world’s most racially and culturally dynamic nation, absorbing new immigrants to the extent that specialists expect that every American will soon be an ethnic minority. It is about making sense of this incomparable country, its rich and rapid historical and cultural development and the pervasive significance and power it has in a global context.

Even if some Algerian students may not like the United States, ‘American civilization’ is not about loving America, but it is about making sense of the pervasive significance and power this nation has in a worldwide and cultural development. Students should know that ‘American civilization’ is already a

discipline that combines both history and literature, enabling them to post-graduate in subjects they already know and offering them a wide variety of job opportunities ranging from politics, journalism, diplomacy, tourism, teaching, and so much more.

Yet, in the Algerian universities this teaching has long been a problematic task because of the various approaches to this subject, and it has been noticed that a lot of learners have considerable problems in this area of knowledge and seem to find no interest in it.

Through this research, one has noticed that the orientation of ‘American Civilization’ courses and their implementation at the Department of English at the University of Mostaganem seem to be hampered by some pedagogical and organizational obstacles which prevent the occurrence of an effective teaching, such as the methodology of teaching, the learning atmosphere, and other problems to be discovered throughout the work. This thesis focuses on exploring this prevailing situation with special reference to third year LMD students.

To examine the problematics posed here, some orientations are proposed in the form of research questions to be answered:

1- What is the reality of the teaching of ‘American Civilization’ to 3rd year LMD students at the Department of English at the University of Mostaganem?

2- Do the benefits of teaching ‘American Civilization’ through activities truly outweigh any current limitations or problems?

3- How can culture teaching succeed in improving students' performance?

4- Are there any other aspects to be considered to better this teaching and get a positive response to it?

As tentative answers to the above questions, one suggests the following hypotheses:

1- One sees that this teaching is a complete perversion and that much remains to be done.

2- Covering 'American Civilization' courses through activities may help gain vitality, creativity, and invention.

3- Teaching through implementing activities can help teachers make sense of, plan for, facilitate the learning process, and lead to good learners' achievements.

4- As other remedial actions, one proposes a rethinking and a reassessment of the whole teaching process with more emphasis on the affective side.

The resolution of this problematics will be undertaken through a case study in a form of an action research targeting a population which approaches one thousand students ,and using data based on observed classroom procedures, interviews (carried-out with teachers and learners) ,questionnaires (administered to teachers and students), and checklists.

This work attempts to propose a new intercultural approach which may enable teachers to help their learners develop their communicative skills and acquire the art of crossing cultures and being more sympathetic human beings and citizens of the world. It suggests a teaching based on intercultural activities rather than the traditional way, because teaching about the diversity in the civilization classroom raises teaching and learning conflicts, but a teaching that engages students appropriately in learning through activities minimizes these issues.

Framing this paper, chapter one spells out the priorities of some elements of English language teaching (ELT) process in Algeria. The status of English in Algeria is the first aspect discussed in this chapter. Then, a survey of the main EFL approaches and methods is presented. Also, a close look is given at EFL teaching both at the secondary and university levels.

Chapter two provides a description of language, communication and culture and tries to identify the relationship that exists between all of these components. This part of the work reviews their distinguishing features and their impact on the teaching / learning process.

The main concern of the third section is to offer deep insights into the notions of 'culture' and 'civilization' and it calls for attention to the type of relationship that exists between these two concepts. It also gives an account of the main leading schools that influenced the teaching of 'American civilization'.

The aim of the fourth chapter is to illustrate how 'American Civilization' teaching is carried-out in the Department of English at the University of

Mostaganem and the main problems facing this teaching. It centres too on the practical side of the study, in the form of data treatment including the observation results, the questionnaires, and the interviews.

Having encountered some shortages in ‘American Civilization’ teaching at this institution, chapter five is devoted to the recommendations proposed in the light of the results of the study. It underscores the urgent need to harness the potential of the educational system to promote the teaching of ‘American civilization’ instruction and posits possible areas for intervention and provides specific suggestions for advocacy and practical decisions that may lessen the effects of these limitations and therefore improve the present-time situation of this teaching.

A general conclusion follows to end the work by listing the main faced problems and possible perspectives. By and large, this study is an attempt to shed light on the reality of ‘American Civilization’ teaching at the University of Mostaganem showing the objectives and hindrance of this important academic field. It is worth noting that the suggested solutions are but tentative measures offered to dwindle the amount of deficiency.

Chapter One

The Status of ELT in Algeria

1-1- Introduction

The opening chapter sets the scene by providing an overview about the importance of the English language internationally, and nationally. It is intended to shed light on the power of this language in different sectors, mainly in the area of higher education and scientific research. It will offer a discussion of the different approaches and methods of ELT applied in Algeria and their importance in foreign language teaching. This part will show that Algeria can join the most developed countries through enhancing the command of English. Besides, the objectives of teaching English as a foreign language with particular reference to its cultural component internationally, and in Algeria, are addressed to clarify the degree of importance assigned to the cultural dimension in foreign language teaching, which, in turn, clarifies the sphere of the current study.

1-2- The Need for English in the World:

The learning of foreign languages has increased rapidly in the twentieth century supported by the widespread and various means of transport and communication that have helped people to perceive the entire world as a small village.

Meanwhile, the English language has been gaining impressive influence and expansion throughout the world and is seen by educationalists, linguists,

decision-makers, and businessmen as the language of the century and is thought of as a global language, as cited by Wikipedia:

“Because English is so widely spoken, it has often been referred to as a “world language”, the lingua franca of the modern era.”

(Wikipedia, 2013:01)

It has become the language people use when interacting across borders and cultures, and has therefore achieved humanity’s strong desire of having a common universal language as Romo claims:

“Thus, this dream of humankind has come true. We now have a universal language.”

(Romo, 1991:2)

Trying to point out the chief reasons behind the promotion of this international status of English, Romo adds:

“Perhaps, the best explanation is that there has been a combination of factors that have led to the current situation. The fact remains that English has become the most frequently used language internationally, on ...international conferences , the United Nations, sports, export, trade and international associations and scientific journals. It is the language of international tourism and more and more countries are making English their lingua franca to communicate with the rest of the world.”

(Ibid., 6)

The English language has then gained this position that is universally recognized. Today, in the twentieth century, to have a competent knowledge of the language is seen as a useful key for opening many doors.

The use of English has grown significantly in key areas as a result of an unprecedented rise in global communication, higher education, and international business. With the spread of English across the world ¹, there is an urgent need in present times for language teachers to help increase the proficiency of learners and empower them to face the challenges of the world outside the classroom.

Rank	Country	%English Speakers	Total English Speakers
1	United States	95.81%	251,388,301
2	India	11.38%	125,226,449
3	Philippines	92.58%	89,800,000
4	Nigeria	53.34%	79,000,000
5	United Kingdom	97.74%	59,600,000
6	Germany	56.00%	46,272,504
7	Canada	85.18%	25,246,220
8	France	36.00%	23,000,000
9	Australia	97.03%	17,357,833
10	Italy	29.00%	17,000,000

Figure 1-1: “Top Ten English Speaking Countries in the World”.

Source: <http://www.mapsofworld.com>(2013)

Experts in education, technology, and business continue to suggest that English will play a significant global role in all these domains in the years to come. At the same time, the rapid spread of English has serious implications for all developing countries since access to international education, scientific research, and employment opportunities throughout English has become crucial for young people.

Additionally, university degrees and qualifications in all specialties without competence in English have become more of a liability than an asset. English acts as the link between people speaking various mother tongues. The number of people who wish to learn and use English is still growing gradually.

As the demand for English teachers augmented, almost all spheres of life reflected its need and urgency.

English is emerging as the elite language in the world. That is because it is now, more than ever, a necessary passport to white - collar² jobs.

1-3- The Need for Teaching English in Algeria:

In today's era, multilingualism has evolved to be tremendously beneficial and the importance assigned to the teaching of foreign languages provides a basis for the discussion of its advantages in general and the benefits of English language teaching in particular.

In a UNESCO working paper (1975, as cited in Yalden, 1983: 5), the objectives of teaching foreign languages are mentioned as follows:

“Command of a written or oral means of expression , access to a literature or culture , promotion of international understanding and of exchanges between countries , acquisition of a technical , scientific or professional vocabulary , development of the ability to analyse and synthesize knowledge through contact with other conceptual and relational structures”

Additionally, an overall framework of foreign language learning (FLL) objectives is formulated in the work of the council of Europe (1986:35/36).

FLL Objectives:

- Communicative Ability:
 - Linguistic Competence
 - Sociolinguistic Competence
 - Discourse Competence
 - Strategic Competence
 - Sociocultural Competence
 - Social Competence

- Optimal Development of Personality:
 - Cognitive Development
 - Affective Development

This reflects the capital role of foreign language education in the fields of science, technology and human development.

The huge growing interest in English stresses the need to teach it to the Algerian learners who are undoubtedly affected by the process of globalization, in order to respond to their evolving needs and to enable them open new avenues for research and investigation. As a lingua franca of the new millennium, English is

one of the most important means for acquiring access to the world's intellectual, scientific and technical resources.

The long-term objectives, which emphasize the four language skills and cross-communication, are cited in the following excerpt from the National Charter (1976) and which considers English as:

“...a means to facilitate a constant communication with the world, to have access to modern sciences, modern technologies and encourage creativity in its universal dimension.”

Consequently, the aims of English language teaching policy as determined by the constitution stress two main points:

- To enable the learners to have access to materials and reference books written in English.
- To increase the learners 'cross-communication competence' and develop their cross-cultural awareness.

Therefore, the need of teaching English is strong in Algeria, a nation willing to extend its commercial exchanges with various countries throughout the world to give the educational systems a scientific and technical orientation. This will has been asserted by decision makers in the area of education:

“...The configuration of the teaching of foreign languages is generally related to that of the external political, cultural and economic exchanges.”³

Also, from a socio-professional angle, English language teaching in Algeria has a specific importance since there is an overt link between the

acquisition of English and the world of work. Very often, job applications require a good command of English.

In addition, according to the Ministry of Education guidelines, the general aim of the English syllabi is:

- To provide the learners with the language necessary to communicate efficiently in a normal social situation both orally and in writing.
- To enable the learners who go on further studies to use English as a tool or as a means to acquire extra information about their field of study and those who join the job market to exploit by themselves documents , leaflets , notices related to their jobs.

(Ministry of Education, Syllabuses for English, 1995)

Thus , the major aims of teaching English is to equip the learners with the necessary language skills to enable them better explore the materials and references linked to their areas of study and specific jobs.

1-4- The Situation of English Language Teaching in Algeria:

1-4-1- ELT in Middle and High Schools:

Like many other countries, Algeria is willing to extend its commercial and technological exchanges; from this perspective, acquiring foreign languages such as French and English has been considered as the basis of the development of its exchanges with other countries.

After the independence, French was the official language used in education and administration. Although the privileged status given to the French language, because of geographical proximity and historical factors (colonization), as asserted by Bouhadiba: “French is strongly implanted at the lexical level”, it seems that the awareness of the widespread use of English and of its importance in science and technology favours the promotion of English language teaching (ELT).

Furthermore, it should be noticed that due to its status as a main component of the Algerian identity, Tamazight language has been announced by President Bouteflika in October 2001 to be a national language.

In Algeria, English is a foreign language studied at school (four years in the middle school), i.e. 1st year Middle School , 2nd year Middle School ,3rd year Middle School and 4th year Middle School , and three years in the secondary school : 1AS , 2AS and 3AS.

The following tables will illustrate the allotment of time devoted to English learning at the secondary school (general and technical teaching):

	2nd year	2nd year	3rd year	3rd year
Stream	Hours per week	Coefficient	Hours per week	Coefficient
Foreign Languages	5	4	4	4
Letters/Philosophy	4	3	4	3
Experimental Sciences	3	2	3	3

Table1-1: Official Schedule for English at the Secondary Level.

(Source: National Education Department of Oran, March 2006)

	2 nd year	2 nd year	3 rd year	3 rd year
Stream	Hours per week	Coefficient	Hours per week	Coefficient
Technical Maths	3	2	3	3
Maths	3	2	3	2
Management and Economics	3	2	3	2

Table1-2: Official Schedule for English at the Secondary Level.

(Source: National Education Department of Oran, March 2006)

From the two tables, one can notice a contradiction which lies in the time distributed to the English courses in the two broad sections, that is the scientific and literary ones. This distribution is far from being suitable with the goals presented in the official circulars (Arrêté du 15 août 1971) stating that the students in the scientific streams will , by the completion of their studies , be able to understand the sum of scientific information written in English.

Since 2003, an official document from the Ministry of Education was submitted to headmasters asking them to apply the decision which reorganized the teaching of English at the Middle and High Schools from September 2003. This privileged status was given to the promotion of the English Language, so as to provide potential language users with a good command of it.

The following table illustrates the status of the English language in the curriculum from the independence until present times.

	-1962	1962-1975	1975-1993 ⁴	1993-2003	2003-
English FL1	Intermediate cycle(4 years)+secon dary cycle(3 years)			Primary Cycle(3 years)+Inter mediate cycle(3 years)+secon dary cycle(3 years)	
English FL2		Intermediate cycle(2 years)+secon dary cycle(3 years)	Intermediate cycle(2 years)+secon dary cycle(3 years)		Intermediate cycle(4 years)+secon dary cycle(3 years)
Total	7 years	5 years	5 years	9 years	7 years

Table1-3: Status of English in the Algerian Curriculum

(English as a First Foreign Language or as a Second Foreign Language)

Yet, in a foreign language setting, the Algerian learner can rarely have the opportunity to practice the language outside the classroom. In favour of this context, Richards writes:

“In a foreign language setting, there is always an effort to acquire an overseas standard form of English and not some local form of English”.

(Richards, 1972:87)

In this regard, it is stated that the Algerian pupils, with few exceptions, display a reluctance and growing demotivation to spend extra effort to learn foreign languages. (Abi-Ayad, 1997; Ouerrad, 2000)

In this way, there is a distinguished incoherence between the goals established by the educational world and the English Language Teaching (ELT) hours devoted to the stream of Foreign Languages as well as the literary and scientific streams. Thus, these learners will be offered no opportunities to develop their language skills. Therefore, what leads to an effective teaching is probably what Mackay suggests: “Learning a language takes practice and practice takes time”.

(Mackay, 1969:328)

The following table shows a description of the gap existing between the pedagogical orientations of ELT and classroom practices at the foundation and secondary school levels in Algeria:

Pedagogical Orientations	Classroom Practices
<ul style="list-style-type: none"> - Communicative language teaching (equal distribution of practice through group work and individual practice). 	<ul style="list-style-type: none"> - Prevalence of large classes which severely impinges upon pair work and individual participation.
<ul style="list-style-type: none"> - True communication: meaningful purpose, spontaneous desire to communicate, appropriateness, grammatical acceptability and reasonable fluency. 	<ul style="list-style-type: none"> - Pseudo-communication: controlled use of patterns and functions, focus on specific grammatical structures and lack of real-life recordings of conversations, interviews...
<ul style="list-style-type: none"> - Use of English in the classroom (Arabic/French used to translate lexical items and when really needed, e.g. false cognates and culturally-loaded terms). 	<ul style="list-style-type: none"> - Frequent use of Arabic/French (systematic translation of lexical terms, use of ‘translation note pads’ and extensive reliance on bilingual dictionaries mostly Arabic/English)
<ul style="list-style-type: none"> - Focus on functions and key structures through inductive reasoning. 	<ul style="list-style-type: none"> - Formal teaching of grammatical items (attention is centred on analysis and parsing).
<ul style="list-style-type: none"> - Development of the four language skills with a little focus on oral skills. 	<ul style="list-style-type: none"> - Focus on written exercises, paragraph development and essay writing (written exams).

- Cyclical progression and remedial activities when necessary.	- Linear progression because of insufficient teaching time.
- To adapt the textbook to local needs and individual demands and to be attentive to the pupils' needs and expectations.	- Teachers stick slavishly to the prescribed textbook because of examination requirements.
- Pupils already familiar with the Roman script and the mechanics of French.	- Difficulties in using the Roman script, punctuation devices and capitalization.

Table1-4: Description of Pedagogical Orientations of ELT and Classroom Practices at the Foundation and Secondary Levels.

1-4-2- English at University Level:

Universities are places where scholars congregate to gain advanced knowledge and to get the specific training that offers them the possible guarantee of employment.

In today's world, universities are considered as main drivers of growth, information, and knowledge through their role in increasing social capital, promoting social cohesion, and providing not only the high level skills vital for every job market, but also the necessary training for teachers and a myriad of other personnel.

Access to Algerian universities is regulated by the marks obtained in the baccalaureate main subjects and according to some quotas set for each specialty.

Since 1990, through the use of a computerized card, students list their personal wishes in hierarchy, and following their obtained marks in the baccalaureate exam, they are enrolled in the suitable course.

This is the case of the English departments throughout the Algerian territory where all these measures are quite tangible.

1-5- Reorganizations and Changes in the Algerian University:

Since the independence, the Algerian university has witnessed plenty of transformations which are the results of an action consisting of two parts:

1-5-1- An Observable One:

The Algerian higher education system has been reorganized by the 1971 reform in its structures, the way it works, and its own ideology. The main points around which the reform was articulated are: arabization, algerianization, democratization, and scientific and technical orientation.

The arabization appeared to be a main concern of the Algerian authorities. The algerianization resulted in a policy targeting a huge access of Algerians to the teaching posts to ensure the transition after the foreign co-operation.

Right after the independence, with the academic year 1962-1963, among a total of 298 university teachers, there were only 82 Algerians, mainly assistants. In 1982, the decision-makers ordered the total algerianization of the assistants and lecturers in 1987, medical sciences in 1988 and social sciences in 1989.

Democratization is explained by the free access to higher education and the existence of university facilities, such as grants for all students from all social categories.

1-5-2- An Invisible One:

It has to do with the society's change. It happened as if the society wanted to have access to university, and make it operate according to its own reasoning. According to some specialists, the Algerian university experienced six transformations:

a) Noticeable Rise of the Students' Registration:

In 1954, the number of the university students was 504, some thousands were registered in 1964, and 350.000 students were enrolled in 1998 on courses.

Kadri (1992) offers the following tables for the proportion of university students during the pre-independence epoch:

Series \ years	1879/80 to 1908/09	1909/10 to 1911/12	1912/13 to 1914/15	Total
Mathematics	21	18	24	63
Philosophy	08	01	06	15
Total	29	19	30	18

Table1-5: Number of Baccalaureate Holders (Muslims)⁵

Adapted from Kadri (1992:108)

Additionally, Siari-Tengour (1998) gives the number of students and teachers in Koranic schools displayed in the following table:

years	Schools	Teachers	Students
1933	2542	2518	36305
1935	2833	2878	43445
1937	3088	3710	52787
1938	3148	3189	50293

Table1-6: Number of Students in Koranic Schools

(Siari-Tengour, 1998:89)

Kadri's view is shared with Vermeren (1999) who sees that the educational system from the 1960s to the 1980s moved from a situation of educational Malthusianism ⁶ (the case of France in the 19th century) to a situation of school increase in size (as in France in the 1970s).

b) Enlargement of the University Network:

In 1962, there was one university based in Algiers and two university centres located in Constantine and Oran.

In 2002, the number of Algerian universities attained fifty five (Djeflat, 1992).

Today (2013/2014), the Algerian university network comprises 91 higher educational establishments, including 48 universities and 10 university centres covering the whole national territory (48 cities).

c) Formation of the Algerian Teaching Personnel:

The number of the Algerian university teachers rises from 82 in 1962 to 14581 in 1997. In present times (2013), this number approaches 44000 teachers (Algérie-Focus 2013) and the algerianization of teachers amounts to 100%, yet the number of professors is still low (Djeflat, *ibid*).

d) Female Proportion:

The number of women joining the Algerian universities, both as teachers and as students, has always been apparent. The representation of females contrasted with the total of the enrolled students rose from 22.78% in 1972 to 50.31% in 2000. From this date, the female element becomes the great majority (Guerid, 1998).

e) Arabization of the Majority of the Disciplines:

Most of the disciplines have been arabized with exception of Medicine.

f) Imbalance of the Ratio:

It has been noticed that there is more registration in the scientific and technological specialties than in the languages and human sciences.

Accordingly, Benghabrit – Remaoun (2003) stated that in 1986-1987 the percentage of the enrolled students in scientific and technological areas was of

72.3% of the whole registered students, with an apparent prevalence in the field of technology.

1-6- The Reform of the Higher Education:

In 1971, Algeria saw the reform of its higher educational system. During this period, the English and French sections became independent departments and the curricula have been modified, and the study of the other languages (German, Italian, and Russian) became optional.

These changes affected the evaluation system because the progression from one semester to the other depended on the success in the modules, some of which were prerequisites, in this way preventing the students from taking the advanced course. The students had continuous assignments as displayed in the following table:

	Heading	Hours/Week
Semester I	Oral Comprehension and Expression. Phonetics	08
	Written Comprehension and Expression	08
	General Sociology(French)	04
	Arabic(Contemporary Literature)	04
Semester II	Oral Comprehension and Expression. Phonetics	08
	Written Comprehension and Expression. Introduction to Literature	08
	General Linguistics	03

	Cultural Sociology (French)	03
	Arabic (Contemporary Literature)	03
Semester III	Oral Comprehension and Expression. Phonetics	05
	Written Comprehension and Expression	06
	Linguistics	02
	Civilization	03
	Literature	04
	Arabic(Contemporary Literature)	03
Semester IV	Oral Comprehension and Expression. Phonetics	05
	Written Comprehension and Expression	06
	Linguistics	02
	Civilization	03
	Literature	04
	Sociological Study of Literary Texts	02
	Arabic(Contemporary Literature)	03

Semester V	Oral Comprehension and Expression. Phonetics	04
	Written Comprehension and Expression	04
	Linguistics	04
	Civilization	02
	Literature	04
	Psychology	02
	Language of Science and Technology	02
	Arabic(Contemporary Literature)	03
Semester VI	Oral Comprehension and Expression	03
	Written Comprehension and Expression	03
	Linguistics	04
	Civilization	02
	Literature	04
	Educational Technology	02
	Language of Science and Technology	02

Table1-7: The English Curriculum under the Reform of Higher Education.

This curriculum remained preserved up to the academic year 1982/1983 where a fourth year was added bringing in the following changes:

1- The curriculum was transformed: the fourth year is made up of two semester classes; the first comprises seminars in TEFL and in the second semester, students had to choose either to write a dissertation or to receive a pedagogical training. Nevertheless, these two options have been afterwards dropped from the programs and substituted by lectures. In 1987/1988, a principal amendment occurred in terms of the class duration which was reduced from 2 hours to 90 minutes.

2- The evaluation method saw the introduction of a system of compensation between modules, with eliminatory marks (07 out of 20 at the beginning then re-examined to 05/20).

3- Also, students who failed their exams were allowed two resits one in June and the other in September.

According to (Lakhdar Barka, 2003), the higher educational system in Algeria was characterized by several transformations: the first took place in the 70s, the second in the 80s and the last in the late 90s:

1- In the 1970s: The restructuring of faculties into institutes: the ILVE era, Institute of Foreign Living Languages, or the transition from “Belles Lettres” to the instrumental language.

2- In the 1980s : The ILE (Institute of Foreign Languages) era , period of great convictions in the myth of integration of the languages of science and technology , recognition of the instrumental language.

3- In the 1990s: Back to the previous faculty of arts and languages where the foreign languages lose their inherent specificity: they are reduced to a functional language.

1-7- The Implementation of LMD System:

In 2004 , Algeria has decided to harmonize its training courses for higher education and to adopt a system of common diplomas based on the “BMD”⁷ system which includes three cycles of academic qualification leading to a Bachelor’s degree , a Master’s degree and a Doctorate (generally known as LMD: Licence, Master, Doctorate). Within this new method, several existing disciplines are retained, but a new way of structuring training courses is implemented.

1-7-1- Main Features of LMD System Degrees:

The diplomas conferred by Algerian universities are:

- Licence degree or Bachelor’s Degree which comprises six semesters and is awarded after three years of study equating to 180 ECTS⁸.
- Master’s Degree which consists of four semesters and is granted after two years of study after the Bachelor’s corresponding to 120 ECTS, that is a total of 300 ECTS credits collected.
- The Doctorate degree requires at least six semesters of studies, field work and seminars, etc., after the Master’s, it is the highest diploma in the LMD system and is conferred after the completion of a research work and defending a thesis.

The following table shows the contrast between the former system (classical system) and the new one (LMD system):

Classical System		LMD System	
Name of the Degree	Number of years	Name of the Degree	Number of years
Doctorate	≥5	Doctorate	≥3
Magister	≥2	Master	2
Bachelor	4	Bachelor	3

Table1-8: Contrast between the Classical System and LMD System

1-7-2- Aims of LMD System:

The student being the main concern of LMD, he / she is at the heart of this educational reform which aims at:

- Encouraging the students' mobility and recognizing their degrees in every part of Algeria and abroad.
- Renewing and modernizing the educational system.
- Reinforcing the students' methodological, linguistic and communication skills.
- Enabling students to access the world of work and the socio-economic fabric.
- Implementing a flexible and efficient training program as well as a regular assessment system.

- Acquiring a capitalization of modules and the possibility of reorientation through the provision of bridges between several tracks.
- Offering a continuing education.

The following components illustrate the content of the first year Bachelor's degree under LMD system in the departments of English in most Algerian universities:

- Learning is split into two semesters.
- Modules are structured into units as follows:
 - Basic Unit (16 hours a week): It contains the crucial subjects including: written expression and oral expression, grammar, linguistics, phonetics, and introduction to the literature and civilization of the target language.
 - Methodological unit (03 hours per week): It includes study and research skills (note-taking, use of the dictionary, introduction to research).
 - Discovery Unit (03 hours a week): it consists of specific language (the use of English in different discourses).
 - Cross-section Unit (03 hours per week): It comprises the study of a foreign language and an introduction to ICT (information and communications technology mainly the study of the use of computers and the internet).

Thus, the time devoted to English learning is approximately twenty- five hours a week compared with the former system (classical system) where the average weekly allotment approached fifteen hours.

Besides its aims, ELT in the Algerian universities claims to introduce students to foreign culture through which they can learn about different social and political conditions. It also brings learners to engage in intellectual and cultural encounters to enrich their knowledge and promote their human qualities of tolerance and acceptance of the other.

Nevertheless, the teaching situation is not that enviable. The lack of teaching materials and the rare use of the laboratory and audio-visual aids are some factors which hinder the teaching / learning process.

1-8- English in the Departments of Science and Technology:

In these departments, the awareness of the importance of English to scientists and technologists has led to shift in focus from the teaching of English for General Purposes (EGP) to the teaching of English for Specific Purposes (ESP). Unfortunately, this trend in language teaching and learning is still rejected ultimately on the grounds that a major part of language administered does not match the specialized needs of science learners at tertiary level.

Teachers who compose the staff in those departments are teachers of English holding a 'licence' degree in ELT (Bachelor of Arts in English) and sometimes are post-graduate students.

The groups of learners are very large and heterogeneous; hence, their competence in English is different. Concerning the syllabus and methodology, the teachers of English are entirely responsible for the selection and the use of materials without any EGP training in general and ESP in particular.

Furthermore, it is important to mention the existence at the university level of C.E.I.L (Centre d'Enseignement Intensif des Langues) where foreign languages are taught intensively and the highest rates go to English language. Learners in these institutes are distinct populations (students belonging to various areas of specialism, teachers, administrators, etc.). After a placement test, they are grouped according to their level of language proficiency (beginners, intermediate and advanced). These learners share the will of improving their language abilities.

It is important to mention that the teaching of English at the Algerian universities (in English Departments, Departments of Technology and Sciences, and CEIL) remains a problematic task. On the basis of the several 'M.A' dissertations and PhD theses carried-out by students in many universities, including the university of Oran, the university of Mostaganem and the university of Tlemcen, one can state that ELT in these cited institutions is a 'good' illustration of the inadequacy between stated objectives and actual practice.

1-9- Adapted Approaches and Methods of ELT in Algeria:

The author sees that it is necessary to establish a distinction between the concepts: approach, method and technique in the area of language teaching.

a. Approach:

The word 'approach' refers to the theoretical positions and beliefs about the nature of language, the nature of language learning, and the applicability of both to pedagogical settings. It provides the theoretical body that makes it possible to trace a suitable method. This is supported by Miliani who states that:

“an approach is the sum of assumptions course designers make about language and language learning. This term gives a description of the

many ways psychologists and linguists look at language...it is a combined theory involving both language and the learning process.”

(Miliiani, 2003:20)

So, a teaching approach gives the theoreticians a view of language and how it should be taught. It helps teachers find out ways to encourage their students with the subject matter, such as providing learners with basic information, relating new knowledge to what their students already know and creating an atmosphere of interaction in the classroom. An approach can also offer the teachers the possibility of supporting their students by encouraging participation and providing constructive feedback.

b. Method:

A method is a generalized set of classroom specifications for accomplishing linguistic objectives. Methods tend to be primarily concerned with teacher and student roles and behaviours and secondarily with such features as linguistic and subject-matter objectives, sequencing, and materials.

Richards and Rodgers assert that:

“A method is the level at which theory is put into practice and at which choices are made about the particular skills to be taught, and the order in which the content will be presented...”

(Richards and Rodgers, 1986:15)

This statement explains that the method comprises the lesson planning and teaching processes.

Supporting this point of view, Paulston and Bruder argue that a method is:

“The lesson plan , the curriculum , the scheduling of classes , and the selection of textbooks , in fact most of the decisions made about language teaching outside the classroom , form part of the method

and should , of course , be in harmony with the basic tenets of the approach.”

(Paulston and Bruder, 1976: X)

In a similar way, Miliani adds:

“Method is the actual plan that organizes the linguistic data to the students...This overall plan depends on the profile of the students (age, sex, previous language experience), the statement of their needs, the availability of audio-visual aids, the language proficiency of the students, their study skills and the availability of materials, etc.”

(Miliani, 2003:24)

This shows that the method deals with the procedural side of foreign language teaching.

Also, Anthony points out that an approach can give several methods. In his definition of a method, he asserts:

“...an overall plan for the orderly presentation of language material, no part of which contradicts, and all of which is based upon, the selected approach. An approach is axiomatic, a method is procedural. Within one approach, there can be many methods.”

(Anthony quoted in Allen and Campbell, 1965:95)

This reflects the major role of the approach in any teaching context and in foreign language teaching especially.

c. Technique:

A technique is a specific scheme or strategy planned to achieve an immediate aim. It is also any of the wide variety of the exercises (fill in the gaps, or asking questions), activities (pair works and role plays), or devices (games and cross words) used in language classroom for realizing lesson objectives. So, while an approach is theoretical and a method is procedural, a technique is practical. It is as Anthony puts it:

“A technique is implementation that which actually takes place in a classroom.”

(Anthony quoted in Richards and Rodgers, 1963:15)

So, a technique pertains to the teacher most. For that reason, Anthony claims:

“It is a particular trick, stratagem, or contrivance used to accomplish an immediate objective. Techniques must be consistent with a method, and therefore in harmony with an approach as well. Techniques depend on the teacher, his individual artistry, and on the composition of the class.”

(Anthony, 1965:96)

In emphasizing the teacher’s key role in selecting the fitting technique, Miliani states:

“The teacher’s savoir-faire comes to the fore when he chooses judiciously the right technique to be used at a particular moment in classroom with a particular group of learners.”

(Miliani, 2003:24)

The classroom is, then, the most appropriate setting where the planned techniques can be implemented and it is the teacher who is expected to choose the most convenient technique.

1-9-1- The Grammar-Translation Method: GTM [1962-1971]

The Grammar Translation Method was historically used in the teaching of the classical languages, Greek and Latin. It was generalized to teaching foreign languages between the 1840s and the 1940s, and it is still in use in Algeria and other parts of the world. This method was taught for the purpose of helping students read and appreciate foreign language literature with the hope to make them more familiar with the grammar of their native language so that this familiarity would enable them to speak and write their native language better. This teaching method was based on a view of language as consisting of

grammatical rules and vocabulary. Memorized rules are thereupon used to translate sentences and texts from the target language into the mother tongue and vice versa. In Algeria, this method was introduced in 1962. During this period, the following books were used: L'Anglais par la littérature, L'Anglais–Langue Seconde (English through literature, English as a second language: authored by Richard and Hall) [4th and 3rd, 2nd and 1st secondary school classes, 1960-1961-1962-1963].

The main aspect that has led to much controversy is the use of translation. Several linguists consider that translation could be misleading for the learner.

Harding comments:

“Any method of teaching, which gives pupils the notion that word-for-word equivalent in one language can convey the meaning of sentences in another, is failing to reach an understanding of language in its widest sense.”

(Harding, 1967:23)

According to Harding, the use of Grammar-Translation Method is a real obstacle that prevents the learner from an effective proper foreign learning.

The other criticism addressed to such a method is that:

“Full proficiency in the use of a foreign language has been frustrated by excessive attention to written literary texts and to cerebral exercises to the detriment of aural comprehension and spontaneous oral expression.”

(Girard, 1974: IX)

Furthermore, according to Richards and Rodgers, teachers who are supposed to work hard to provide their students with adequate teaching methodology do not make real efforts using Grammar-Translation Method. To this effect, they state:

“Although the Grammar-Translation Method often creates frustration of students, it makes few demands of teachers.”

(Richards and Rodgers, 1986: 4)

So, this method does not require much contribution from the teacher in the learning process.

1-9-2- The Direct Method: DM [1971 - 1981]

This method came initially as a reaction to the Grammar-Translation Method in an attempt to integrate more use of the target language in instruction. The questions are answered in the target language and the meaning is to be carried directly in the target language through the use of visual means. As opposed to the Grammar-Translation Method, the Direct Method has a basic rule: translation is prohibited. Proponents of this method advocate the primacy of speaking and listening over reading and writing.

In Algeria, 1969 was an important date in the evaluation of ELT. This date corresponds to the elaboration of the first Algerian directive from the Ministry of National Education (MNE). The first Algerian inspectorate was appointed, and the first pedagogical institutions to ratify the system were proposed officially. The books utilized in secondary schools in that period were entitled: Practice and Progress (1967, 1st and 2nd secondary school classes –1A.S. /2A.S.) and Developing Skills (1967, 3rd secondary school class–3A.S.).

In his book Practice and Progress, Alexander insisted:

“In order to become a skilled performer, the student must become proficient at using the units of a language. And the unit of a language is not as was commonly supposed the word, but the

sentence...learning how to use a language has become more important than re-understanding how a language works.”

(Alexander, 1967: VII)

The structural exercises, the intensive skills (dictation, pairworks, dialogues...), and reading aloud gave the pupils the opportunity to ‘practice’ the English language and therefore to ‘progress’. However, it was found out that the designed textbook did not contribute to pleasing results on the light of disappointing Baccalaureate Examination results.

The Direct Method proved to be practical because it was as Richards and Rodgers put it: “not strong in methodology” (Richards and Rodgers, 1986:16). Moreover, there are plenty of words which cannot be explained directly in English and much time and energy are consumed in making attempts for the purpose.

1-9-3- The Communicative Approach: CA [1981-2003]

The Communicative Approach (also named Communicative Language Teaching CLT) is based on the idea that learning language effectively means to make use of real-life situations that necessitate communication. When learners are involved in real communication, this will allow them to produce meaningful language. Therefore, there may be more focus on skills than systems.

The theory underlying the Communicative Approach is that language is communication and that its ultimate goal is communicative competence. Students do not simply learn the linguistic structures and grammar rules, they have to learn how to use the language properly. This approach emphasizes the communicative activities that involve the real use of language in daily life situation.

In the Pedagogical Instructions, one can read:

“The ultimate objective of language is communicative competence, i.e. appropriate, meaningful, spontaneous, grammatically acceptable and reasonably fluent linguistic interchange, both orally and in writing.”

(Inspectorate of English, 1984:3)

This statement reveals that the aim of this functional approach is to bring learners to a level of communicative ability that helps them interact in both oral and written forms.

In the Communicative Approach, learners need to express their own ideas, attitudes and wants as it has been stated by Miliani:

“The learner should be made free from any linguistic, pedagogical or methodological constraint in order to express himself.”

(Miliani, 2003:37)

Miliani believes, then, that the emphasis of this approach is on functional language and the ability of learners to express their own feelings and desires. Consequently, the choice of the method, largely, depends on the needs of the learner.

1-9-4- The Competency-Based Approach: CBA [2003]

The term competency means the ability to do something well using a variety of skills in manifold situations.

The Competency-Based Approach focuses on connecting learning undertaken at school to relevant contexts to make the learning process effective and likely to last for a long time without breaking or getting weaker.

The basic aim of CBA is to help students develop their intellectual, linguistic and problem-solving capacities that will enable them address challenging situations both in and out of school.

Docking (1994) gave a statement of what Competency-Based Approach is:

“It is designed not around the notion of subject knowledge but around the notion of competency. The focus moves from what students know about language to what they can do with it. The focus on competencies or learning outcomes underpins the curriculum framework and syllabus specification, teaching strategies, assessment and reporting. Instead of norm-referencing assessment, criterion-based assessment procedures are used in which learners are assessed according to how well they can perform on specific learning tasks.”

(Docking, 1994:16)

Because of the globalization era and the rise of industrial world, English speaking employees are more and more required. This has also created a vast demand for English throughout the globe. Yet nowadays, the result from educational world is still having no competencies.

Docking in Richards and Rodgers (2001:145) explains the link between competencies and job performances:

“A qualification or a job can be described as a collection of units of competency, each of which is composed of a number of elements of competency. A unit of competency might be a task, a role, a function, or a learning module. These will change overtime, and will vary from context to context. An element of competency can be defined as any attribute of an individual that contributes to the successful performance of a task, job, function, or activity in an academic setting and/or work setting. This includes specific knowledge, thinking processes, attitudes, and perceptual and physical skills. Nothing is excluded that can be shown to contribute to performance. An element of competency has meaning independent of context and time. It is the building block for competency specifications for education, training, assessment, qualifications, tasks, and jobs.”

(Richards and Rodgers, 2001:145)

Discussing the characteristics of the Competency-Based Approach and its focus on the outcomes of learning as the driving force of teaching and the curriculum, Auerbach (1986) points out eight leading aspects involved in the

implementation of Competency-Based Language Teaching (CBLT) programs in language teaching:

1- A focus on successful functioning in society. The goal is to enable students to become autonomous individuals capable of coping with the demands of the world.

2- A focus on life skills. Rather than teaching language in isolation, CBLT teaches language as a function of communication about concrete tasks. Students are taught just those language forms / skills required by the situations in which they will function. These forms are normally determined by needs analysis.

3- Task-or performance-oriented instruction. What counts is what students can do as a result of instruction. The emphasis is on overt behaviours rather than on knowledge or the ability to talk about language and skills.

4- Modularized instruction. Language learning is broken down into meaningful chunks. Objectives are broken into narrowly focused sub-objectives so that both teachers and students can get a clear sense of progress.

5- Outcomes are made explicit. Outcomes are public knowledge, known and agreed upon by both learner and teacher. They are specified in terms of behavioural objectives so that students know what behaviours are expected of them.

6- Continuous and ongoing assessment. Students are pre-tested to determine what skills they lack and post- tested after instruction on that skill. If they do not achieve the desired level of mastery, they continue to work on the objective and are retested.

7- Demonstrated mastery of performance objectives. Rather than the traditional paper-and-pencil tests, assessment is based on the ability to demonstrate pre-specified behaviours.

8- Individualized, student-centred instruction. In content, level and pace, objectives are defined in terms of individual needs; prior learning and achievement are taken into account in developing curricula. Instruction is not time-based; students progress at their own rates and concentrate on just those areas in which they lack competence.

It is worthy to indicate that in the case of CBLT, the claim is that the elemental concern is the teaching and learning outcomes, and the teaching methodology does not really matter.

Moreover, Richards (2006) cited the competences demanded for successful task performance and which can be utilized for course design. According to him, a job training course may comprise the following:

The student will be able to:

- Identify different kinds of jobs using simple help-wanted ads.
- Describe personal work experience and skills.
- Demonstrate ability to fill out a simple job application with assistance.
- Produce required forms of identification for employment.
- Identify social security, income tax deductions, and tax forms.
- Demonstrate understanding of basic instructions and ask for clarification on the job.

- Demonstrate appropriate treatment of co-workers (politeness and respect).

In this sense, course designers would have to develop materials and plan language lessons on the basis of these competencies.

During the emergence of CBA in Algeria, new textbooks were designed for both the intermediate and secondary cycles. Among these books, the following can be mentioned:

1- Textbooks used in the middle school (Spot-Light on English1: 2004/ Class7), (Spot-Light on English2: 2004 / Class8), (Spot-Light on English3: 2005 /Class9), (On the Move: 2006 /Class 10).

2- Textbooks used in the secondary school: (At the Crossroads: 2005 / class1) and (Getting Through: 2006 / Class 2).

1-10- Teaching Culture in ELT:

Language is a means of communication and a keystone of culture. It carries culture and reflects it.

As a result, culture plays a pivotal role in language teaching which is acknowledged to a large extent by the English teaching circle. As Gao (2006) puts it: ‘Language learning is culture learning and consequently, language teaching is cultural teaching.’

The contemporary conditions of the world make necessary the learning about other peoples’ cultures as articulated by Adler:

“The conditions of contemporary history are such that we may now be on the threshold of a new kind of person, a person who is socially and psychologically a product of the interweaving of cultures in the twentieth century.”

(Adler, 1976:362)

Byram believes that foreign language teaching should foster language and culture learning:

“Just as language teaching should develop an awareness of the nature of language and language learning, so should it also develop an awareness of the nature of culture and culture learning.”

(Byram, 1984:204)

In this sense, Whyte and Braun emphasize the need to consider teaching both language and culture as one attached activity:

“It is generally recognized that one must learn the language and the culture. This way of putting it suggests that these are two separate tasks. Our experience indicates that it is more profitable to consider them one task. As one learns the language, he should be viewing the culture through his observation of language usage. As he learns the culture, he should develop a frame work which enables him to communicate effectively to native speakers and interpret more skilfully what they are saying to him.”

(Whyte and Braun, 1968:133)

Thus, teaching about culture in foreign language classrooms is claimed to have a great effect on increasing the students’ motivation and interest towards foreign language learning. Hendon (1980) thinks that teaching about the foreign culture:

“...stimulates interest in FL study, besides being a welcome change from much of the oral drill or grammar exercises. Most students are curious to know more about the foreign peoples and their way of life and many find the discussion about culture an exciting experience. Cultural materials provide many topics of personal interest to a student, thereby increasing motivation. The inclusion of culture in an FL classroom could provide an important bridge for the language student in his search for relevance.”

(Hendon, 1980:192)

Many benefits derive from the educational goals of teaching culture in the foreign language classroom as explained by Morain:

“There is no area of education with a greater responsibility than that of foreign language education. In our classrooms, we have the opportunity to help students become open, accepting and caring citizens of the world community.”

(Morain, 1983:410)

Nostrand refers to this understanding of other peoples and other cultures as “cross-cultural understanding”.

The advantages which develop from the main objectives of teaching foreign culture in the foreign language classroom include the following:

- Widening the learners’ horizons:

It is argued that teaching about other people’s culture in a foreign language setting has a great importance in broadening the learners’ horizons by allowing them gain insights into and access to other cultures which leads to the acquisition of a wider world-view and an understanding and acceptance of “otherness”.

Goodson et al insist:

“If one of the aims of education is to increase children’s awareness, tolerance and understanding of the world about them, to widen their experience and horizons, the teaching about the wider world must have a place in the curriculum.”

(Goodson et al, 1985:1)

Sharing the same view, Buttjes writes:

“Presenting cultural and social alternatives may provide new orientations for the individual who is led to respect the plurality of thought and the historicity of cultural practice. At a time of increasing international dependency and imminent global threats, this may prove to be a rationale both necessary and appropriate for language teaching.”

(Buttjes, 1991:9)

Also Goodson et al have the opinion that:

“Foreign language learning makes an invaluable and unique contribution to the education of every child, offering him what no other subject can; an opportunity to see into another society and to see his own language and society through the eyes of a foreigner. It offers pupils an opportunity to view with sympathy and understanding another society and another culture.”

(Goodson et al, 1985:105)

In this way, teaching the culture of the foreign language is seen as a contributing factor to the general education of the learners.

- Developing positive attitudes towards different people and different cultures:

Protagonists encouraging the teaching of culture in the foreign language classroom maintain that this will help the learners gain tolerance, reduce prejudice and egocentricity and avoid stereotypes.

The Agreed Declaration on Modern Language Teaching held at the FIPLV meeting of the Western European Associations in Madrid (1988) dealt with language learning for communication, culture, and intellectual development and maintains that the cultural aim was:

“To counter prejudice and stereotypes by encouraging positive attitudes toward other countries and those who live in them, and by awakening an interest in foreign cultures and lifestyles, to foster a willingness to see one's own culture in a broader context.”

(Cited in McNair, 1988:1)

It is then perceived that incorporating culture in the foreign language teaching plays a considerable role in offering the learners the opportunity to develop intercultural competencies necessary for promoting successful collaboration across cultures. Nonetheless, as it is generally the cause when dealing with a new educational viewpoint, pros and cons arise.

1-11- The Antagonists' Viewpoints on Teaching the Target Culture:

Critics who disagree about teaching the culture in the foreign language classroom state clearly that their opposition is multiple consisting of educational, historical, political, social and economical considerations.

From an educational perspective , they assert that the learners of a foreign language and culture are native speakers of another language , have a native culture and prior experiences that should be carefully considered and that the newly instituted cultural components should be based on the previous ones rather than wiping them out. Some scholars proclaim the contrastive analysis of both native and target culture; i. e. the native culture should not be abandoned.

Byram (1989) counter claims that the learner's culture and language can be used. However, Widdowson (1988) argues that he does intend that foreign culture components would be cited in a language programme, but their inclusion should be based on subject matter and information that stimulate the learning process, and rise the learners' interests and motivation. He presumes that as the learner advances in the acquisition of language and puts it into practice in a variety of situations he will naturally gain cultural knowledge contingently. Yet, in this case, it is learned as a consequence and not taught as a precondition.

The opponents continue asserting that the cultural aspects have not to be taught for historical and political reasons, because they see that teaching the foreign language (particularly English) along with its cultural content will result in a cultural colonisation. Holly strongly advises against cultural imperialism that accompanies the teaching of English as a foreign language with its cultural

substance and claims that the inclusion of English with its culture in the third world is insecure. This caution is described in the following statement:

“English is not simply a language like any other language. In the contemporary world it can also act as a means of political-cultural colonization of the spirit, serving the interests of the most powerful concentrations of economic power the world has ever known.”

(Holly, 1990:18)

Other antagonists maintain that the introduction of culture in the FL teaching with the objective of leading to integrative motivation will result in the learner's wants to interact with the native speakers and to integrate the culture associated with the target language.

In fact, in contrast with the past, a lot of learners today learn English for instrumental purposes due to its special nature, as the language of technology and science, and the language of dominance being the one of the strongest nations of the world.

1-12- The Proponents' Viewpoints on Teaching the Target Culture:

Re-examining the objectives of EFL in Algeria, one can deduce that these aims make it necessary to teach the English language to get it with its cultural elements as firmly stated by the advocates of this point of view.

Furthermore, supporting the inclusion of culture in the teaching of English, Tomalin (2008) asserts that the international role of the English language and globalization are two prime causes to teach culture arguing that:

“What the fifth language skill teaches you is the mindset and techniques to adapt your use of English to learn about, understand and appreciate the values, ways of doing things and unique qualities of other cultures. It involves understanding how to use language to

accept difference, to be flexible and tolerant of ways of doing things which might be different to yours. It is an attitudinal change that is expressed through the use of language.”

(Tomalin, 2008)

Tomalin is then viewing culture as a fifth skill in addition to the four macro skills listening, speaking, reading and writing.

Admittedly, Wei (2005) states:

“EFL teaching should lead to a better understanding of and an insight into one's native culture. Students must be provided with the necessary linguistic, communicative and intercultural skills to reflect upon and portray their own society, to express themselves, and to present their own culture in the target language. Besides, discussion can be initiated for the students to compare the underlying values and beliefs in students' native culture with the target culture so that students cannot only know the difference but also better appreciate both cultures.”

(Wei, 2005:56)

Regardless of how we perceive culture, Wei claims that EFL teaching should include the teaching of the target culture to allow the students to better realize the meaning of their home culture and describe it in the target language.

Yet, the introduction of culture in English language teaching into an Arab-Islamic world is considered as a critical worry which needs careful thought and deep investigation.

This issue has been illustrated in the following statement presented by some EFL specialists among them Abu Hamadia who claims:

“...the Arabs find themselves caught in a dilemma, torn between loyalty to Arabic, out of ideological, cultural, and nationalistic values, on the one hand, and the linguistic concomitants of importing and adopting technology from its English-based sources, on the other.”

(Abu Hamadia, 1984:28)

This difficult situation is a real predicament which is faced by the Algerian learners and that will be discussed in the section devoted to data analysis.

1-13- Conclusion

Through this chapter, one has provided a brief account of the importance of English language as the language of education, worldwide communication and international business. It is undoubtedly a global language and a means to scientific and economic expansion.

A description of the different approaches and methods of ELT implemented in Algeria and their importance in Foreign Language Teaching was put forward.

This part has also given a general view about the incorporation of LMD system in the Algerian universities. It has also shown that this educational reform is still in its early development and it is too early to judge it.

However, it is important to note that some people are criticizing it and continue posing questions about the real reasons behind its hasty launch in Algeria. Also, an overview of teaching culture in English Language Teaching was offered to show the contribution role of culture in broadening the learners' horizons, helping them understand their own culture and introducing them to other peoples' cultures and lifestyles.

Notes to Chapter One

- 1- See figure1: “Top Ten English Speaking Countries in the World”.
- 2- White-collar jobs: white-collar jobs are jobs connected with work in offices rather than in factories or other places.
- 3- The translation is mine. This is the original version: “La configuration de l’enseignement des langues étrangères est généralement liée à celle du réseau d’échanges politiques, culturelles et économiques extérieurs.” (Direction des enseignements, 1986:5)
- 4- The period from 1975-1993 is marked by a major change in the whole system applied during the academic year 1980/1981 called the fundamental or basic school.
- 5- The Algerian identity was denied so, the French colonialism referred to Algerians (whose religion was Islam) as French Muslims.
- 6- Malthusianism: Malthusianism refers to the British economist Malthus T.R. (1766-1834) who viewed the population growth as a danger for the world subsistence and recommended birth restriction.
- 7- Executive Decree 04-371 of November 21, 2004 on the establishment of a new Bachelor degree in Algeria.
- 8- ECTS: English abbreviation which stands for (European Credit Transfer System), meaning European system of transfer and accumulation of credits.

Chapter Two

Language, Culture and Communication: Detecting the Relationship

2-1- Introduction

When foreign language learners immersed in a foreign culture, links between language, culture and communication come to question.

In this respect, a sound comprehension of these terms is vital for teachers, language learners and for all those included in language education.

Myriads of definitions abound, but what is to be retained is that language is a complex system developed by peoples' cultures since the dawn of human species and is used to communicate.

Culture is conveyed by the language. As a result, a good understanding of the different cultures will lead to a successful intercultural communication. This chapter reflects the influence of culture on the assumptions associated with language, language teaching, communication, as well as the ways in which the learning of a foreign culture can be carried-out.

2-2- Understanding Language:

Comprehending language affects the ways it is taught and it influences lesson planning and classroom pedagogies, that is why teachers and language educators need to repeatedly reflect on what language is.

2-2-1- Language as a Code:

Conventionally, language is seen as a code. In this way, language is composed of a number of principles and rules that relate words together. This restricted understanding views language as limited and does not examine the complicated features involved in using language and practicing it for communication.

2-2-2- Language as a Social Interaction:

Language is practiced by people in their daily lives to express themselves, interpret meanings, and to create and maintain social and interpersonal relationships.

This interpretation views language not simply as a body of knowledge to be learnt but as a social practice in which to participate (Kramsch, 1994).

Some language educators who consider language simply as a code make acquisition of lexis and grammar the basic goal of language learning. This understanding continues to be debated and contested. Within such a limited approach, students do not engage with language as a social interaction but just as a mental and intellectual activity.

However, teachers who understand language as a social practice need to show their students how language-in-action plays a pivotal role in shaping the

types of meaning made in specific contexts and circumstances and, therefore, provide them with opportunities to engage in unpredictable and unplanned situations.

2-3- Language and Context

2-3-1- Disciplines that Study Language in Context:

There is a significant shared area of interest between sociolinguistics and ethnolinguistics. The former is referred to as the study of language in relation to society and the latter is defined as the study of language in relation to culture, focusing on culture in its anthropological sense.

As culture and society overlap and depend on each other, so do their respective disciplines. As indicated by Baylon and Fabre (1975), sociolinguistics is a vast domain which encompasses ethnolinguistics, sociology of language, geographical linguistics or dialectology, and other disciplines interested in the systematic study of language use in social life. Yet, each discipline has its main emphasis and methodology. Sociology of language is the study of language facts with a specific focus on non-linguistic factors. Dialectology or linguistic geography is known as the comparative study of the local varieties of a language. Ethnolinguistics is concerned with the study of a language as the expression of a culture and in relation to a situation of communication.

Similarly, Newmeyer (1988) notes that sociolinguistics considers language as a socio-cultural phenomenon highlighting that:

“Language, of course, is more than a mental phenomenon. Indeed, many would say that such a function is secondary to its role in social interaction, i.e. to its function in communication and as the principal agent for the transmission of cultural and social values.”

(Newmeyer, 1988: vii)

Trudgill (1992:43) defines language as “not only a linguistic but also a political, cultural, social and historical term”.

The basic principles of Austin’s (1962) and Searle’s Theory on speech acts constitute the backbone to studies of language in use such as pragmatics. This theory examines some parameters of speech acts including the speaker’s goal and intention, meaning, assumptions, and shared knowledge, which are culturally defined. It also states that language is regularly utilized by members of a social and cultural group, who are expected to behave according to the social context and to determined cultural norms, with which non-native speakers may not be familiar.

The relationship between language and culture has been the purpose of study for ethnolinguistics in the last century. Research results in this respect show that the language acquisition process follows a sequence that is shaped by the cultural context in which it occurs.

Another sub-branch of sociolinguistics is known as the ethnography of speaking is concerned with the rules for using language in social contexts in diverse cultures as expressed by Duranti who says that it:

“studies language use as displayed in the daily life of particular speech communities.”

(Duranti, 1988:210)

One more sub-field called the ethnography of communication is much the same as the ethnography of speaking but is described as being more inclusive because it includes non-verbal communication.

Other disciplines focusing on language use in context, known as discourse and conversation analysis, analyse the utterance at the level of interacting individuals and their psychological features, rather than the social context of interaction.

Interlanguage pragmatics is a study which analyses the way speech acts are achieved in dissimilar cultures by native and non-native speakers.

2-3-2- Types of Context:

There are a lot of contextual ingredients that are closely connected to the process of producing and interpreting speech. A great importance is given to socio-cultural context where the language is used. Dubin and Olshtain (1986:69) raise the importance of such context saying that: “sociolinguistics views any language as inseparable from its sociocultural context”. Showing that the immediate situation within which the communicative act is to be taken into consideration, Labov mentions especially the personal characteristics of the speakers such as age, race and socio-economic position.

Additional contextual ingredients deal with the community's shared beliefs, values, patterns of verbal and non-verbal behaviour and attitudes. Two contexts have been identified by Lavandera (1998), the ‘social context’ and the ‘interpersonal context’. The former stresses the natural influence of linguistic and social factors. This topic is primarily examined by the ethnography of speaking.

The 'interpersonal context' focuses on the interacting psychologies of people (intentions, beliefs, and presuppositions), an issue chiefly considered in pragmatics, discourse analysis and conversation analysis. Studies undertaken on politeness strategies explore the relationships between the speaker and the hearer.

Kramsch (1993:42) points out that four central contexts are to be considered: the 'linguistic context', the 'situational context', the 'interactional context' and the 'cultural context'. The linguistic context is determined by "the intratextual linguistic demands of cohesion and coherence". That is, one's choice of language forms and meanings counts on what happened before and what to follow to attain a united and logical discourse. The situational context has to do with the "physical setting of the participants" which is the external context of communication. The interactional context refers to the "interactional requirements of exchanging utterances both for display and for communication". This means that language is used according to the interactional demands and patterns imposed by the context of situation. Malinowski (in Kramsch, op.cit: 42) was the first to make use of the term 'context of culture' to signify "the institutional and ideological background knowledge shared by participants in speech events". Saville-Troike and Becker (1992) contend that it is the context of culture which distinguished between native and non-native speaker's ways of utilizing language:

“This makes native speakers’ ways of speaking “predictable enough to be understood by other native speakers, but it is also what makes it difficult for non-native speakers to communicate with native speakers, because they do not share the native-speaking community’s memory and knowledge. And all the more so if they are fully socialized adults who carry with them twenty or thirty years of their own speech community’s ways of talking. Even if they have mastered the forms of the new language, they might still have difficulty in meeting the social expectations of speakers from the new speech community.”

(Saville-Troike, 1992; Becker, 1992; cited in Kramsch, 1993:43)

This understanding is closely connected with the area of foreign language teaching.

2-4- Early Interest in the Relationship between Language and Culture:

It is argued that language is a verbal expression of culture. It is used to maintain and convey culture and cultural ties, and is an instrument for humans’ communications with each other leading to innovation and exchange of their experiences. The original interest in the relationship between language and culture goes back to the nineteenth century in the area of anthropology when researchers such as Boas and Sapir examined the structure of Amerindian languages tried to shed light on the important relationship existing between language and culture, and explained that language expresses beliefs and assumptions of a community and therefore, influences many different aspects of thought. One of the various works that have focused on those aspects is the Sapir-Whorf Hypothesis¹.

2-4-1- The Sapir-Whorf Hypothesis:

This hypothesis derived from the linguistic approach of Edward Sapir (1884-1939) and expanded later by his student Benjamin Lee Whorf (1897-1941) suggests that no language can exist except it is in a context of culture, and

similarly, the culture which does not have as its main concern the structure of a standard language cannot survive.

Sapir in a paper published in 1929 declared that:

“Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached...We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.”

(Sapir, 1929:209)

In this passage, Sapir explains how our language affects the way we perceive things.

This position was extended by Whorf, who, in another widely mentioned passage, asserted that:

“We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds-and this means largely by the linguistic systems in our minds. We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way-an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and unstated one, but its terms are absolutely obligatory; we cannot talk at all except by subscribing to the organization and classification of data which the agreement decrees.”

(Whorf, 1940:213-14)

In fact, in its strong version, Sapir and Whorf hypothesis comprises two consistent principles:

a) Linguistic Relativity²:

This belief maintains that people's thinking and the way they view the world is wholly or partly determined by the structure of their native language. In this way, people who speak distinctive languages perceive and think about the world differently.

b) Linguistic Determinism³:

In its strong version, this principle states that models of thought, of observation, and understanding of reality are found out by people's native language. This means that our thinking is determined by our language.

The Sapir-Whorf hypothesis has caused controversy in various fields such as linguistics, psychology, anthropology and education. Scholars could not admit that human thoughts can be measured. They claimed that it is almost impossible to test one's world view without using language and they refuted the idea that thought is not possible without language posing questions such as:

- Where did language come from?
- How can babies acquire language without thought?

Kluckhohn (1944:26 in Damen 1987:84) explained the very close connection between language and culture: "Human culture without language is unthinkable".

Later, in 1949, Sapir emphasized the role of language as a useful instrument for the scientific study of culture. He wrote:

“It is an illusion to think that we can understand the significant outlines of a culture through sheer observation and without the guide of the linguistic symbolism which makes these outlines significant and intelligible to society.”

(Sapir, 1949; in Lado, 1957:116)

It should be noted that whether it is language which influences thought and as a result shapes culture or it is culture which takes action on language and has an important effect on language use, this cannot rebut the fact that they are noticeably linked. That is, the type of relationship between language and culture should not be described as the one of cause and consequence but a relationship of association and correlation.

2-4-2- Types of the Relationship Existing between Language and Culture:

It is approved to a large degree that any language has a context, and its context is a society, a culture; therefore, language and culture entwine. To clarify the meaning of this complicated relationship, Thanasoulas (2001) points out that language serves as a complex system to classify experience, an important window on the universe of thought, a link between thought and behaviour, and a prototypical tool for interacting with the world. To put it in a nutshell, to speak a language implies to have access to a culture; it is through language that an individual is identified as a member of a community, of a culture.

Kramersch (1998:3) believes that language is connected to culture through three major complex ways.

First, “language expresses cultural reality”, because it allows its speakers to express facts, opinions, and persuasions that can only be grasped when shared within a special cultural context.

Second, “language embodies cultural reality”, since it is a system that is intrinsically inventive, in the sense that it lets people use it in several ways, for instance, reading texts, writing messages, speaking on the telephone, launching face to face discussions, etc. In addition, using language through one way of communicating information offers a full range of possible meanings, depending on the speaker’s accent, tone, pitch, adopted style, etc., which are meaningful to the members of the identical culture.

Third, “language symbolizes cultural reality” for it represents one’s identity. Hickerson (1980, in Damen, 1987:119) mentions traditional (or cultural) transmission, another characteristic that relates language to culture:

“Although the potential for using language...is biologically transmitted, specific languages are taught and learned. They are passed on traditionally, generation after generation, from older speakers (who already know the language) to younger ones (who acquire it). In turn, language enables humans to learn other things through tradition rather than by direct experience.”

(Hickerson, 1980; in Damen, op.cit:119)

According to this view, one of the main features of language is that it provides learners with opportunities to acquire other knowledges traditionally (i.e. culturally) rather than by direct involvement. Furthermore, language mirrors culture and allows its users to identify and acquire facets of the culture they carry as put clearly by Limbach:

“If I would like to generate enthusiasm for the culture of my country, then I must encourage people in other countries to speak my

language. The language is always the first tool, as it were, when introducing others to specific cultural achievements.”

(Limbach, 2002:25)

Corder believes that:

“There is a necessary connection between a community possessing a distinctive the culture on the one hand and the nature of its language, that is, its dialect, on the other.”

(Corder, 1973:69)

For him, the notion of language, dissimilar from that of dialect, is “too vague” and not “functionally useful”. He explains the nature of this relationship saying that “language mediates between the individual and the culture” (Corder, op.cit:70).

He advances the idea that the process of socialization which a child experiences occurs within a defined linguistic framework. To fulfil this mediation, a language should have codifiability, which signifies:

“an economical and easily learned way of referring to objects and events which that the culture classifies together, or regards as useful or important.”

(ibid., 70)

Language should then meet the cultural wants of the society.

From a literary perspective, culture is habitually described as the “mirror” that reflects culture. Another example is the one which compares the nature of relationship between culture and language to an iceberg made up of two sections: the visible part of culture is represented by language and the invisible portion is the culture part which is not reflected in language. (See figure 2-1).

2-5- Some Instances:

According to Sercu (1998), using conjunctions, can be culturally meaningful, and selecting a specific conjunction instead of another can illustrate specific inferences, values, presumptions and stereotypes:

*“One can link ‘he’s from Madrid ’and ‘he’s very nice ’in a number of ways. One could say: ‘**Although** he’s from Madrid, he’s very nice’. The speaker is then clearly negatively prejudiced against people living in Madrid. One could also say: ‘He’s from Madrid **and** he’s very nice’, which is a neutral description of the person. A third possibility would be: ‘**Because** he’s from Madrid, he’s very nice’; the speaker here being positively biased.”*

(Sercu, 1998:267)

Another example in the English language may be the singular and plural forms which are not only grounded on the component of number. More precisely, their use is based on the way English-speaking people view things in the world (‘countable’ versus ‘uncountable’ words, for instance ‘a literary work’ versus ‘work’).

Further, a language can reveal the cultural dimension of power distance in its pronouns, for example, the existence of two forms for the second person singular pronoun in French (one reflects familiarity and close social relationship, and the other mirrors social distance and is employed with people in position of power–‘tu’ and ‘vous’, respectively). A lot of specialists have referred to the cultural aspect as being a basic part of language patterns and arrangements. Hill (1988) cites what he terms the ‘unsaid’ cultural meaning:

“The realm of the ‘unsaid’, a vast and unspoken source of human cultural meaning derivable primarily only by inference, lies not only in the conditions of pragmatic interaction, but in the patterning of grammar itself. Linguists of every theoretical persuasion have pointed

out that the surface representation of any sentence inevitably leaves out a great deal of semantic details...”

(Hill, 1988:22)

Language structures then can reinforce and contribute to people's world view and cultural beliefs.

Besides, a language is subjected to change and develops along with the culture it reflects, and it is only the moving and dynamic language which can survive.

2-6- The English Language and Culture:

It is important to point out that English, as several other languages, is not static, i.e. it is all the time changing, interacting with other languages, and the increasing communication needs of human beings. It has long been recognized as an international and global language enjoying an official status all over the world; it has become, at the same time, a language which belongs to no particular culture, that is, it is the property of none. As maintained by Hasman (2000):

“English is divesting itself of its political and cultural connotations as more people realize that English is not the property of only a few countries. Instead, it is a vehicle that is used globally and will lead to more opportunities. It belongs to whoever uses it for whatever purpose or need.”

Therefore, it is clearly stated that English is no longer owned by its native speakers and consequently belongs to no specific culture.

2-7- The Relationship between Language, Culture and Identity:

Language has been defined as a basic culture and identity symbol of a society. This is well illustrated in the importance given to people's mother tongue or native language.

Moreover, language conveys shared cultural and identity marks, to wit people's cultural heritage, and all the main characteristics and symbolic constituents which attribute to a group its identity. Spradley (1979; in Damen, 1987:120) indicates that language is "the primary symbol system that encodes cultural meaning in every society". In a similar way, Strevens (1989:56) sees that "one's language is a central element in one's personal, national, and ethnic identity".

Therefore, a language can reveal several things about one's identity including culture, gender, social class, race and religion.

For instance, human beings are born as females or males belonging to different classes of society that define them as working/middle class or well-off. Also, the geographical area in which they are given birth provides them with a specific group membership possessing special identities such as Algerians, Iraqi, Chinese, Japanese, etc. Likewise, individuals may be born with particular identities ascribed to them by their religious affiliations.

What is more, varieties of language also represent a social group identity. A work citing example is the "BEV": Black English Vernacular, a language variety spoken by the African-Americans in the United States of America and described by Crystal (op.cit:37) as the "non-standard English spoken by lower-class African-Americans in urban communities".

Besides, switching from one language to another has a cultural significance because it indicates the speaker's solidarity or distance in relation to the person taking part in conversation with him/her.

People belonging to ‘monolingual’ societies, speak unlike language varieties depending on the type of social relationships they have with the listeners, and mainly on the speech event they are involved in. For example, a German civil servant uses standard German at work, and speaks a local dialect when at home.

The process of ‘linguistic accommodation’ which is described by Crystal (op.cit:51) as a process which occurs “when two people with different social backgrounds meet, there is a tendency for their speech to alter, so that they become more alike”. This alternation in speech means a change in vocabulary, grammar, pronunciation, accent, speech rate and fluency, so that the communication will be facilitated. But, this change can have negative effects because it may cause the loss of one’s social identity and develop a negative attitude on the part of the hearer, as a response to the style adopted by the speaker. However, language can be an obstacle, i.e. ‘a natural barrier’ when it is not shared between people. In this sense, Kramersch comments:

“There is a natural connection between the language spoken by members of a social group and that group's identity. By their accent, their vocabulary, their discourse patterns, speakers identify themselves and are identified as members of this or that speech and discourse community. From this membership, they draw personal strength and pride, as well as a sense of social importance and historical continuity from using the same language as the group they belong to.”

(Kramersch, 1998:65)

Additionally, when a speaker code-switches in intercultural communicative situations by selecting particular words and sentences from his/her own language, he/she is at the same time reflecting clearly one’s cultural features and identity. This is what Kramersch (ibid., 70) writes about as “language crossing as an act of identity”.

It is worth noticing that there are some sensitive worries when arguing about people's linguistic and cultural identities. Indeed, language specifically cannot always be considered as a standard of group identity. In this way, Kramersch sketches the following illustrations:

“Alsations who speak German, French and Germanic Platt may alternatively consider themselves as primarily Alsations, or French, or German, depending on how they position themselves vis-à-vis the history of their region and their family biography. A youngster born and raised in France of Algerian parents may, even though he speaks only French, call himself Algerian in France, but when abroad he might prefer to be seen as French, depending on which group he wishes to be identified with at the time.”

(Kramersch, *ibid*: 68-39)

For Kramersch, a person can have various identities that change in time and space, and thinks that a group identity is not a natural fact but the result of others' perception influenced by their cultural world views and clichés. Kramersch goes on arguing that there are some cultural identities which continue to exist despite the disappearance of their languages (such as the Indian languages of the East Indian culture in the Caribbean and the Gullah⁴ of the African-American culture).

In almost the same way, Byram (1992) discusses the issue of identity by mentioning the case of several European countries with 'a monolingual ideology' where the national identity means for them a national common language. He explains that multilingualism is a matter -of-fact phenomenon in today's European countries such as Spanish and Basque in Spain, as well as English and Welsh in Great Britain.

Byram stresses that the close ties existing between one's language and one's identity have not to hamper one from learning a foreign language for the

reason that it offers the possibility to communicate easily with different peoples and better understand other social groups and cultures.

Collier and Thomas (1988) believe that identity is not made up of stable features of an individual, but they define it as a dynamic entity:

“Identity is seen in a 'mosaic sense' in which people identify themselves not only in relatively stable terms (on such dimensions as nationality, mother tongue, ethnic group, age, gender), but also in dynamic terms. In the latter, major aspects of identity are framed, negotiated, modified, confirmed and challenged through communication and contact with others.”

(Collier and Thomas, 1988; in Jin and Cortazzi, 1998:117-118)

Though one's language and one's cultural identity do not always match in an exact way, language could be the secret of identity. Yet, other ingredients have to be taken into account, like culture, religion, race, nationality, social class, etc. In this regard, it is worthy to refer to the Muslim notion of “Ummah⁵” which means that all people share the same identity, that of being ‘Muslim’, regardless of their origin, sex, skin, native language, socio-economic level, and other dimensions.

It is stated that holding an Islamic identity implies being equipped with a highly civilized view based on tolerance and on the very notion of the acceptance of the other, and therefore embarking comfortably in new cultural spaces and interacting with no worries with total foreigners.

2-8- Understanding Culture:

Culture is considered as a whole social heritage of man. It is an amount of knowledge that people have about a given society. This knowledge can be seen in

diverse ways: as knowledge about developed institutions, about great events, or about styles of life including values, attitudes and behaviour patterns shared by people. This understanding of culture when translated into language teaching and learning means teaching a sum of information about what people think, believe, own, and do as members of a given society. Therefore, culture is not viewed only as a body of knowledge but to some degree as a basic framework of society in which people live, communicate and share ideas, beliefs and experiences that are constituent elements of their social world.

Culture has been defined from various angles. Some scholars describe it as a communication system; others see it as a social phenomenon and as a learned behaviour. Another category of experts define it as a system of symbols and meanings.

2-8-1- Culture as a Communication System:

This view states that culture is a system of communication through which people convey their feelings, beliefs and perceptions. Guthrie and Hall (1981) point out:

“Culture is essentially a form of communication with learned and shared explicit and implicit rules for perceiving, believing, evaluating and acting.”

(Guthrie and Hall, 1981:5)

Culture, then, is seen as the carrier of people’s values and thoughts. On the other hand, language is described as the vehicle of the cultural signs and is a central stone in the fabric of culture. It also emphasized that language is a powerful tool used to construct cultural identity. Highlighting the vital role played by language and its place within a culture, Byram and Buttjes have this to say:

“Language is not simply a reflector of an objective cultural reality. It is an integral part of that reality through which other parts are shaped and interpreted. It is both a symbol of the whole and a part of the whole which shapes and in turn is shaped by sociocultural actions, beliefs and values.”

(Buttjes and Byram, 1991:18)

This view point draws attention to the strong ties existing between culture and language which explains that teaching a foreign language cannot be isolated from its culture and social context.

Culture is described as being dynamic because it is subjected to changes. It is fluid rather than static which implies that it changes all the time. The dynamics of culture and communication is stressed by Peterson et al (1965) who declare that:

“Communication is the carrier of the social process. It is the means man [woman] has for organizing, establishing and modifying his [her] social life...The social process depends upon the accumulation and transmission of knowledge. Knowledge in turn depends upon communication. Without it, man could achieve only the most primitive knowledge and hence only the most primitive society.”

(Peterson et al, 1965:16)

Culture is also regarded as being characteristic since no two cultures can be the same in terms of doing things and dealing with different situations.

It should be added that this matter is of great importance in the area of foreign language teaching where students are initiated to a dissimilar linguistic system that expresses different cultural thoughts and beliefs. Holding a different culture, and learning new unfamiliar cultural values which exist between their native and the foreign linguistic information with their native cultural beliefs. This process will result in what linguists name a “first culture interference” or “transfer”.

This explanation shows that culture is dynamic and accepts changes, and has a big influence on the language to which it is related.

2-8-2- Culture as a Social Phenomenon:

Culture is perceived by other scholars as being a social phenomenon, a life style, based on a cultural meaning.

For Robinson (1985), culture being social means what is shared of the observable and non-observable of the rules and reasons for specific behaviour.

According to Kluckhohn (1949), what people discuss such as their traditions, customs and rules is the explicit culture. What they take for granted constitutes the explicit culture. This point of view of culture includes a large number of elements like people's internal beliefs and the way they view the world.

Sharing this belief, Goodenough elaborates his argument by indicating that:

“A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members....Culture Is not a material phenomenon ;it does not consist of things, people, behaviour, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them.”

(Goodenough, cited in Byram, 1989:81)

In the light of these definitions, culture embodies many features, basically people's way of life which is a key constituent that should be integrated into foreign language teaching classes so that the social aim of language will be attained. It is important that the students should be well kitted out with a growing awareness of the visible and invisible characteristics of the target culture (see figure 2-1: The Cultural Iceberg), the different social classes within the foreign

society, and the cultural meaning of people's ways of acting so that they can operate in the correct way as foreign language learners and can succeed as effective communicators.

The Cultural Iceberg

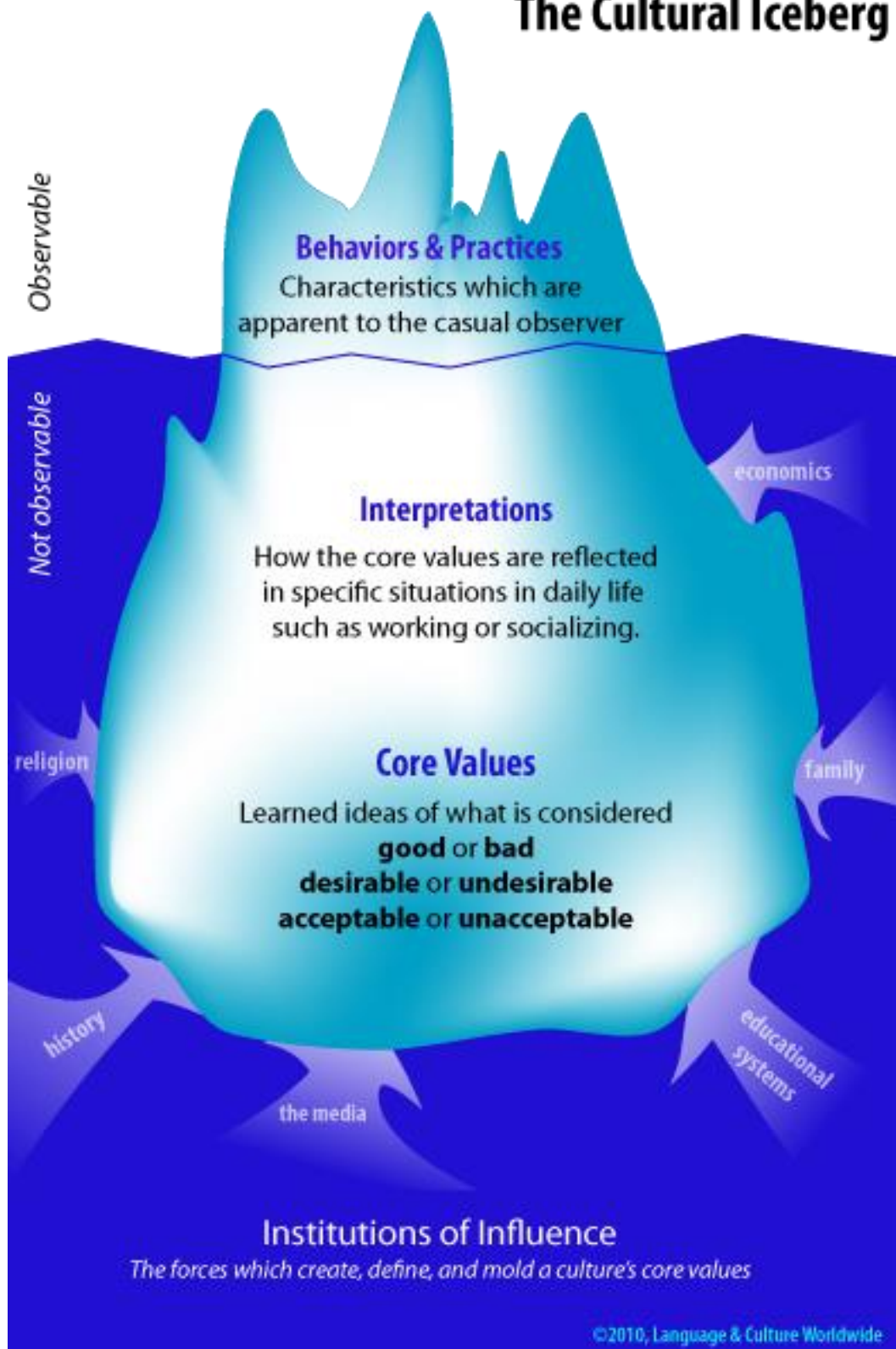


Figure 2-1: “The Cultural Iceberg”

Source: <http://www.languageandculture.com/cultural-iceberg>

2-8-3- Culture as a System of Symbols and Meanings:

Some definitions refer to culture as a symbolic system. Many anthropologists and linguists maintain that it is a system which comprises a set of symbols and meanings which are communicated through a linguistic system. It is stated that the understanding of cultural symbols and values, and the connection between form and meaning are shaped by culture (Williams, 1965; Geertz, 1975; Leach, 1982 and Robinson, 1985). In this sense, Geertz adds:

“Culture is historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate and develop their knowledge about attitudes towards life.”

(Geertz, 1975:89)

Defining culture from this symbolic perspective, Robinson makes it clear that:

“Symbolic anthropology is concerned with the dynamic interrelationship between language and meaning, experience, and reality. Accordingly, culture (which is the product of this interrelationship) is a dynamic system, an ongoing, dialectic process, giving rise to symbols which may be viewed historically. Past experience influences meaning, which in turn affects experience, which in turn affects subsequent meaning and so on.”

(Robinson, 1985:11)

According to Robinson, learners acquire new cultural knowledge and combine it with their past and present experience to generate meaning.

2-9- Teaching Culture as Content:

The main focus of the culture -as-content approach to language teaching is put on knowing the language community and developing cultural awareness. Whilst the four macro skills (listening, speaking, reading and writing) are the central abilities the language teacher plans to pass to the learners, culture is used as a

pedagogic method to make students interested or to contextualize language teaching and learning.

In this regard, a variety of practical teaching strategies have been proposed to increase the learners' cultural awareness as part of language teaching and learning.

Overviews of these strategies can be found in Hughes (1986) and Risager (2007).

The following examples can be cited:

a) **Culture Capsule:**

This technique encourages explicit discussion of the difference between one's own culture and the target language culture, facilitated by visual illustrations of the differences. The visual illustrations and a summary of the discussion will be put into a capsule for later use.

b) **Culture Assimilators:**

This technique takes the form of scenario-based questions and answers. In each scenario, a critical incident⁶ of intercultural communication (i.e. events in which there is communication breakdown or misunderstanding) is described and a number of possible explanations are given. The students would be asked to select the correct explanation.

c) **Culture Island:**

This technique aims to raise one's awareness about cultural differences through decorating the classroom with posters, pictures, or anything else that remind students of the target language culture, and encouraging students to think and talk about them. (Zhu, 2014:05)

This approach, then, assumes that culture is separable from language.

2-10- Teaching Language and Culture:

There is a variety of viewpoints on what is to be integrated and how to integrate culture in language teaching and learning in addition to various teaching methods. For instance:

- The need to integrate the learner’s native culture and language into language and culture learning: work from this perspective has moved away from a theme-oriented approach to one that gives more attention to the learner’s background, such as their native culture and their motivations in learning a second or foreign language.
- The need to integrate culture at all levels of language teaching: work from this perspective is very much influenced by the notion of ‘communicative competence’⁷ (Hymes, 1972), i.e. the idea that the knowledge of how to use and interpret a language in a context-sensitive and culturally appropriate way is essential to successful communication. Crozet and Liddicoat (1997) analysed the way culture influences the spoken and the written language and demonstrated how culture is embedded in all aspects of language use, ranging from formulaic languages and rituals (such as greetings) to literacy development, and from content to structure.

Others called for authentic teaching materials to place the teaching content in ‘real-world’ situations or a greater emphasis on notional-functional aspects of language use.

- The need to make cultural awareness an essential and integrated component of communicative competence.

In his early model for foreign language teaching, Byram (1989) included awareness, cultural experience and language awareness in addition to language learning. (Zhu, 2014:6-7)

Advocates of this integrated approach put culture at the centre of language and culture pedagogy.

2-11- Teaching Culture through Language: An Intercultural Approach

From the view points of the teaching culture -as-content and teaching language -and-culture approaches, the learners are supposed to amass knowledge about the target language or to become familiar with the cultural codes fixed in language use so that they can behave like native speakers when they encounter specific communicative situations. Conversely, the intercultural approach believes that the objective of language learning is not only to improve the linguistic competencies, but to be capable of negotiating between several cultures and various opinions. In this respect, Zhu indicates that: “The objective of language and cultural learning, then, is not to replace one’s native language and culture with a different language and culture, but to define for learners themselves a ‘third’ culture or ‘third place’⁸”.

2-12- Understanding Communication:

2-12-1-Defining Communication:

Communication is a two-way process of reaching mutual understanding in which participants not only give and exchange information, signals and messages but also create and share meaning.

Martin and Nakayama (2013) suggest that the process of communication can be described from three prime perspectives: the social science perspective, the interpretive perspective and the critical perspective.

a) The Social Science Perspective:

This perspective stresses the diverse elements of the communicative act. These elements are the five key factors considered as the main components of communication including the persons taking part in this process (sender/receiver), the object being communication (message), the medium that carries the message (channel) and the environment where the process of communication occurs (context).

For Martin and Nakayama (2013), this perspective claims that:

“Communication tends to be patterned...This tradition also focuses on the variables, or influences on the communication, like gender, or the nature of relationship. For example, people in long-term relationships will communicate in a different way from individuals who have recently met, or men and women will tend to communicate in different ways.”

(Martin and Nakayama, 2013:96-97)

b) The Interpretive Perspective:

Along these lines, Martin and Nakayama describe the interpretive perspective as the one which focuses on:

“...the symbolic, processual nature of communication; the symbolic nature of communication means that the words we speak or the gestures we make have no inherent meaning. When we use symbols to communicate, we assume that the other person shares our symbol system. Also, these symbolic meanings are conveyed both verbally and non verbally. Thousands of non verbal behaviours (gestures, postures, eye contact, facial expressions, and so on) involved shared meaning. When we communicate, we assume that the other person takes the meaning that we intend. It is more likely, when individuals come from different cultural backgrounds and experiences, that this assumption may be faulty.”

(Martin and Nakayama, ibid: 97)

So, this perspective explains that each message can have a variety of meanings. That is, for an effective interpretation or production of a piece of discourse (be it oral or written), it is important to know about the topic of the conversation and about the culture in which the communication takes place. In a communicative interaction, culture is present in the social setting where the interaction occurs:

“Communication is an intricate matrix of interacting social acts that occur in a complex social environment [...]. This social environment is culture, and if we truly are to understand communication, we also must understand culture.”

(Porter and Samovar, 1982; quoted in Damen, op.cit:32)

Also, successful communication is based on the degree to which participants share cultural values and background knowledge as asserted by Damen:

“The inference of culture in communication is most evident in the social environment. [...] The assignment of meaning or attribution assumes that communication is the kind of behaviour that can be

assigned meaning and defined in terms of its attributions or what the receiver and sender think it means. These meanings are also culturally coloured so that each sender and receiver may be drawing upon 'meaning reservoirs'. These various meanings are developed throughout the human lifetime as a result of cultural and personal experiences."

(Damen, op.cit:75)

As a further elaboration on this second perspective, Martin and Nakayama spotlight:

"The interpretive perspective also emphasizes that the process by which we negotiate meaning is dynamic. Communication is not a singular event but is ongoing. It relies on other communication events to make sense. When we enter into communication with another person, we simultaneously take in messages through all of our senses. The messages are not discreet and linear but simultaneous, with blurry boundaries of beginning and end. When we negotiate meaning, we are creating, maintaining, repairing, or transforming reality. This implies that people are actively involved in the communication process. One person cannot communicate alone."

(Martin and Nakayama, op.cit:97)

Thus, this perspective views communication as a symbolic, active and continuing act by which reality is built, preserved, put right and changed.

c) The Critical Perspective:

According to Martin and Nakayama, this perspective underlines:

"the importance of societal forces in the communication process. That is, that all voices and symbols are not equal, but are arranged in a social hierarchy in which some individual characteristics are more highly valued than others; for example, people are more likely to listen carefully to a police officer than to a young child. In addition, powerful social symbols– for example, flags...–also communicate meaning non verbally. Many of these symbols are material as well; that is, they have material consequences in the world."

(ibid., 97)

Hence, this belief spells out that the elements of society such as thoughts, emotions and religious beliefs have the capacity to influence people and can cause cultural changes.

2-12-2-The Relationship between Communication and Culture:

When explaining the intimate relationship between communication and culture, many intercultural communication professionals make reference to the fields of anthropology and psychology to clarify the issues of cultural differences in the process of communication. Two of the most apropos works were integrated by anthropologists Kluckhohn and Strodtbeck (1961) and by social psychologist Hofstede (1984).

a) Kluckhohn and Strodtbeck Value Orientations:

These researchers stressed the primacy of cultural values in understanding cultural groups (as illustrated in the following table 2-1).

Social science	Interpretive	Critical
<p>Culture is:</p> <ul style="list-style-type: none"> • Learned and shared • Patterns of perception <p>The relationship between culture and communication:</p> <ul style="list-style-type: none"> • Culture influences communication 	<ul style="list-style-type: none"> • Learned and shared • Contextual symbolic meanings <ul style="list-style-type: none"> • Culture influences communication. • Communication reinforces culture. 	<ul style="list-style-type: none"> • Heterogeneous, dynamic • Site of contested meaning. <ul style="list-style-type: none"> • Communication reshapes culture.

Table 2-1:“Three Perspectives on Defining Culture”

(Martin and Nakayama, 1999:5)

The two scholars assume that values are the most perceived assumptions common to cultural groups because they mirror a shared feeling of what should be, and not what is. For instance, equality is a value shared by a wider range of people in the United States of America. This notion implies that all humans are created equal. They think also, that intercultural conflicts are frequently due to the differences in value orientations.

Kluckhohn and Strodtbeck proposed that people belonging to all cultural groups should answer the following indispensable questions:

- What is human nature?
- What is the relationship between humans and nature?
- What is the relationship between humans?
- What is the preferred personality?
- What is the orientation toward time?

For Kluckhohn and Strodtbeck, there are three possible answers to each question as far as their relation to shared values is concerned. (As shown in table 2-2)

Range of values			
• Human nature	Basically good	Mixture of good and evil	Basically evil
• Relationship between humans and nature	Humans dominate	Harmony exists between the two	Nature dominates
• Relationship between humans	Individual	Group-oriented	Collateral
• Preferred personality	“Doing”:stress on action	“Growing”:stress on spiritual growth	“Being”:stress on who you are
• Time orientation	Future oriented	Present oriented	Past oriented

Table 2-2:“Kluckhohn and Strodtbeck Value Orientations”

(Kluckhohn and Strodtbeck, 1961)

Kluckhohn and Strodtbeck thought that, though all answers are possible in all communities, each society has one, or may be two, favoured answers to each question that mirror the main values of that society.

1. The Nature of Human Nature:

As demonstrated by the table, there exist three possible solutions to weighty questions about human nature. One possible answer is the virtue of human nature. Martin and Nakayama write in this respect:

“Legal practices in a society that holds this orientation would emphasize rehabilitating violators of the law; jails and prisons would be seen as places to train violators to re-join society as contributing citizens.”

(Martin and Nakayama, op.cit:101)

For example, Islam is a religion which reinforces and emphasizes the importance of the natural goodness of human beings. The second orientation is a belief in human nature as being an amalgam of goodness and evil. Kohls (1996) mentions the United States of America as a society which tends toward this orientation claiming that there is less focus on the evil of humanity.

In a way, that is the opposite, Martin and Nakayama comment:

“However, the current emphasis is on incarceration and punishment for violators of the law. For example, consider the increase in ‘threes strikes’ legislation and the lack of interest in rehabilitation and reform. Given this orientation, not surprisingly, the United States currently has a higher proportion of citizens incarcerated than any other industrialized country.”

(Martin and Nakayama, op.cit:102)

The third response is based on the belief that human nature is fundamentally evil. Societies where this value orientation is dominant are

described by Martin and Nakayama (op.cit:102) as being: “less interested in rehabilitation of criminals than in punishment”.

2. Relationship between Humans and Nature:

This value orientation deals with the types of relationship that exist between Man and Nature.

The first response is the belief that humans dominate nature. For instance, the United States of America is a country where this value orientation is ruling, and people extract more resources and energy, and command nature in general.

According to the second orientation, there could be a peaceful existence and agreement between human beings and nature. In the societies that hold this belief, people think of themselves as a part of the natural environment.

A vivid illustration is the Islamic view which emphasizes that humans have been given nature for safe keeping, not to ruthlessly exploit it in any way.

Societies which give priority to nature over humans are the ones where “there is less intervention in the processes of nature, and there are fewer attempts to control what people see as the natural order.” (Martin and Nakayama, op.cit:104)

3. Relationships between Humans:

This value orientation concerns the forms of social organisations and the natural order of human relationships.

The individualistic cultures such as the American and European ones regard every human being as a sovereign entity who owns an unalienable right to his own life.

It advocates the liberty and pursuit of the individual rather than common or collective interests.

On the other hand, collectivistic societies focus essentially on families and are engaged in sharing and cooperation. This cultural dimension is also described as being hierarchical and believes that some individuals are leaders and others are followers. Therefore, decisions should be made by the people who are in charge.

The collateral cultural value orientation views the individual's identity as intimately tied to the identity and status of the extended family and ancestors, and this persists throughout the person's lifespan. Decisions are made within the context of the group. This belief is found in cultures which remain influenced by their distant relatives although they are not alive like the Latin American communities.

4. The Activity Orientation:

This cultural value reflects the different modes of activity within societies. The major idea in the "doing" orientation focuses on productivity and achievement of specific goals. The question is not who are you but what have you done. Employment reward system in the United States of America is an example which demonstrates this value in that employees must record the details of their advancement (for instance, in numbers of items sold or numbers of customers seen).

The second solution is to emphasize "growing". In some societies, there is a focus on self-development based essentially on moral and spiritual practice. This

orientation believes that humans should try hard to develop themselves into an integrated whole.

The Japanese people mix “doing” and “growing” orientations striving to achieve specific accomplishments and spiritual development.

The third activity value is the “being” orientation, a kind of self-realization which focuses on action and achievement. The Greek people seem to hold this belief.

5. Time Orientation:

This cultural value refers to how people should best think about time. Some societies are past-oriented; they maintain traditional teachings and beliefs, and draw the values they live by from history, their ancestors and older wise persons. Many European countries believe in this orientation and are primarily influenced by their heritage and like presenting their country as the heart land of beauty and knowledge.

In other societies, the temporal focus of life is the present. This means that the meaning of life is seen in terms of present and what takes precedence is to enjoy today and not worry about tomorrow. For instance, the Greeks strongly emphasize the present and have a knack for not worrying a lot. The current crisis they are facing is a case in point.

Additionally, a lot of American communities seem to plan carefully for the future. People focus on the time to come and their decisions are fundamentally influenced by future prospects.

It is important to know that this value orientation method proposed by Kluckhohn and Strodtbeck is a tool that opens up ways of understanding basic cultural differences related to five core human concerns as well as the huge diversity that exists among world cultures.

b) Hofstede Value Orientations:

Gerard Hendrik HOFSTEDE (Geert) is a Dutch social psychologist who continued research on the value orientations and conducted in the 1970s a large cross-cultural survey study of personnel working in IBM¹⁰ Corporation subsidiaries across 53 countries.

While Kluckhohn and Strodtbeck stressed the centrality of cultural values in understanding the beliefs shared by different ethnic groups within the American society in the United States of America, Hofstede proposed a model of cultural diversity and identified five distinct areas of common problems.

This research was carried-out on workers of IBM and has become an internationally recognized standard.

Having at his disposal enormous amounts of cultural statistics, Hofstede analysed his findings and distinguished several cultural differences between countries. Hofstede classified the issues shared by various cultural groups and explained that the solutions varied from culture to culture. He identified the five dimensions of culture through the following model:

1. Power Distance:

Power distance is a cultural variability dimension that concerns the degree to which the members of a society accept the unequal distribution of power.

Societies that value small power distance involve as many people as possible in decision-making and believe that power is shared and should be used for justifiable reasons. Members of institutions and organizations are considered equals and give priority to personal responsibility (like in New Zealand). A high power distance culture tends to acknowledge the leader's power and has large gaps in authority and power. In these societies hierarchical positions are more formalized (like in India).

2. Uncertainty Avoidance:

This cultural value measures the extent to which individuals, who feel endangered by ambiguous and unexpected situations and deviant behaviours, respond by keeping away from them.

A low uncertainty culture values differences and allows the expression of opinions that are different from those that are officially accepted. People cope better with risks and are more open to change. Rules and laws are not imposed unnecessarily (Great Britain and the United States hold this belief).

High uncertainty avoidance nations are less tolerant of change and prefer to minimize the anxiety of the ambiguous and unknown situations by implementing more extensive regulations and policies (Japan and Germany are influenced by this cultural value).

3. Individualism Versus Collectivism:

This cultural dimension refers to the strength of the ties people have with each other within their community, and it reflects the degree to which individuals are integrated into groups.

The societies influenced by the individual dimension value free will and recognize personal accomplishments and rights. People enjoy challenges and are encouraged to express their own ideas. For instance, Germany is considered as an individualistic country which acknowledges personal achievements and individual rights. People are expected to satisfy their own needs and tend to have more loose relationships. Whereas, in a collective culture, personal needs are less important than the group's wants. A great respect is shown to old and wise persons. Traditions are conserved and changes are introduced slowly. Some Latin American societies exhibit this orientation, such as Mexico.

4. The Masculinity-Femininity Value:

This cultural variability dimension reflects a cultural group orientation toward male and female roles and refers to the level of importance a culture places on masculine and feminine values.

Societies that score high on the masculinity scale show a well-defined distinction between men's work and women's work. In these countries, men tend to be powerful, more assertive, competitive and ambitious. Women are supportive and deferential. IBM studies undertaken by Hofstede show that Japan, Austria and Mexico scored high on the masculine values orientation.

In contrast, feminine cultures are more conducive to feelings and quality of life. They have fewer differences between genders and reflect a stronger belief in relationship building. In these societies, men and women are treated equally. Successful women are highly respected and job opportunities and practices are not discriminatory to either gender. According to Hofstede, Sweden and Netherlands rank higher in feminine values orientations.

5. Long-Term Versus short-Term Orientation:

Hofstede's cultural dimensions theory has been criticized for showing favour to the Western and European cultures. As a reaction, a group of Asian researchers conducted a study that includes a new dimension which reflects a cultural-group orientation toward virtue or truth.

This Asian research appears to pertain to Eastern and Western societies. Later, from the obtained results, Hofstede and these Chinese researchers added this recently created fifth cultural value to the original four values orientation framework to distinguish the differences in thinking between the East and the West. They called it long-term versus short-term orientation.

According to Hofstede and colleagues' analysis, short-term oriented cultures focus on possessing the truth. They foster virtues related to the past and present like fulfilling social obligations, respecting traditions, and supporting national pride. These societies promote equality, seek creativity and value self-actualization. They view time as circular; that is, the past and present are interrelated and what cannot be done today can be postponed to tomorrow (Many Western cultures reflect this orientation).

On the other hand, cultures with long-term orientation encourage pragmatic virtue oriented towards future rewards, particularly saving and perseverance. They view time as linear; that is, they focus on the future rather than the present or the past (A lot of Eastern societies espouse these values). Hofstede's cultural dimensions theory provides a systematic framework that helps assess differences between cultures and, therefore, guide decision-making.

Kluckhohn and Strodtbeck's value orientations theory and Hofstede's cultural dimensions model are notable accomplishments which have become internationally recognized standards.

In the area of ELT, teaching English as a foreign language equals teaching and communicating a foreign culture. As far as American civilization is concerned, this is exciting but it can also be frustrating, because many questions may arise, such as:

- Are there some cultural issues proper to the United States of America that learners need to be aware of?
- How to help learners understand cultural differences?
- How to start a conversation in an intercultural context?

These questions can be posed by both teachers and learners when they step into a foreign culture. Using Kluckhohn and Strodtbeck's value orientations method and Hofstede's cultural dimensions framework as guidelines will serve to distinguish one culture from another and to understand how a different society might think and react to us.

It is certain that there will be deviations from the norms the researchers found, because no society is homogenous and, as usual, there are always exceptions to the rules.

Recapitulating the prime roles of culture, communication, context and power in influencing intercultural communication, Martin and Nakayama (op.cit:122-123) clarify:

There are four building blocks to understanding intercultural communication: culture, communication, context and power.

1. Culture can be viewed as:
 - a. Learned patterns of group-related perceptions.
 - b. Contextual symbolic patterns of meaning, involving emotions.
 - c. Heterogeneous, dynamic, and a site of contestation.
2. Communication is a symbolic process whereby reality is produced, maintained, repaired, and transformed.
3. Communication can be viewed as:
 - a. Components of speaker, sender, receiver, message and channel, and variables.
 - b. Symbolic and processual.
 - c. Involving power dynamics.
4. The relationship between culture and communication is complex:
 - a. Culture influences communication and is enacted and reinforced through communication.

- b. Communication also may be a way of contesting and resisting the dominant culture.
5. The context also influences communication: It is the physical and social setting in which communication occurs or the layer political, social, and historical environment.
 6. Power is pervasive and plays an enormous, although often hidden, role in intercultural interactions.

2-13- Understanding Intercultural Language Learning:

2-13-1-Defining Interculturality:

Interculturality refers to the interaction and exchange between people from different cultural backgrounds, using language appropriately in a way that reflects knowledge and understanding of cultures.

Correspondingly, Barrett expounds on interculturality as:

“the capacity to experience cultural otherness and to use this experience to reflect on matters which are normally taken for granted within one's own culture and environment....in addition, interculturality involves using this heightened awareness of otherness to evaluate one's own everyday patterns of perception, thought, feeling and behaviour in order to develop greater self-knowledge and self-understanding.”

(Barrett, 2008)

Interculturality, then, goes beyond knowing about a different culture, it includes learning to understand how one's culture shapes perceptions of oneself, of the world, and of people's relationships with others.

2-13-2-Defining Intercultural Language Learning:

A lot of learners have not had opportunities to learn how their own language reflects their culture. But, in a foreign language setting, being exposed to another culture provides this opportunity and allows the students to develop a detailed understanding of their own culture and the way in which cultures vary.

A language teacher cannot ignore culture because it can lead to a vacant cultural space which may be filled by unanalysed assumptions. On the other hand, it is admitted that culture is complex and dynamic and cannot be fully transmitted to the learners. What language teachers can do in the classroom is to help the

students develop ways of finding out about the target language by analysing their experiences and raising their awareness. This way, the language learners will become able not only to develop knowledge about a different culture, but also to understand themselves in relation to other cultures in ways that acknowledge resemblances and dissimilarities, create connections, and enrich mutual respect.

To explain the role of intercultural language learning in developing the students' understanding of their own language and culture as well as the recognition of the same in the others, Liddicoat, Papademetre, Scarino and Kohler highlight:

“Intercultural language learning involves developing with learners an understanding of their own language (s) and culture(s) in relation to an additional language and culture. It is a dialogue that allows for reaching a common ground for negotiation to take place, and where variable points of view are recognised, mediated, and accepted. Learners engaged in intercultural language learning develop a reflective stance towards language and culture, both specifically as instances of first, second, and additional languages and cultures, and generally as understandings of the variable ways in which language and culture exist in the world.”

(Liddicoat et al, 2003:46)

This statement explains that, through intercultural language learning, students will be able to understand their own and others' ideas and experiences which will lead to a better awareness of self in relation with others.

With regard to foreign language learning, Liddicoat et al (2003) suggest five major principles that they consider as a commencement for developing intercultural language learning as demonstrated in the following table:

1	Active construction	<p>Learning involves purposeful, active engagement in interpreting and creating meaning in interaction with others, and continuously reflecting on one's self and others in communication and meaning-making in variable contexts. For students, it is more than a process of absorption of facts but continuously developing as thinking, feeling, changing intercultural beings</p>
2	Making Connections	<p>Learning is developed firstly through social interactions (interpersonally) and then internally within the mind of the individual (intrapersonally). In the interpersonal process previous knowledge is challenged, creating new insights through which students connect, reorganise, elaborate and extend their understanding. In this process, constant connections are made between:</p> <ul style="list-style-type: none"> •language and culture and learning •existing conceptions–new understandings •language and thinking •first language–additional language(s) •previous experiences–new experiences •the intercultural self–intracultural self–others

3	Interaction	Learning and communication are social and interactive. Interacting and communicating interculturally means continuously developing one's understanding of the relationship between one's own framework of language and culture and that of others. In interaction, participants engage in a continuous dialogue in negotiating meaning across variable perspectives held by diverse participants, and continuously learn from and build upon the experience.
4	Reflection	Learning involves becoming aware of how we think, know and learn about language (first and additional), culture, knowing, understanding and their relationship as well as concepts such as diversity, identity, experiences and one's own intercultural thoughts and feelings.
5	Responsibility	Learning depends on learners' attitudes, dispositions and values, developed overtime. In communication, it involves accepting responsibility for one's way of interacting with others within and across languages and for striving continuously to better understand self and others in the ongoing development of intercultural sensitivity.

Table 2-3: Principles for Developing Intercultural Language Learning

(Liddicoat, Papademetre, Scarino and Kohler, 2003)

2-13-3-Communicative Competence:

Communicative competence refers to the development of language proficiency through effective and appropriate interactions in authentic and meaningful contexts.

For Hymes (1972), communicative competence is “the level of language learning that enables language users to convey their messages to others and to understand others’ messages within specific contexts”.

Hymes carries on explaining that the language learners should produce appropriate sentences according to particular social situations, highlighting that:

“We have to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values, and motivations concerning language, its features, uses...and attitudes toward the interrelation of language with the other codes of communicative conduct.”

(Hymes, 1972:277)

Hymes suggests an expansion of Chomsky’s competence to consider contextual and social rules. He distinguishes the difference between linguistic competence and communicative competence:

Linguistic theory treats of competence in terms of the child’s acquisition of the ability to produce, understand and discriminate any and all of the grammatical sentences of a language...Within the social matrix, in which it acquires a system of grammar, a child acquires also a system of its use, regarding persons, places, purposes, other modes of communication, etc.—all the components of communicative events, together with attitudes and beliefs regarding them. They also develop patterns of the sequential use of language in conversation, address, standard routines, and the like. In such acquisition resides

the child's sociolinguistic competence (or, more broadly, communicative competence), its ability to participate in its society as not only a speaking, but also a communicating member.

(Hymes, 1974:75)

Additionally, Hymes and Gumperz in the seventies (in Goddard and Wierzbicka, 1997) developed a central approach to language and culture emphasizing that 'communicative competence' goes beyond the linguistic structural competence, viz. the ability to use language in culturally appropriate ways.

Hymes draws attention to the fact that data about communicative events across cultures can be collected taking into consideration the following dimensions: (Hymes, cited in Goddard and Wierzbicka, op.cit:232)

S: Setting and scene (Where and when does it happen)

P: Participants (Who is taking part?)

E: Ends (What do participants want to achieve)

A: Act sequence (What is said and done?)

K: Key (What is the emotional tone, for example serious, sorrowful, light-hearted?)

I: Instrumentalities (What are the 'channels', for example verbal, written and the codes, for example languages, speech styles?)

N: Norms of interaction and interpretation (Why should people act like this?)

G: Genre (What kind of speech event is it?)

Later, Hymes's explanation was extended by Canale and Swain (1980) who stated that communicative competence consists of four domains of knowledge and skills. They are:

- a. Grammatical competence
- b. Sociolinguistic competence
- c. Discourse competence
- d. Strategic competence

a) Grammatical Competence:

This competence means mastery of knowledge of sentence formation and vocabulary, i.e. mastery of the language code including lexicon, phonology, and syntax. This knowledge concerns the understanding of the literal meaning of the utterance.

b) Sociolinguistic Competence:

This component refers to the mastery of cultural rules of use of the language, and rules of discourse. As far as cultural rules of use are concerned, the focus is placed on the appropriate conversations and natural speeches within specific socio-cultural environments (that is kinesics, proxemics and prosodics). With regard to the discourse rules, the stress is put on paralinguistic communication (gestures and mimical impacts), and the rules of cohesion (the connection of utterances), and coherence (the logical sequencing of ideas).

c) **Discourse Competence:**

This competence is concerned with the ability of understanding and producing texts in the modes of listening, speaking, reading and writing. It deals with the learner's mastery of using the rules and conventions of joining grammatical forms and meanings to obtain unified spoken texts through forming coherent and cohesive utterances.

d) **Strategic Competence:**

This constituent is related to the communicative strategies that the language learners plan to make use of in order to get meaning and to overcome grammatical, or sociolinguistic or discourse difficulties. These strategies include the use of paraphrasing, slower speech, clarification, etc.

2-13-4-Intercultural Communication:

This process refers to the exchange and sharing of information between people or social groups who belong to different linguistic and cultural origins.

In a more detailed way, Martin and Nakayama expound their views on the paramount reasons for studying intercultural communication and identify six reasons or imperatives:

- a) The self-awareness imperative involves increasing understanding of our own location in larger social, political and historical contexts.
- b) The demographic imperative includes the changing domestic and international migration, raising questions of class and religious diversity.

- c) The economic imperative highlights issues of globalization and the challenges for increased cultural understanding needed to reach the global market.
- d) The technological imperative gives us increasing information and increased contact with people who are similar and different from us. Increased use of communication technology also raises questions about identity and access to these technologies.
- e) The peace imperative involves working through issues of colonialism, economic disparities, and racial, ethnic, and religious differences.
- f) The ethical imperative calls for understanding of the universalist, relativist, and dialogic approach to ethical issues.

The two scholars continue explaining that:

“Being an ethical student of culture involves developing self-reflexivity, learning about others and developing a sense of social justice and responsibility.”

(Martin and Nakayama, op.cit:40)

2-13-5-Intercultural Communicative Competence: (I C C)

Intercultural competence means the ability to understand one’s own culture and other cultures, and use this understanding to communicate with people from other cultures successfully.

According to Byram (2000), ‘intercultural communicative competence’ comprises all the elements of communicative competence:

- a. ‘Linguistic competence’, i.e. the ability to use one’s knowledge of the rules to produce and interpret correctly spoken and written language.

- b. 'Sociolinguistic competence', i.e. the ability to give meanings to language, whether assumed or negotiated meanings.
- c. 'Discourse competence', i.e. the ability to use strategies for the production and interpretation of texts.

Byram stresses that 'intercultural communicative competence' includes, in addition, other components, specifically:

- Attitudes of curiosity and openness;
- Knowledge of other social groups, their products, practices, and patterns of interaction;
- Skills of interpreting meanings from other cultures and relating them to meanings in one's own culture;
- Skills of discovery and interaction with others under real-life time constraints;
- Critical cultural awareness, that is, the ability to critically evaluate perspectives and behaviours in one's own and others' cultures.

A number of interculturalists insist that although intercultural communication, as an area of study, has a short history, it is very complex as it involves many disciplines and sub-disciplines. The chief academic disciplines included in language and intercultural communication studies are anthropology, linguistics, psychology, sociology and communication.

Some dimensions that have been examined by intercultural communication experts in many specialties were determined by M.J.Bennett (1998a) comprising the following:

- Perception, interpretation, attribution (psychology, linguistics, communication)
- Verbal communication (linguistics, communication)
- Non-verbal communication(communication)
- Communication styles (linguistics, communication)
- Values and assumptions (psychology, anthropology, sociology)
- Cultural adaptation (communication, linguistics, psychology)
- Identity(linguistics, psychology)

(Jackson, 2014:27)

As it is illustrated in table 2-4, currently various fields and subfields (such as anthropology, pragmatics, cultural anthropology, intercultural pragmatics, etc.) are investigating language and intercultural communication matters.

A. Anthropology

- a. Cultural anthropology
- b. Linguistic anthropology
- c. Psychological anthropology
- d. Social anthropology

B. Communication

- a. Intercultural communication

- b. International communication
 - c. Interpersonal communication
 - d. Speech communication
- C. Cultural studies
- D. Education
- a. Cross-cultural training
 - b. Intercultural education
 - c. International education
 - d. Second language education
 - e. Second language teacher education
- E. Ethnology
- F. Linguistics
- a. Applied linguistics
 - b. Psycholinguistics
 - c. Sociolinguistics
- G. Pragmatics
- a. Cross-cultural pragmatics
 - b. Intercultural pragmatics
 - c. Interlanguage pragmatics
- H. Rhetoric
- a. Contrastive rhetoric
 - b. Intercultural rhetoric

- I. Psychology
 - a. Cross-cultural psychology
 - b. Social psychology(language and social psychology)
- J. Sociology

Table2-4: Intercultural Communication (Contributing Disciplines/Subdisciplines)

(Jackson, 2014:28)

2-14- Culture and Non-Verbal Communication:

Language is a prominent means of communication, yet it is not the only one. Each culture contains other systems of communication in addition to verbal communication. These systems allow people to give and receive wordless signals that make us communicate non-verbally. These non-verbal codes can be used to clarify, weaken, modify or complete what is verbally transmitted. Kinesics and proxemics are two areas of study that focus on the non-verbal mode of communication.

2-15- Culture and Kinesics (Body Language):

Kinesics is related to the non-verbal visual means of communication called body language including facial expressions, gestures, tone of voice, and postures. These visual signals function differently from one culture to another and can affect the way people communicate. In this respect, Crystal points out:

“Expressions of the face and movements of the body can reveal clues as to a person’s mood and personality. One’s face may clearly mirror one’s emotional state: fear, happiness, sadness, anger, surprise, interest disgust...Sometimes, we pay more attention to the way a person looks than to what s/he says, and hence the utterance “The expression of his face told me that he was lying.”

(Crystal, 1971:24)

Many categories have been identified as body movements across cultures such as handshakes. For instance, in some parts in northern Europe, a quick firm hand shake is the norm, whereas in central and south America, a hand shake is longer and warmer.

In Muslim cultures, men are prohibited from shaking the hands of women outside the very close family circle.

Gestures also differ from a culture to another. For example, a back-and-forth nod of the head does not mean “yes” in all cultures; in some societies it rather means the opposite.

2-16- Culture and Proxemics: (Closeness and Personal Space)

Proxemics refers to the study of the cultural, behavioural and psychological aspects of the human use of space. Just as body movements can communicate plenty of information, so can the physical space do between individuals.

Proxemics is then concerned with how physically close to each other people may be, when communicating with one another in diverse cultures.

Researchers identified four main categories of proxemics:

- a) Intimate distance
- b) Personal distance
- c) Social distance
- d) Public distance

- a) **Intimate Distance:** Entering the intimate space of another person with whom there is no close relationship is highly unaccepted and inappropriate in almost all cultures.

- b) **Personal Distance:** Personal space is “an area within visible boundaries surrounding a person’s body into which intruders may not come” (Sommer, 1979:26 in Ivannia, 1996). In some cultures, it is widely accepted to be ‘in the bubble’ like in the United States of America. However, in the British culture, people maintain a larger distance from one another compared to the French.

- c) **Social Distance:** This distance is considered as the casual interaction space between people in classrooms, business meetings, etc. Some physical objects like desks and tables are used to keep this distance between people. In the Chinese culture, for example, much more space is required when doing business.

- d) **Public Distance:** It refers to the space used when interacting with strangers and large audiences. For instance, teachers and public speakers address groups at a public distance. In many contexts, to keep at longer distances where in public is the standard.

It is worth noticing that non-verbal communication is a complicated but essential part of overall communication.

Developing an awareness of these features of communication strategies can help to enhance interaction with others. Moreover, a thorough knowledge of these

signs can be used to encourage people to talk about their concerns and can guide to a greater mutual understanding.

2-17-Conclusion

The discussion through this chapter has given evidence that teaching about foreign culture is unavoidable with the growing popularity of multiculturalism around the globe and it can be noticed that the objectives of EFL teaching in Algeria require learning about English speaking cultures.

This part has also shown that, in the complex and open societies of today, it is not easy to identify precisely people's linguistic and cultural identities. Most world notions are, nowadays, too mixed to let alone a 'national' identity. Although one's language and one's cultural identity do not match in an exact way, language could be the most meaningful element to identity.

Through this chapter, it has been argued that despite this vastly increased and broad ranging interest in the relation between language, culture and communication, this connection remains not well captured by accurate definitions.

Notes to Chapter Two

1. Sapir –Whorf Hypothesis: This hypothesis deals with the observations made by Edward Sapir and Benjamin Whorf on the interrelationship between language, culture and thought. There are different versions of the hypothesis. The most well-known are linguistic relativity and linguistic determinism.
2. Linguistic Relativity: A (weak) version and a moderate claim of the Sapir-Whorf hypothesis of the relation between language, culture and thought, which argues that language influences thought and worldviews and, therefore, differences among languages cause differences in the thoughts of their speakers.
3. Linguistic Determinism: A (strong) version of the Sapir-Whorf hypothesis of the relation between language, culture and thought, which asserts that language controls thought and culture.
4. Gullah: Gullah is an English-based Creole vernacular spoken chiefly by African-Americans on the seaboard of South –Carolina and Georgia in the United States of America. This language variety was created by the Africans and their descendants in response to their linguistic diversity. It is a mixture of English which was modified and influenced by the African languages.
5. Ummah: A word referring to the collective community of Islamic people united all over the world sharing a common ideology and culture.
6. Critical incident: brief description of significant events in encounters with people from various backgrounds.

7. Communicative competence: A term proposed by Dell HYMES (1972) to describe knowledge of how to use and interpret a language according to the social and linguistic contexts.
8. Third Place: A term used by scholars, such as KRAMSH (2009, b) to refer to a symbolic space where one's own and the target culture interact with each other.
9. "Three Strikes" Legislation: "Three Strikes" Laws refers to a category of statutes enacted by State governments in the United States of America to require long periods of imprisonment for persons who have committed three or more crimes on separate occasions. A third crime usually brings a sentence of life in prison.
10. IBM: IBM refers to the International Business Machines Corporation which is a large American multinational technology and consulting company based in USA. It mass-produces and promotes computer hardware and software.

Chapter Three

The Teaching of American Civilization: Conceptual Background and Core Components

3-1- Introduction

This part tries to paint a general picture of the concepts of culture and civilization because grasping the meaning of culture helps teachers understand and better serve their students.

This section offers insights into the conceptualization of ‘culture and civilization’ and explores approaches to ‘culture’ and ‘American studies’ teaching. It reveals that human civilization is wealthy in the matter of cultures. This wealth and diversity of cultures may lead to conflicts and troubles when notions of values, identity and nationalism rise. It has been demonstrated that it is not possible to understand all the intricacies of each culture, but it is possible to learn more every day. This can help educators design suitable lessons and develop appropriate teaching techniques, and as a result better relate to their learners.

3-2- Culture and Civilization: An Overview

3-2-1- Culture: Main Features

3-2-1-1- Definition of Culture:

Defining culture is a hard task as pointed out by Kaplan and Manners (1972:3): “Culture is admittedly an omnibus term”. The word culture originates from the Latin term ‘cultura’ which means “a cultivating agriculture”. The

meaning “the intellectual side of civilization” was given to the term culture from 1805; that of “collective customs and achievements of a people” was attested from 1867.

In its large sense, the word culture refers to the totality of socially transmitted behaviour patterns, values, beliefs, and all other traits and products of human work viewed as the expression of a specific community or period.

Kroeber and Kluckhohn who undertook a study of the several definitions of the concept of culture and ended up with more than 164 distinct definitions, and indicated that culture is:

“a product, is historical, includes ideas, patterns and values, is selective, is learned, is based upon symbols and is an abstraction from behaviour and the products of behaviour.”

(Kroeber and Kluckhohn, 1952:181)

Highlighting that no definition can quite match all apposite contexts such as, anthropology, intercultural communication, cultural studies, agriculture, etc., Damen writes:

“The term culture was regarded by an anthropologist as a major unifying force, by a communication professional as a major variable, or by a psychologist as an individual mental set.”

(Damen, 1987:20)

In the nineteenth century, culture denoted western civilization—a highly biased viewpoint—as spelled out by Jandt (1998):

“It was popularly believed that all peoples pass through developmental stages, beginning with ‘savagery’, progressing to ‘barbarism’ and culminating in western civilization’. It’s easy to see that such a definition assumes that western cultures were considered superior.”

(Jandt, 1988:6)

Specialists in the field of anthropology were the first to try to explain the meaning of culture for the reason that this concept is the centre of their discipline.

In the twentieth century, American anthropologists started focusing and exploring the particularities of individual cultures rather than examining general systems of rules relevant to all cultures. They emphasized the inclusion of a wide range of information, and their gathering. These latter features are among the key principles that ethnography is based on.

According to these scholars, culture was described as:

“a uniquely human mode of adaptation, at work in every facet of human life. Its functions were to hold human groups together and to provide ways of behaving, believing and evaluating for its human bearers. It was seen as learned and transmitted; it included knowledge, accepted manners of behaving, and was reflected in the artefacts and institutions of its given groups.”

(Damen, op.cit:83)

This reflection illustrates that culture was seen as what humans living in an identical social surroundings share, and what distinguishes them from people belonging to a dissimilar social setting. Definitions based on a behaviouristic approach to culture stated that culture is a set of shared observable behaviours or patterns of behaviour, including habits, customs, etc. They focused mainly on the description of behaviours without explaining their meanings and the situations and the events that affect them.

In contrast to the behaviourists, the functionalists attempted to understand the rules that determine and control observed behaviours and happenings. Being aware of these rules will result in an awareness of and a doing well involvement in the target culture. Although the functionalist approach tried to elucidate the

reasons behind people's observed behaviours, it has deficiencies that correspond to those of the behaviourist. These approaches were criticized in that they limited culture to the observable behaviours and neglected the unobservable cultural characteristics shared by the members of the identical culture, viz. culture as "a way of perceiving, interpreting and creating meaning" (Robinson, op.cit:10). This cultural feature has been taken into consideration by the cognitivists. The cognitive approach to culture regards it as a system of beliefs and ideas instead of observable features as illustrated by Goodenough:

"A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members....Culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them."

(Goodenough, 1964; cited in Damen, op.cit:85)

From a socio-cognitive perspective, shared culture and the individual culture are meaningful when compared with each other. This approach believes that:

"Humans are agentive in creating their environments, but not in a wholly unconstrained way. Cultural models and schemes provide basic guidelines for behaviour, but these guidelines are constantly being reworked and remade in the messy crucible of everyday human behaviour."

(Atkinson, 1999:637)

This demonstrates that culture is the result of the interaction of abstract social systems with individual actions.

In the light of the previously mentioned definitions, it can be deduced that culture is a whole shared by people belonging to a social group, yet every member of the

society contributes and adds something to this whole. This notion is portrayed through Keesing's words:

“Culture, conceived as a system of competence shared in its broad design and deeper principles, and varying between individuals in its specificities, is then not all of what an individual knows and thinks and feels about the world. It is his theory of what his fellows know, believe, and mean, his theory of the code being followed, the game being played, in the society into which he was born.”

(Keesing, 1974; cited in Damen, op.cit:87)

Besides, culture is viewed as a large concept which includes all facets of human life. This viewpoint is aptly expressed by Jandt:

“To begin to understand a culture, you need to understand all the experiences that guide its individual members through life, such things as language and gestures; personal appearance and social relationships; religion, philosophy, and values; courtship, marriage, and family customs; food and recreation; work and government; education and communication systems; health, transportation, and government systems; and economic systems. Think of culture as everything you would need to know and do so as not to stand out as a ‘stranger’ in a foreign land.”

(Jandt, op.cit:8)

Overall, culture is viewed as the entirety of a people's material and cognitive aspects of life, embracing humans' socially shared and transmitted beliefs, thoughts, morals, as well as products of work.

3-2-2-Main Features of Culture:

To better grasp the concept of culture, it is important to examine its principal characteristics and their complications. Almost all cultures share a number of basic features comprising the following:

a) Culture is Learned:

It is argued that culture is not inherited and embedded in humans' genes, but acquired by man from the interaction with the others. Human beings are known to be genetically likely to quickly learn language and other cultural traits. Throughout time, new cultural skills and qualities are added onto what was learned in preceding generations. Therefore, due to this cumulative result, culture is described as being cumulative.

To explain that culture is learned and not an inborn tendency, Hilgard et al clarify:

“The process of growing up includes learning to behave in ways expected by our society. We usually accept group values without much reflection and without awareness that peoples of other cultures may not share these values. If our culture values cleanliness, promptness, and hard work, we try to be clean, prompt, and industrious.”

(Hilgard et al, 1958; cited in DeJong, 1996:27)

So, the cultural values are transmitted and learned which implies that culture can be taught. This process is termed by anthropologists 'cultural transmission' or 'enculturation'. Backing this viewpoint, Hofstede (1994) suggests that culture derives from the individual's social environment, not from one's genes and believes that it should be distinguished from human nature as well as the individual's personality. (See figure 3-1)

b) Culture is Shared:

This basic attribute means that culture is not a private property of one person, but a shared phenomenon. That is, people belonging to the same society share beliefs, behaviours and practices.

Later, they adopt these cultural features and acquire them. This explains that humans retain certain qualities of their culture and pass them on to succeeding generations through communication and language. This sharing of beliefs and assumptions between individuals, who grew up and live in identical cultural background, will make it easier for people to establish good relationships with those who share the same value systems and traditions than with others who do not share the same ways of doing things.

c) Culture is Subject to Change:

Culture is dynamic. This means that culture is always changing and morphing into something new. These changes can occur in tangible as well as unnoticeable ways. Additions and subtractions of cultural characteristics lead to culture change, and the rate of change varies from a society to another. For instance, in modern cities, due to technological inventions and the phenomenon of diffusion¹ of cultural habits, many old cultural traits are lost today because they are no longer useful. Yet, as a result, there usually is a resistance to many changes. As these leaps may take place often, they should be acknowledged by educators. Therefore, in the area of foreign language teaching, language teachers should be aware, to their capacity, of this dynamic aspect of culture to better assist their learners.

d) Culture is Symbolic:

Culture is based on symbolic meanings. These symbols include verbal and non-verbal representations that connect people with each other. (See figure3-1)

Human beings create meaning through symbols; consequently, different interpretations of a symbol can take place in various cultural settings.

In this regard, Srivastava asserts:

“Culture is a...symbolic system of values, beliefs and attitudes that shapes and influences perception and behaviour of a group of people that are transmitted from generation to generation and that distinguish members from any one group from another.”

(Srivastava, 2007)

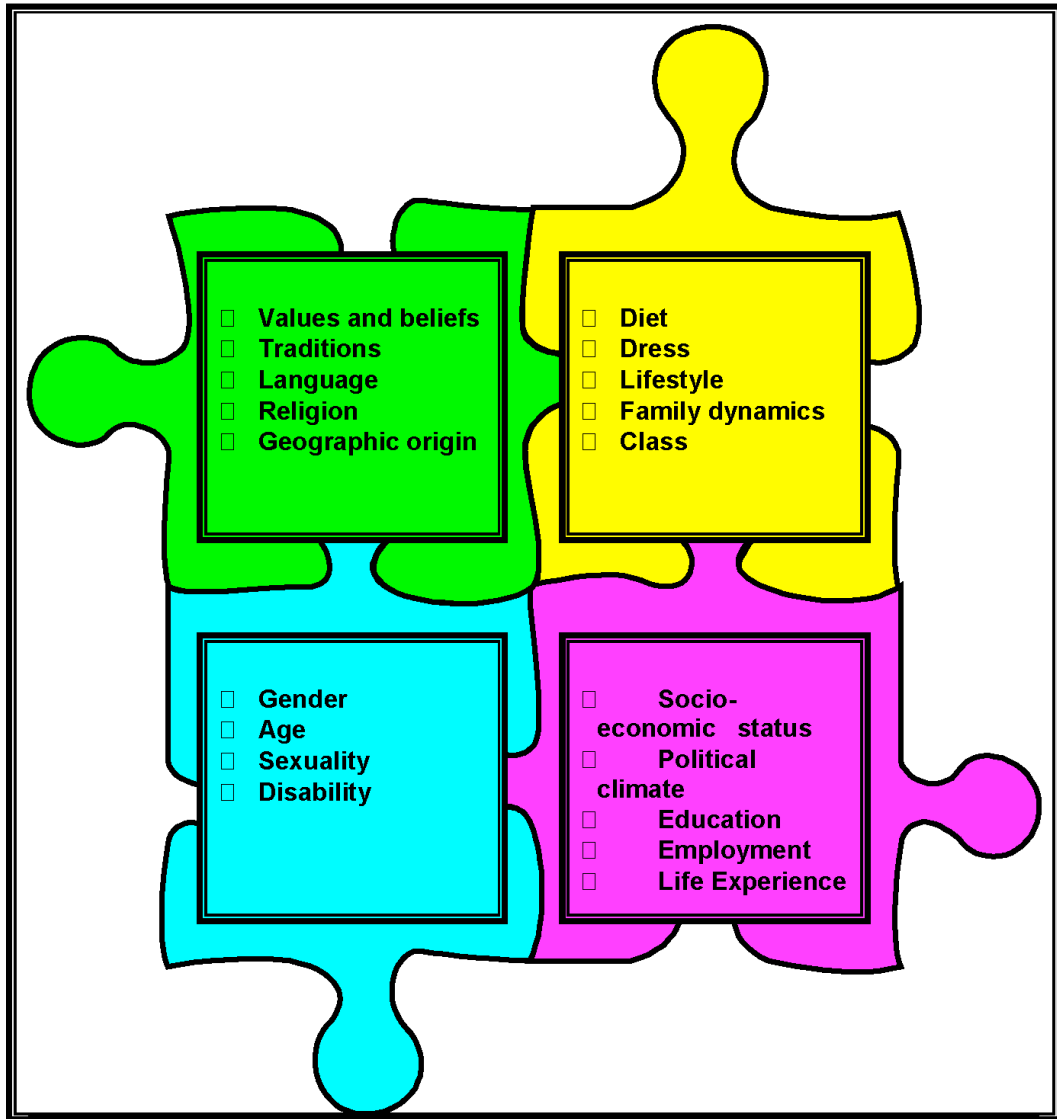


Figure3-1: What is Culture? (Lutaaya, 2008)

Thus, symbols enable people to develop complicated ideas and exchange them with others. For instance, language and other forms of symbolic communication allow people to explain and produce new opinions and information.

e) **Culture is Heterogeneous:**

A culture is a mixture of a lot of different subcultures. This means that the behaviour and beliefs of a particular group of people in a community are distinct from those of most people. These many cultures brought together create a truly heterogeneous society. Sharing the same assumption, Hilgard et al write:

“Even though cultural pressures impose some personality similarities, individual personality is not completely predictable from a knowledge of the culture in which a person is raised for three reasons: (1) the cultural impacts upon the person are not actually uniform, because they come to him by the way of particular people-parents and others—who are not all alike in their values and practices; (2) the individual has some kinds of experiences that are distinctively his own; and (3) the individual because of the kind of person he is, redefines the roles he is required to fit into.”

(Hilgard et al;cited in DeJong,1996:29)

Supporting heterogeneity, some authors see it as “a joint-venture of different sources in the dimensions of knowledge, language and interests” (Gläser et al, 2004: 07).

Yet, it might be difficult sometimes to have another culture challenge the cultural norms and assumptions of the vast majority. This challenge may be harmful or it may lead to growth. In heterogeneous language classrooms, educators should get to know the cultures to which their learners belong. Teachers may not understand all the intricacies of each culture, but they can learn a lot from

their students. This will help them design relevant lessons and develop suitable teaching strategies.

f) Human Beings Are Not Fully Aware of their Culture:

People do not know everything about their own culture. It is only when they get in touch with other individuals from a different culture that they become aware that their regular ways of doing things are not common and worldwide.

Having a condescending attitude towards people and behaving as though one is more important and more intelligent than other people or even unfriendly vis-à-vis other cultures is normal for everybody. This belief is called ethnocentrism².

3-2-3-Elements of Culture:

3-2-3-1- Definition:

Throughout the world, there is a multitude of cultures to which people belong and each culture has its own essence. The elements of culture are the main parts that make a culture unique and special. These constituents govern human behaviour patterns (See Figure 3-2).

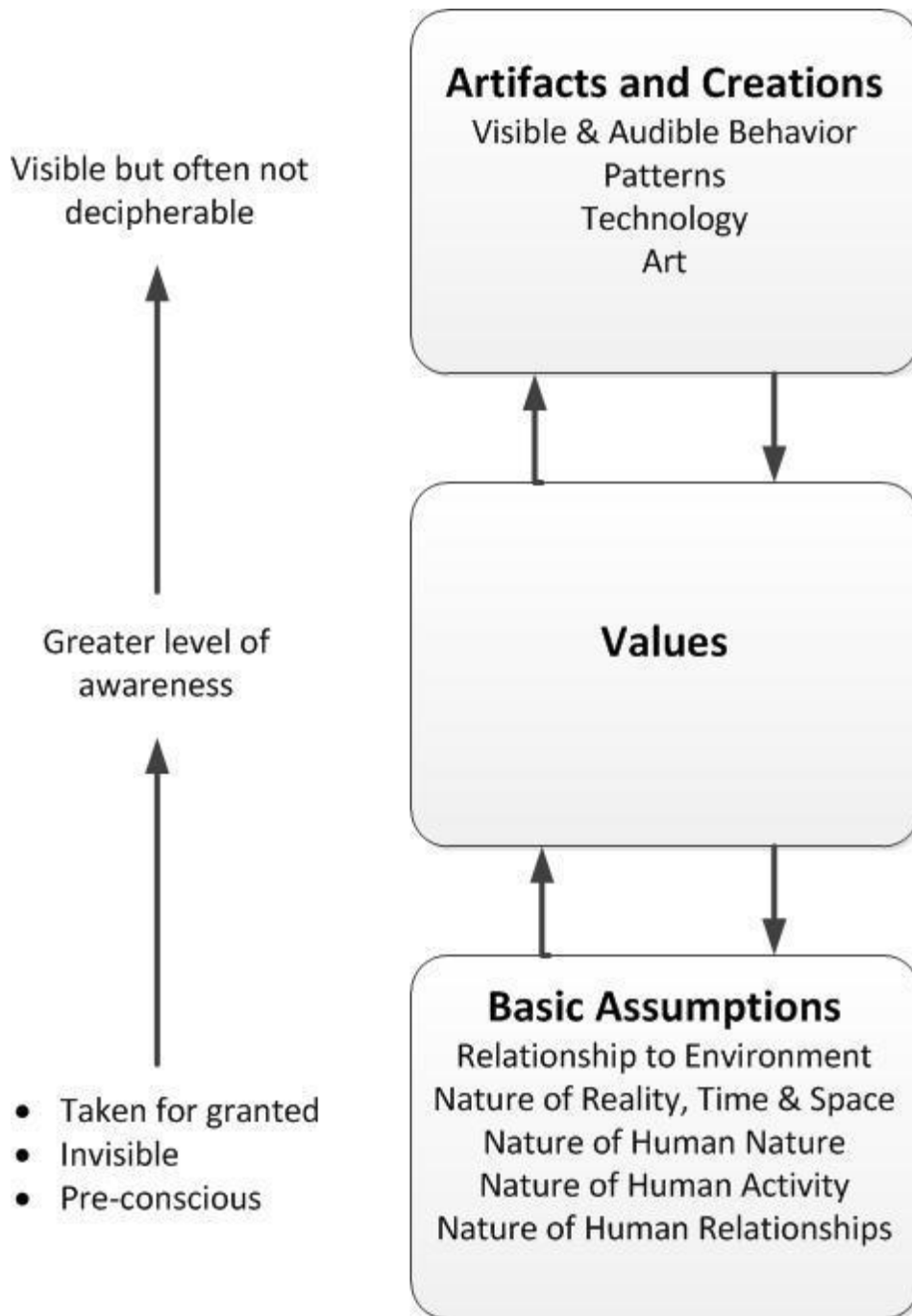


Figure3-2: The Levels of Culture and their Interaction

(Minor adaptation of Schei, 1984:4)

The following elements are highlighted as important parts of almost all cultures:

a) **Values:**

The values of a culture usually refer to the things to be attained or those reckoned to be a great worth in a given culture. They mean also the moral rules and strong beliefs that influence people's actions. Value systems are basic to understanding how culture expresses itself and people use them to guide their thinking and behaviours. The following instances illustrate this notion:

Symbols like the flag bring strong emotions into people's minds, and when this symbol is damaged or treated without respect, it gives a feeling of a personal attack on people's values. The desecration of the flag will then symbolize and result in: hatred, anger, and revenge. This shows that values have an effect on the way humans think and behave.

Another example is the value of family which is thought of differently from one culture to another. For instance, some people believe that working hard and bringing more income to one's family demonstrates how much this relation is worth. While in other cultures, people think that spending time with one's family illustrates a commitment to this fundamental value. This means that human beings hold the same value of family, yet their values are expressed in different ways through their behaviours.

To explain their personal opinions about values, Cushner and Brislin write:

“People make judgements and draw conclusions about what is and what is not of value. These judgements give rise to certain presuppositions from which people act with little or no conscious awareness. These presuppositions learned during childhood, play a pervasive role in all areas of people's adult experiences.”

(Cushner and Brislin, 1996:318-319)

These authors believe, then, that values are accepted standards that have an important influence on the way people's beliefs develop throughout their life.

b) Assumptions:

The word 'assumptions' means the beliefs and ideas that people hold to be true although there is no proof.

Assumptions confirm individuals' values and are acquired throughout time, later they become customary and lead to habitual patterns of thinking and behaving. Different cultures have different assumptions about what is good, bad, desirable and undesirable, which shape people's behaviours and reactions. Hinkel emphasizes this idea by saying:

“To members of a particular culture, these assumptions appear self-evident and axiomatic. They are not, however, necessarily shared by members of other cultures whose values are also based on unquestioned and unquestionable fundamental notions and constructs. In this sense, conceptualizations of reality and social frameworks in different cultural communities may occasionally be at odds to varying degrees.”

(Hinkel, 1999:05)

Hinkel explains that assumptions are established principles of members of social groups taken for granted and accepted as the basis for argument. And, this can create sometimes conflicts and disagreements.

The Iceberg model of culture illustrates assumptions as an unseen part below the “waterline” and are considered as primarily learned ideas that are often interpreted differently.

These presuppositions shape people's emotional reactions and what actions they need to take. Individuals' behaviours and attitudes are governed by their assumptions about the world views.

For instance, many people who immigrated to Europe or the United States of America with the assumption that only males can be the authority figures discovered later that in these countries women also can have leadership roles. However, when back home they still strongly believe that women are not leaders.

Differences in assumptions can wave aside because people think they are not necessary. A typical example is that of a teacher who presumes that if the students do not pose questions, this means they get the meaning. In a reverse way, the learners think that if they ask questions, the teacher will assume that they are not clever. Thus, having different assumptions about what is just or incorrect will create communicative difficulties that can be avoided if one or both persons taking part in a conversation will try to comprehend what the other thinks to be true. In this way, to ensure an effective cross-cultural communication, it is important to recognize and to be aware of one's own assumptions and those of one's interlocutor.

c) Behaviours:

Behaviour is a term that involves the manner in which people conduct themselves and react to the situations they find themselves in based on their learned values and beliefs.

People belonging to the same social group tend to behave in regular ways; that is they follow similar cultural patterns, as observed by Matikainen and Duffy:

“The cultural behaviours of people from the same country can be referred to collectively as cultural patterns, which are clusters of interrelated cultural orientations.”

(Matikainen and Duffy, 2000:41)

Further, aspects related to the cultural patterns such as eating, health, social class, etc., might not be moved from one culture to another as emphasized by

Lado:

“The patternings that make it possible for unique occurrences to operate as same among the members of a culture did not develop for operation across cultures. When they do occur in contact across cultures, many instances of predictable misinterpretation take place. We can assume that when the individual of culture A trying to learn culture B observes a form in culture B in a particular distribution spot, he grasps the same complex of meaning as in his own culture. And when he, in turn, engages actively in a unit of behaviour in culture B he chooses the form which he would choose in his own culture to achieve that complex of meaning.”

(Lado, 1957:114)

People are expected to engage in a range of behaviours according to the function or position that they have in society (an employee, a manager, a political leader, etc.) or in relationship (a father, a husband, a student, etc.).

Some people may assume themselves a number of various roles when interacting on a daily basis with other persons in different contexts.

In general, it should be noted that people claim that the main reasons behind their behaviours are the cultural rules³ and norms⁴.

Beliefs are strong opinions that are accepted as true by an individual or a group of persons concerning events (the conference was beneficial), people (he is very helpful), or concepts (language is the verbal expression of culture). Beliefs are also defined as a mental conviction based on approving the truth and validity of something such as religious faith. For instance, Muslims are monotheists who

strongly believe that they should worship and submit to the will of ALLAH alone and obey His law without associating anything or anyone with Him in His divinity.

Scholars ascertained three sorts of beliefs: experiential, informational and inferential. The experiential kind refers to the knowledge and skill that a person has gained through doing something for a period of time. The informational type is concerned with the information acquired through interpersonal relationships, and the inferential beliefs go beyond direct observation and information, grounded on sensible reasons and personal thinking.

By and large, cultural beliefs are powerful forces that affect how life is managed, how decisions are made, and very often, how an individual behaves and responds to a specific situation.

d) Attitudes:

An attitude is explained as being a positive or negative psychological response to people, society, events and circumstances that affects a person's behaviour.

Researchers propose that attitudes are composed of three main elements:

1. An emotional component: how an individual, a problem, or a situation makes a person feel.
2. A cognitive component: one's own beliefs and thoughts about a given topic.
3. A behavioural component: how the attitude affects a person's beliefs and behaviours.

Supporting this view, Robbins and Judge (2007:75) proposed the example of an employee who might be dissatisfied with his job, and then decides to quit it (See Figure 3-3).

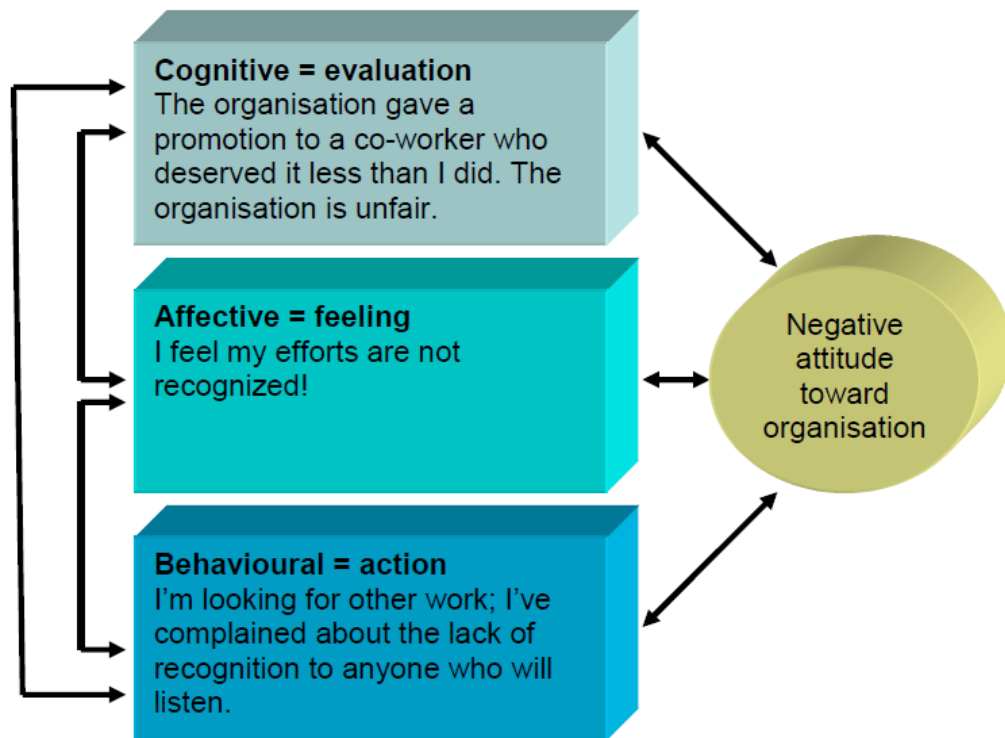


Figure3-3: The Components of an Attitude (Robbins and Judge, 2007:75)

They explained his attitude as follows:

- Cognitive (the employee thought he deserved the promotion)
- Affective (the employee feels his efforts are not recognized)
- Behavioural (the employee is looking for another job)

Attitudes can be learned through many ways. In many cultures, television commercials are one of the strategies used to influence how attitudes develop. The captivating and appealing television adverts make viewers develop a positive or negative association with a particular product. Another example which

demonstrates that attitudes can be learned is the observation of the people around us. In almost all societies, children spend a lot of time observing the attitudes of their parents and, later, will start to show the same outlooks.

By and large, researchers assume that people are more likely to behave in accordance with their attitudes, yet it has been discovered that the relationship between these two cultural elements is not always aligned. For example, a lot of people support a political party, but the D-day they will not participate in the vote. In the area of Business where stereotyping, generalizations and ethnocentric approaches are very frequent, people tend to develop specific attitudes which can create barriers to effective intercultural communication.

As a result, it can be deduced that the idea that people from diverse cultures can be fused together cannot be put into practice, because culture is so deeply rooted that it is not possible to change one's original culture and take on a new one.

e) **Perceptions:**

Perception is the capacity of gaining and apprehending knowledge by means of the senses, cognition and awareness. Researchers maintain that perception is a three-step process.

- First step: selection: through it, specific information is gathered.
- Second step: organization: at this level, the information is arranged in a meaningful way.
- Third step: at this stage, people attach meaning to the data and give sense to them.

It is argued that people's perceptions differ from one person to another because of personal, socio-economic and cultural differences.

- Personal differences: Age, gender and past experiences are among personal perception filters. This means that young children and adults perceive things differently.

- Socio-economic filters: They comprise the level of education, the way people have been raised, the occupation, etc. For instance, educated people and illiterate individuals see things in a contrasting way.

- Cultural filters: They include many aspects such as language, beliefs and traditions. As an example, we can cite the Eskimos who have in their language a variety of words to describe many types of snow, not only one standard word for snow as it is the case for most cultures.

Rubin's vase, known also as the Rubin face or the Figure-ground vase, is a model developed by the Danish psychologist Edgar Rubin in 1915 and used as a well-known illustration of how perception operates. (See Figure 3-4)

It is an image which fluctuates between two possibilities: some persons can perceive it as two black faces looking at each other, in front of a white background; others see it as a white vase on a black background. Some people see the vase first, whilst others see the two faces first.

The fact that people perceive the same thing in dissimilar ways is culturally regulated, and a dearth of awareness of this element is regarded as a barrier to cultural communication.

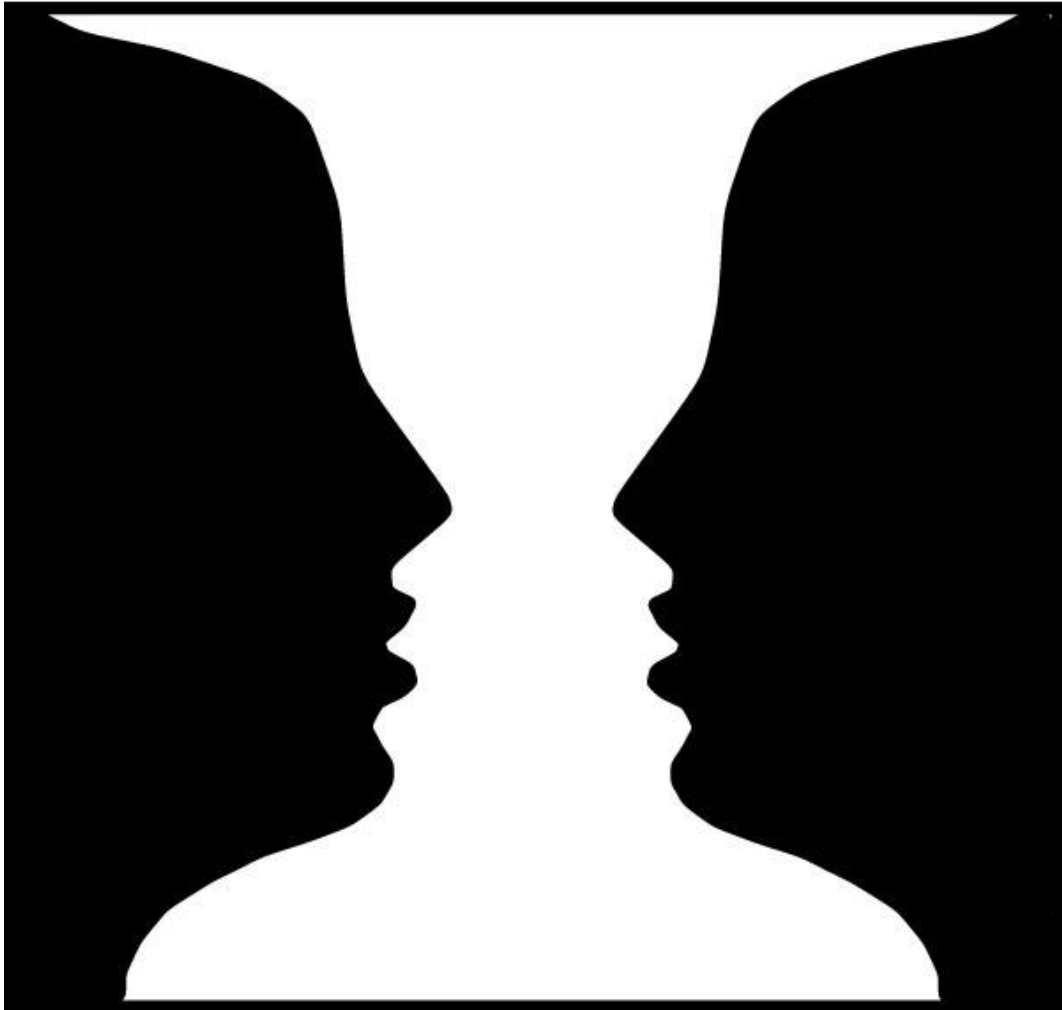


Figure 3-4: Rubin's Vase (Rubin, 1915)

3-2-4- Cultural Barriers:

a) Stereotypes:

Stereotyping is the act used to categorize unfairly a person or a group of people. Generally, stereotypes are negative interpretations made about a group of individuals. Whether stereotypes are considered positive or negative, they put people into classifications and limit them to particular perspectives.

A stereotype, such as "Asians are conservative", does not imply that is a characteristic typical to the Asian culture. In almost the same way, thinking that

old people are unable to use current technology cannot be generalized to all the individuals who belong to the same generation.

In accordance with stereotyping, Hofstede (1994) offered a model of pyramid to reflect the notion of “Three levels of uniqueness in human mental programming”. (See Figure 3-5)

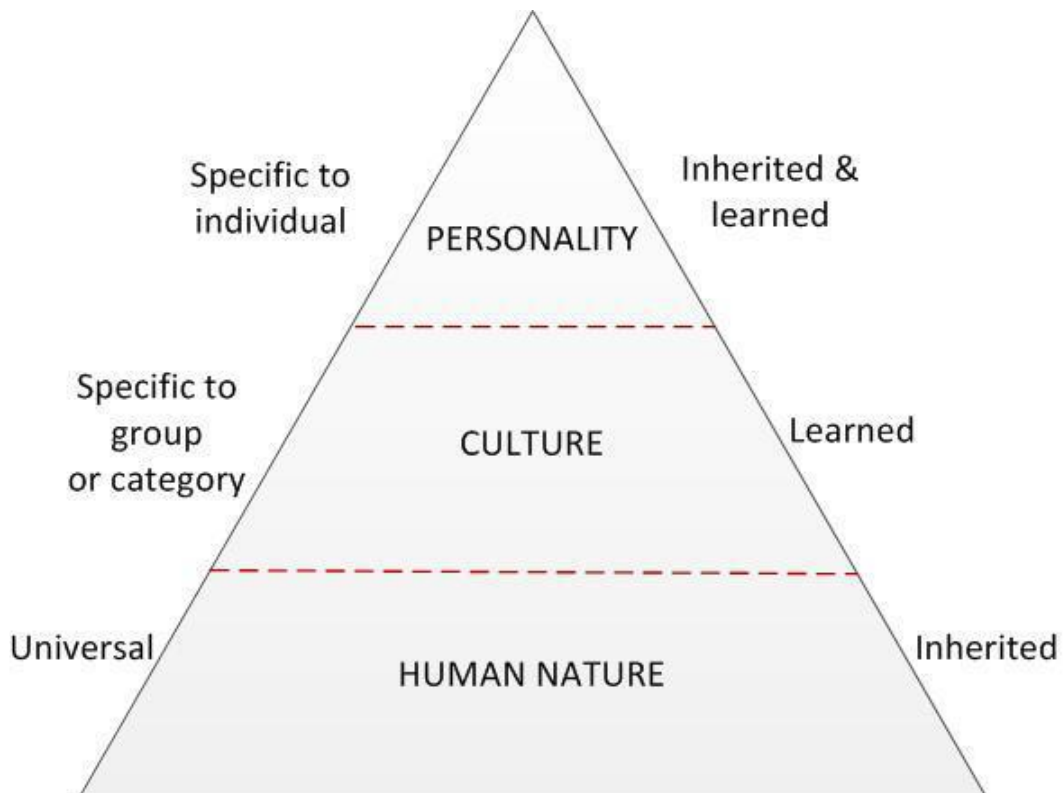


Figure 3-5: Three Levels of Uniqueness in Human Mental Programming

(Hofstede, 1994)

His view explains that each individual is in some way like:

- All other human beings, because as living creatures belonging to the human race, we have physiological needs, including eating, drinking, sleeping, etc.

- Some people, because we share cultural characteristics with other societies, such as being dutiful for ever towards our parents, serving the old people, respecting our neighbours, etc.
- None, due to our individual personality and traits.

Hofstede stresses that, to better understand people's behaviour, it is vital to take into account these specific three levels.

Although, stereotypes are sometimes helpful when engaging with people of specific culture (for instance, Europeans consider time as a valuable source), but are regarded as being cultural barriers.

b) Prejudices:

A prejudice is an unjustified and baseless attitude, usually negative, towards an individual or members of a group. Most well-known types of prejudice are grounded on a variety of factors, including:

- Nationalism⁵
- Religious Prejudice
- Racism
- Socio-economic status

Psychologists claim that prejudices emerge in part as a result of normal human thinking, and cannot be avoided. However, they assert that even when prejudices are positive, they preserve the dominance of powerful groups and are bound to have negative outcomes.

For instance, some people may wrongly evaluate other individuals outside their group and miss out the positive features that may be of benefit to them. These people are likely to oppress other persons and cultures different from theirs. In foreign language learning contexts, teachers are urged to help their students gain a greater understanding for anti-prejudice social norms and people's actions, and make them aware of the inconsistencies in their own beliefs.

c) Interpretations:

Interpretations are due to inexact perceptions of an individual or a situation that arise when what really exists is not seen. In most cases, culture determines and strongly affects people's interpretations. Projected Similarity and Lack of Cultural Self-Awareness are among the main sources of misinterpretations.

- Projected Similarity: This notion signifies that sometimes people assume that some persons are more like them, whereas in reality, this is untrue, or they believe that a given situation is more similar to theirs when in fact it is not.
- Lack of Cultural Self-Awareness: Many people ignore that they are ill-informed about their own culture and that they need to examine their own assumptions and to reflect on their personal behaviours. And, this can result in serious cultural obstacles.

To help people change their views and avoid misinterpretations, Gudykunst (1994:129-36) proposes three possibilities of verifying our interpretation of other person's behaviour:

1) Perception checking:

The aim of perception checking is to ensure that our interpretation of the other person's behaviour is what he or she meant it to be.

First, we have to describe what we thought the other person meant, before asking if this interpretation is correct. Even this process is culturally determined, and for people from some cultures could be too direct.' If you are an INDIVIDUALIST communicating with a COLLECTIVIST, it is important to keep in mind that collectivists may not feel comfortable answering direct questions. In this case, you may have to ask your perception checking questions more indirectly.'

2) Listening effectively:

It is important to distinguish between hearing (the physical process) and listening, which involves much more attention, and includes absorbing new information, checking it with what you already know, categorizing it, selecting ideas, and predicting what is coming next. Active listening involves showing the speaker that we are involved in the conversation, trying to understand and to understand him/her better (by asking questions, for instance, or restating what they have said).

3) Giving feedback:

This is the verbal or non-verbal response to others. Again, the ways feedback is given vary widely across cultures, but it is often useful to follow the following guidelines:

- Be specific.
- Separate the feedback from the person.

- Present the problem as a mutual one.
- Mix negative with positive feedback.
- Provide feedback at an appropriate time.
- Use 'I' statements wherever possible.

d) Culture Shock:

Culture shock denotes the feeling of confusion, disorientation and anxiety that people experience when they enter a culture which is different from their own, and they are suddenly exposed to a new and strange social and cultural environment.

It is stated that among the main reasons behind the occurrence of culture shock, the following are mentioned:

- The absence of accustomed and reassuring features of one's own culture.
- The presence of rude and unfriendly characteristics in the foreign culture that cause people to feel upset and annoyed.
- The lack of ability to understand rapidly the unfamiliar aspects of the new society and to adapt to the new foreign milieu.

For Oberg, culture shock can be described as follows:

“Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people,, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing

up and are as much a part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and our efficiency on hundreds of these cues, even though we are often not consciously aware of them.

Some of the symptoms of culture shock are: excessive washing of the hands; excessive concern over drinking water, food, dishes, and bedding; fear of physical contact with attendants or servants; the absent-minded, far-away stare (sometimes called “the tropical stare”); a feeling of helplessness and a desire for dependence on long-term residents of one’s own nationality; fits of anger over delays and other minor frustrations; delay and outright refusal to learn the language of the host country; excessive fear of being cheated, robbed, or injured; great concern over minor pains and eruptions of the skin; and finally, that terrible longing to be back home, to be able to have a good cup of coffee and a piece of apple pie, to walk into that corner drugstore, to visit one’s relatives, and, in general, to talk to people who really make sense.”

(Oberg 1960:176, quoted in Furnham and Bochner, 1986:48)

Oberg’s reflection illustrates that culture shock is a barrier to functioning in the alien culture.

3-2-5- Civilization: Main Features

3-2-5-1- Definition of Civilization:

In terms of etymology, the word civilization derives from the Latin adjective ‘civis’, meaning a ‘citizen’ or ‘townsman’ ruled by the law of his city. Civilization in common parlance refers to an advanced state of intellectual and cultural development marked by urban and material comfort in human society.

Many studies limited the meaning of the term ‘civilization’ to ‘western ‘civilization’ . This narrowing context of the world induced to the ethnocentric idea which stated that the West is more culturally superior to other regions that lie outside western civilization, and thus, justified colonialism and imperialism. This is well evinced by Walker (2000) who connected ‘civilization’ with the word

‘colonial’ when he explained that the way to deal with the problem of ‘coloured people’ is to send them back to a colony in Africa. Walker continues claiming that colonized people are ‘savages’ and have to be subjugated by civilization, and that the free ‘coloured citizens’ need to go instil the concepts of western civilization, such as knowledge and civil society onto the shores of Africa. This notion, utilized to criticize non-European nations unfairly and to describe them as uncivilized, seems to prove wrong in modern anthropology, as concurred by Levi-Strauss:

“Cultures⁷... are incomparable in essence, each having its proper style, specific value, and cannot be thought of in terms of other cultures.”

(Levi-Strauss, quoted in Bénéton, 1992:144)

Further, in today’s world, when examining the modern uses of the concepts of civilization along with the growing technology and global economy, the word ‘civilization’ has been brought to a more general term that includes all human beings in each corner of the globe, not only areas of technological and industrial development.

3-3- Culture and civilization:

a. The interchangeable Relationship:

Although the Romans used the word ‘cultura’ or ‘culture’ rather than ‘civilization’ to describe their spiritual, intellectual and social aspects of life to be a citizen, the two concepts become in retrospect synonymous. The anthropologist Tylor asserts that culture and civilization have the same meaning:

“Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief ,art ,morals, law,

custom and any other capabilities and habits acquired by man as a member of society.”

(Tylor, 1871; quoted in Damen, op.cit: 73)

Other scholars argue that culture and civilization are closely connected and can be used interchangeably.

For Durkheim, these two terms are:

“the product par excellence of the collective activity; it is this set of moral and intellectual possessions that we call civilization.”

(Durkheim, quoted in Bénéton, 1992:128)

Jandt deals with this belief in a similar way:

“To begin to understand a culture, you need to understand all the experiences that guide its individual members through life, such things as language and gestures; personal appearance and social relationships; religion, philosophy, and values; courtship, marriage, and family customs; food and recreation; work and government; education and communication systems; health, transportation, and government systems; and economic systems. Think of culture as everything you would need to know and do so as not to stand out as a “stranger” in a foreign land.”

(Jandt, op.cit: 08)

Still, there are a lot of researchers who do not share the same understanding and believe that culture and civilization have a compatible relationship.

b. The Harmonious Relationship:

Many researchers uphold the view that culture and civilization are complementary. They admit that culture is the mental production of the human communities throughout history, whereas civilization is considered as the material pillar. Supporting the viewpoint that culture is featured by shared beliefs, values and assumptions between specific groups of people and that civilization can be defined as members of a community who settle in areas which later grow into developed and expanded cities as well as organized governments, Beals et al

(1977) declare that a culture comes into existence when a group of people are brought together and have the ability to:

“make decisions affecting some sort of common enterprise. Culture is most visible as the characteristic behaviours of some particular group of people, but it also exists in the form of the ideas, plans, and common understandings that are acknowledged by the membership.”

(Beals et al, 1977: 27)

The patterns of behaviour are classified into five particular groups:

- Compulsory patterns where the general culture provides one particular acceptable behaviour in a particular situation.
- Restricted patterns where the general culture allows some specific behaviours for particular members of society and not for the society as a whole.
- Preferred patterns where various patterns are acceptable in a particular situation but “one is more highly valued than the rest”.
- Typical patterns where various behaviours are acceptable in a particular situation but members of the society tend to express on more than the others.
- Alternative patterns where various behaviours are acceptable in a particular situation and are equally valued and expressed.

Additionally, Beals et al include the notion of supra-national cultures and state clearly that:

“In terms such as Plains culture, European culture, West-African culture, or circumpolar culture, the term culture applies to ways of behaving common to a number of societies, and not to one alone. Societies that share certain characteristic behaviours in this way are

presumably linked by common origins or geographic nearness, so that certain aspects of culture have spread beyond the borders of a single culture..."

(ibid.,28)

In this regard, and given the main concern⁸ of this research work, it is possible to deal essentially with the Muslim culture and the American culture.

When examining the American culture, Mauk and Oakland referred to three types of culture that played a key part in the making of the American culture.

The first type is ethnic culture which has been influenced by persons whose lineage can be traced to Native Americans, African-American slaves, and immigrants from multiple ancestries.

Political culture is identified as the second type which functions as a joining force "under ideal versions of "Americanness", such as egalitarianism, morality and patriotism. (Mauk and Oakland, 1998:02)

The third type has to do with the economic and consumer⁹ culture which has been the outcome of American economic prosperity.

On the other hand, when analysing Islamic civilization it is noticed that this civilization is appreciated by humanity at a universal scale and its beliefs are not restricted to the Muslims alone but to all whole human beings. History has proved that the contribution of this civilization has arrived at non-Muslim areas, including Italy and Spain, and it had a great influence on European crusaders, who in medieval times, believed that they would encounter aggressive and uncivilized people in Jerusalem and in its vicinity; soon after, they came across a civilization and culture far better than what they had experienced in Feudal Europe¹⁰.

Furthermore, Muslim civilization did not operate only with military strength, but it pursues to function during military and political weakness.

To demonstrate that, in Muslim culture, the relationship between civilization and culture is harmonious, even non-Muslim scholars recognize that Islamic cultural values have always been powerful contributing factors in making the contemporary global civilization stronger and healthier¹¹.

It is also acknowledged that Muslim culture carries high values, such as abolition of slavery¹², support of the needy¹³, women rights¹⁴, etc. This culture conveys through its ingredients the notions of help and protection to peoples and nations; it encourages sincere understanding among communities and shows a real compassion to all human beings.

Hence, in the area of foreign language teaching and mainly in American civilization classes, teachers should raise their students' awareness towards the American direction which needs to be corrected and its limitations which have to be treated. Indeed, the compatible relationship between culture and civilization is likely to be inappropriate when applied to 'third world' contexts. These regions considered as underdeveloped countries where the features of civilization, such as low incomes, poor healthcare systems, high level of illiteracy and inadequate housing do not match the instrument of culture.

Again, the two concepts need to be enhanced because it is hard to combine harmoniously theory with a particular reality.

Yet, it should be admitted that any nation progressed in its culture, is progressed. In parallel, a collapse of culture implies the collapse of civilization.

c) **The Opposed Relationship:**

The contradiction set up between culture and civilization states that culture has to do with spiritual and intellectual phenomena, while civilization refers to material, economic and social facts.

Marcuse (1970), one of the advocates of this belief tried to apply this understanding to a specific society and took the United States of America as a reference. He carried-out an investigation of the complicated parts of American civilization and pictured the conflicting relationship between culture and civilization in the American society in the following way:

“This...conception of culture...takes the part of the spiritual world against the material world opposing ‘culture’, as the embodiment of real valuations and the end in itself, to the social world of utility...This conception separates culture from civilization and removes it sociologically...”

(Marcuse, 1970:109)

Marcuse goes further in highlighting the contradiction between ‘culture’ as a set of beliefs and ‘civilization’ as a true situation that actually exists in life, affirming that:

“The bourgeoisie has provided an answer to the accusing queries: culture of affirmation. This culture is fundamentally idealistic; it opposes to the isolated individual’s distress the universal humanity, to physical destitution the beauty of the soul, to the outside constraint the inside liberty, to the brutal selfishness the virtue of duty. These ideas, the more the power of the bourgeoisie stabilizes, the more they are used for the subjugation of the unhappy masses...they conceal the physical and psychic decay of the individual.”

(Marcuse, op.cit: III)

Marcuse’s reflections illustrate the conflict that exists between some American cultural values and what people experience in their daily life.

Also, Kant who is seen as the first philosopher to make use of the word ‘culture’ in the modern sense, made a distinctive contrast between culture and civilization in his following remark:

“We are civilized– perhaps too much for our own good–in all sorts of social grace and decorum. But, to consider ourselves as having reached morality–for that, much is lacking. The ideal of morality belongs to culture; its use for some simulacrum of morality in the love of honour outward decorum constitutes mere civilization.”

(Kant,1784)

In the same vein, Spengler (1938) does not hesitate to show the contradiction between culture and civilization as follows:

Culture	Civilization
Becoming	Become
Life	Death
Expansion	Rigidity
Natural	Artificial
Internal	External
Organic	Mechanic
Creative	Rational
Genuine	Fake
Traditional	Modern
Concrete	Abstract
Spontaneous	Calculated

Warm	Cold
Community	State
Spiritual	Material
Rooted	Superficial

Table 3-1: “The Relationship between Culture and Civilization”

(Spengler, 1938)

The difference between culture and civilization has witnessed various attacks, and it appears that in today’s world, these two concepts are in conflict. However, it is worth noting that culture as a local experience is most of the times liaised through civilization (apart from that, it would be a dead culture). In contrast, civilization is viewed as abstract and can only have a concrete character by means of cultural enactment.

3-4- Culture in the Foreign Language Teaching Methods:

From a historical angle, it is important to discuss the position of culture in different teaching methods. In the area of ELT, intensive research has progressed over the last years about the inclusion of culture in foreign language teaching. Valdes (1990), being one of the upholders of this teaching, stresses that increasing attention should be paid to the fact that culture is introduced along with language from the very commencement of FL classes:

“From the first day of the beginning class, culture is at the forefront. Whatever approach, method, or technique is used, greetings are usually first on the agenda. How can any teacher fail to see the cultural nature of the way people greet each other in any place in any language? Not calling it a lesson in culture does not prevent its being one. Every language lesson, from repetition drills, and fill-in –the

blanks to sophisticated compositions in advanced classes, must be about something, and almost invariably that something will be cultural, no matter what disguise it travels under.”

(Valdes, 1990:20)

Correspondingly, Nostrand (1974) carries on commenting that the integration of culture in the FL classroom cannot be prevented:

“We cannot help teaching the foreign culture...As we teach a people’s language or literature, we unavoidably form our students’ ideas of that people’s way of life. The factual curiosity of our students impels them to find answers to their common-sense questions in whatever we say, even if we were never able to indulge in a single explicit generalization about the foreign people’s values, or worldview, or strengths or weaknesses. What is worse, our students are bound to practice the fallacy of judging any fragment of the foreign culture as though it were intended to fit into their own scheme, unless we are prepared to help them draw an informed comparison instead.”

(Nostrand, 1974: 1976)

Consequently, the inclusion of culture in FL teaching will help learners gain cultural awareness and an understanding of the alien people’s values and assumptions.

3-4-1- Grammar- Translation Method:

The objectives of teaching a foreign language at the time of the Grammar-Translation Method were devoted to promoting the skill of reading, teaching literature, and enabling the students to produce grammatically correct and significant sentences. Rivers sums up these goals:

“When this method was developed...the aim of modern languages was to prepare students to read and appreciate great literature and philosophy, a goal that was to be reached by serious mental effort in language study.”

(Rivers, 1983:2)

Clearly, in GTM, the content of language was not related to the context, yet it focused on culture “in the sense of literature and art.” (Clarke and Clarke, 1990:32)

3-4-2- The Direct Method:

Some specialists see that the introduction of culture in foreign language instruction started with the direct method. According to them, the study of culture consisted of the history of the people who speak the foreign language, the geography, politics and economics of the country or countries where the language is spoken and their contrast with the learners’ own cultural information.

3-4-3- The Audio-Lingual Method:

Many scholars concede that the importance of culture in foreign language education developed with the Audio-Lingual Method during the sixties and seventies. They claim that through this teaching method, culture is treated from a behavioural perspective.

The main focus is put on learning language patterns, which after an extended practice become as habits. Later, the learners will emphasize communicating in the target language. Nevertheless, for this approach, communication is the outcome of memorization and lengthy rehearsal of language structures. This means that the mastery of the linguistic forms is central, whereas communication as a natural process as it occurs in real situations does not happen. It is clear that this approach considers that language and culture twisted together in the content of teaching, but the fact remains that culture is not included as an inherent part with language. This belief on language and culture is well matched

with the reflections of Sapir and Whorf who dealt with culture from a behavioural standpoint and who claimed that language takes priority over it.

This is similar to what is observed by Sampson (1984):

“When language learning is considered as an object, it is external and independent of the learner. When language is considered as an activity in which humans engage, then learning a language is considered part of a process of socialization.”

(Sampson, 1984: 45)

Sampson, then, points out that within the Audio-Lingual Approach language is given precedence over culture, and thus, learners are not fully involved in the learning process.

3-4-4- The Communicative Approach:

The cultural component raised in importance with the emergence of communication language teaching trend, since its major goal was to enable students to use the target language in the classroom. Scholars like Nostrand argue that the language in the communicative approach signifies a greater emphasis on orality and view it as a cultural-bond system for making sense:

“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.”

(Nostrand, 1974:193)

Nonetheless, other leading experts in the field of foreign language instruction, such as Buttjes and Byram believe that the communicative approach is limited to language use without giving great interest to its culture:

“The communicative approach provides pupils with immediate experience of the language...Nonetheless, despite “authentic

materials” imported into the foreign language classroom, the experience is a restricted and limited version of using the language in the foreign culture and society, and the principal focus remains on the language, and on learners’ fluency and accuracy in language use.”

(Buttjes and Byram, 1991: 21)

It is maintained that the audio-lingual and the communicative approaches perceive the notion of culture as an object and a range of conventions, and that they both focus on observable behaviours. This understanding, according to Murphy (1988) can cause two issues:

- a- The selection of a few, isolated, de-contextualized features results in learners acquiring a superficial, touristic knowledge of the target language.
- b- A descriptive point of view does not attempt to analyse the circumstances and reasons as to why these phenomena occur.

As a consequence, Murphy proposes that learning a foreign culture should go further than its description.

3-4-5- The Civilization Approach:

The civilization approach along with the intercultural approach are the two approaches that accentuate the promotion of culture teaching and acknowledge its target as being clear and easy to understand as shown by Murphy who clarifies that: “They start from the idea that cultural domain surpasses the linguistic one”. (Murphy, 1988: 149)

The civilization approach concentrates not only on the cognitive dimensions of learning, but it laid the foundations for an integral role of the cultural dimension in the curriculum. This approach centres on the teacher’s role and deals

with language as an instrument to have access to cultural knowledge in the sense of “high culture”.

3-4-6- The Intercultural Approach:

In the intercultural approach, the conception of culture has moved from a behavioural perspective in which culture was conceptualized by observing behaviour, to one which defines culture as a creative system of meanings and symbols that helps the learners enrich their identities by raising their awareness towards other cultures. Theorists assert that this approach stresses also the emotional facet with the aim of creating a greater tolerance and better understanding of other people, as elucidated by Murphy:

“Deep cross-cultural understanding can only occur if the affective dimension of cultural acquisition is integrated with the cognitive dimension.”

(Murphy, 1988: 152)

Seeking a sound framework between language and culture in the EFL teaching sphere has induced the idea of “Intercultural Competence”. This term implies the ability to communicate effectively in an intercultural framework.

A rigorous understanding of the conceptualization of intercultural approach is proposed by Byram, Gribkova and Starkey (2002:12) in an official paper for the European Union Language Council. This interpretation incorporates five knowledges (savoirs):

- Intercultural attitudes (savoir être): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own.
- Knowledge (savoirs): acquaintance with social groups and their products and practices in one’s own and in one’s interlocutor’s country.

- 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 one’s own.
- Skills of discovery and interaction (*savoir apprendre/faire*): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge.
- Critical cultural awareness (*savoir s’engager*): ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries.

Interculturalists indicate that the intercultural approach to language teaching is chiefly learner-centred and encourages the confrontation between the native culture and the target culture at the early stages of FL learning.

Kramsch (1993) identifies four approaches to culture teaching:

- “Establishing a ‘sphere of interculturality’ ”: This approach, according to Kramsch means that ‘understanding a foreign culture requires putting that culture in relation with one’s own’.
- “Teaching culture as an interpersonal process”: This is based on the fact that teachers are urged to provide their learners with real information and particular details about the foreign culture to help them better understand these specific features.
- “Teaching culture as difference”: This method denotes that to hold a different culture does not imply to have various national identities. Other aspects

interfere to shape an individual's personality, including gender, age, regional background, social milieu, etc.

- "Crossing disciplinary boundaries": This approach insists that culture is closely related to other areas of knowledge, such as ethnography, anthropology, and sociology. That is why language and culture teachers are strongly advised to be well-informed about these disciplines.

Kramersch highlights that an intercultural dimension helps students attain an intercultural competence, gain mutual understanding, and acknowledge the complexity of dealing with diverse identities.

The discussion offered in this section reveals that culture teaching is almost absent in the Grammar- Translation Method. Through the audio- lingual and communicative approaches to language teaching, culture is treated from a behavioural angle. The students are only taught observable and superficial aspects of the target culture. This makes known that culture is viewed as an object.

On the plus hand, the civilization and intercultural approaches handle the cultural component in a straightforward way focusing on foreign people's way of life and the meanings of their acts. The civilization approach is believed to be more fitting to university learners because of its great deal of emphasis on cultural teaching. The intercultural approach is in essence about bringing culture in the classroom which will help students appreciate how culture can affect communication with native people. With this appreciation, learners are then more able to ensure that understanding will take place between themselves and their alien interlocutors.

The communicative approach to culture teaching is typified in the current American civilization courses at the University of Mostaganem addressed to 3rd year LMD students. The explanation advanced in this chapter about the place of culture in the communicative approach illustrates the findings of this study. When analysing the obtained results, one concluded that the cultural constituent of American civilization courses at the University of Mostaganem is poor and deficient. This content is not in relation to the real situation in which it happens.

In the light of the findings of this research and to better meet the objectives of ELT stated by the Algerian government, the adoption of an intercultural approach which calls for the cognitive and affective involvement of the students in the learning process should be given careful consideration and is highly recommended.

3-5- Literature Review:

3-5-1- Defining American Studies:

American Studies (also known as American Civilization) is an interdisciplinary branch which examines the key values and ideas that define American culture. Its subject is America and its roots, comprising concepts of symbol, nation and culture.

American civilization trains a student to help him understand American society, past and present, from a number of perspectives, as pointed out by Smith:

“By ‘American Studies’, I shall mean ‘the study of American culture, past and present, as whole’...”

(Smith, 1957:197)

American Studies is an area of inquiry which encompasses topics in history, language and social studies such as anthropology and sociology. Yet, each of these disciplines focuses on a particular attribute of American culture which cannot be explored by another area of knowledge.

The Roots of American Studies: American Studies as an academic specialty emerged in 1941, when Henry Nash Smith, a trailblazer in the field and the first to hold a PhD in Harvard's new American civilization program, initiated the tradition of interdisciplinary scholarship of American culture in Austin. Since then, American civilization at the University of Texas has evolved in a constant way throughout time in national reputation in the number of its course offerings. As its start, during the Great Depression, this domain carefully enquired into notions as national character and national identity, in addition to other dominant American typical examples and myths, like 'the Frontier', 'the American Dream', and 'Individualism'. In the last half-century, this area of interest has grown and shifted from its starting emphasis to consider gender, race and class as key aspects of American culture, and has explicitly enlarged its scale of investigation to explore the United States of America in its increasingly globalized contexts.

3-5-2- Leading Schools in American Studies:

a) The Myth-Symbol School:

The first identifiable school of American Studies is generally referred to as the Myth and Symbol" approach (also called the "Humanist School"). Supporters of this school argued to find some repeated myths, symbols and ideas in many of

the great individual works of the American imagination (such as *The Virgin Land*, *The American Adam*, etc.).

Prominent figures working around this approach comprise Henry Nash SMITH, John William WARD, and Leo MAX. These authors believed that thinkers and writers are the most leading persons in society and therefore were in an honoured position as representatives of culture.

Opponents of the humanist trend claimed that Myth-Symbol scholars called for culture as a unifying force in the United States, but saw the past with eyes of present, a viewpoint termed by Kuklick “Presentism”:

“Presentism is notorious among the errors that historians can make interpreting the past in concepts applicable only to the present. Historians are liable to read their interest back into the past, and misconstrue an individual's thought so that it is relevant for the present; the result will be that historians extract from an author what is significant for us, but lose the author's intentions...The worth of each past writer is measured by what he had to say on each preordained topic. Consequently, praise or blame is allocated in virtue of a writer's ability to comment on problems of interest to the Platonist historian.”

(Kuklick, 1972:439-40)

Fox-Genovese is among the critics who stated that ‘American Studies’ humanists were discriminatory in their vision and showed a clear ignorance of fundamental issues relevant to the making of real American culture including ethnic differences, gender and class. He reveals that:

“The heretofore dominant tradition, abstracted from complex class, race, and gender relations, defended the prerogatives of small elite to speak in the name of American culture as a whole. In so doing, that tradition marginalized or silenced outright the voices of those who did not belong to the white male elite.”

(Fox-Genovese, 1990:2)

In spite of this disapproval about Humanism, this tendency remains the basic theoretical learning in 'American Studies' that oriented the processes of instruction and learning in the USA and overseas.

b) The Social-Scientific School:

The social-scientific trend is regarded as an important following movement of the Myth-Symbol school. It became known after an increase in the influence of the fields of anthropology and sociology in American studies by the seventies. This approach is characterized by a shift from a notion of 'culture' as the high arts to a more anthropological concept of 'culture' as patterns in a whole lifestyle. Wise (1979) describes this move:

"By the middle of the 1960's, all that began to change. The intellectual history synthesis which had served American studies so well for so long was shattered; and academies across the country were threatened by forces which charged them with being bastions of reaction ... Borrowing from William O'Neil, I have called this the 'coming apart' stage of American studies"

(Wise, 1979: 308)

The Social-Scientific school current is based on the assumptions that tend to favour empirical observation of real behaviours of people with a high level of objectivity.

The social awareness in academia created by the political and cultural transformation of the 1970's, led to huge numbers of specialized programs stressing the idea of studying American culture with its complexity. Wise continues describing the new focus of American studies social scientists:

"Students of America thus turned away from airy myths and symbols to look at earthier matters, at material artifacts like houses or bridges or buildings, at functioning social structures like the family or the city"

or the town or school ... or prison, at measurable human behaviour and at people's lifestyles. These ... would penetrate to the real America which functions below the rationalised ideas"

(ibid., 310-11)

For Wise then, this trend is characterized by a central focus on 'material culture' (furniture, buildings, etc.) and observation of the actual behaviours of Americans which has resulted in pluralistic opinions about American culture.

It is recommended to integrate the social-scientific understanding of American culture to point out the state of not giving enough attention to several cultural artefacts which notify on real American history in its various and contradictory expressions.

Myth and symbolists and social scientists have both been considerably instrumental in developing 'American studies' as an academic area and have contributed to a better appreciation of American culture and history. Their deficiencies and strong points have paved the way to the emergence of a new trend labelled 'Multiculturalism'.

c) **Multiculturalism:**

This current stood against the Myth and Symbol school of American culture and its methodology. In the 1980's, the breakdown of concepts of American exceptionalism led to a deep rethinking of ethnicity, race, gender and other modalities of differences that challenged notions of Americanness. Fox-Genovese defines the new 'American studies' or Multiculturalism:

"Until recently American studies, like our culture at large, tended to answer that to be an American meant to be, or to aspire to become,

white, Protestant, middle class, male, and probably from the Northeast...

Today we know Americans to be female as well as male, black as well as white, poor as well as affluent,..... and of diverse national and ethnic backgrounds”

(Fox-Genovese, 1990: 1)

Questions about America’s part, hyphenated Americans (African-Americans, Arab-Americans, Chinese-Americans, etc.), gender, ethnicity, etc., became key issues in the field and scholars called for a rethinking for America’s history so that racial and cultural perspectives that were ignored will get equal treatment. It was a step towards popular culture and minority studies. However, multiculturalism was not exempt from criticism.

Bencomo and Colla are among the detractors of this trend and believe that it presented serious defects:

“For instance, while Zionist politics in America have been successful in voicing concerns about anti-Jewish racism (anti-Semitism), no similar discourse yet exists for addressing anti-Arab racism ... and so Jesse Jackson’s comments about Jews have seemed unforgivable, yet the mainstream media routinely characterises Arabs as terrorists and fanatics without provoking comment.”

(Bencomo and Colla, 1993: 3)

According to these critics, multiculturalism privileges particular groups and neglects others. It is argued that multiculturalists have espoused the idea of a ‘plural society’ and that without this ideology many people would not have overcome societal differences. At the University of Mostaganem, ‘American civilization’ teachers are urged to incorporate the methodology of ‘American studies’ in their syllabus to equip their learners with adequate knowledge and information about the American history and society.

3-6- Conclusion:

This chapter discusses conceptualizations of the main elements of culture and civilization. Approaches to the unpacking of these concepts rooted in different schools of thought have been offered.

It has been demonstrated that in actual language use, the forms of language cannot be used alone to carry meaning. The meaning is created and communicated within a cultural framework.

The discussion provided through this chapter shows that learners can get thorough insights into that language's culture.

Evidently, foreign language teachers should be foreign culture teachers, being capable of undergoing and examining both the home and target cultures.

Plainly, foreign language literacy calls for an essential approach which would provide the learner with the distinguishing features and values of the target language.

Notes to Chapter Three

1. Diffusion: The movement of cultural characteristics and thoughts from one society or population to another. While the form of a feature may be transmitted to another community, the original meaning may not. For example, junk food (such as hamburgers and fries) is thought as a cheap, quick meal in North America, yet it is generally regarded to be a special occasion in China.
2. Ethnocentrism: The heartfelt belief that one's own culture is superior to all others. That is being keen on one's own way of life and strongly rejecting other cultures. This feeling is normal for everyone. Some foreign culture characteristics are believed to be not just dissimilar but abnormal and unusual. To avoid wrongly evaluating other people, it should be acknowledged that ethnocentrism has not to be practiced on the extreme sides.
3. Rules: A rule is a generalized statement that describes what may, must or must not be done in a particular situation. It is a regulation which governs and conducts an action. For example, in some cultures, to make eye contact with one's interviewer as against rules.
4. Norms: We mean by norms, the standards of acceptable models or patterns of behaviour regarded as typical to a social group, and which tend to reflect and specify the proper and inappropriate values of this group. For instance: generally, in Japan, the norm is to have a child per family.
5. Nationalism: A feeling that people have of being loyal to and proud of their country marked by a sensation of superiority over other countries.

6. Western: Western countries are the parts of the world that are distinguished culturally by common Greco-Roman and Christian origins, socially by the dominance of industrial capitalism, and politically by the prevalence of liberal democracy.
7. Cultures: Here, cultures is a word used as a synonym of the term civilizations.
8. Concern: The main concern of this research work is the teaching of American culture and the targeted population is composed of Algerian Muslim learners whose culture is based on Islamic beliefs.
9. Consumer Culture (Called also consumerism): It is a social and economic ideology that encourages the purchase of goods and services in greater amount. As a result of this culture, materialism continues to rise sharply.
10. Feudal Europe: Feudalism is the social system that existed during the Middle Ages in Europe in which people were given land and protection by a noblemen (a person from a family of high social rank), and had to work and fight for him in return.
11. In 1932, The International Conference on Comparative Law in the Hague acknowledged the great achievements of Islamic Shari 'a and its potential in the modern world, such as abuse or misuse of the right, commercial transactions, liability for negligence, etc. Later, in 1957, an International Juristic Conference in Paris made a parallel settlement.
12. Abolition of Slavery: Islam was the first to abolish slavery in the 7th century, when the whole world was in state of darkness and gloom.
13. Support of the needy: This principle called "Zakat", which means giving charity to the needy' is considered as the third pillar of Islam.

14. Women Rights: It is important to mention that until the 19th century in Europe, women did not have the right to own their own property. Perhaps, Britain was the first European country to give women some property rights when laws were passed in the 1870s (laws known as Married Women Property Act). That right was clearly established in Islamic law more than 1300 years earlier. Moreover, the full support and maintenance of a married woman is the entire responsibility of her husband, even though she might be richer than he is. She does not have to spend a penny. In addition to that, the approval and consent of the girl to marriage is a prerequisite for the validity of marriage in Islam. Finally, the status of women as mothers, sisters, daughters and wives is elevated to the highest position in Islam.

Chapter Four

Field Investigation

4-1- Introduction

This section seeks to explore the reality of teaching American civilization at the University of Mostaganem, in the department of English, with reference to third year LMD students. To better investigate this situation, one has undertaken a case study as a possible educational approach to gather useful data through the use of various instruments of investigation such as questionnaires, interviews, observations in order to point out the most identified problems encountered the ‘American Civilization’ teaching/ learning process in this institution. Thus, the aim of this chapter is to elucidate an empirical investigation in order to examine the current situation of American Civilization teaching at the University of Mostaganem and the possibility of developing and producing some changes in this instruction.

4-2- Exploration of the terrain:

A deep insight into the reality of teaching “American Civilization” in the department of English reveals a manifold of inadequacies that manifest the existence of an actual problem which by now more than ever, calls for a real solution. The analysis of such a solution calls for a group of people needed to provide different perspectives (teachers, academic specialists and learners).

Additionally, a number of available tools such as questionnaires, interviews and data based on classroom observation, and checklists are used to obtain an account of the situation before proposing any change.

4-3- Methodology:

The present study should follow methodological ways to prove its attempted truthfulness. To fulfil such an aim, the next are undertaken:

4-3-1- Hypothesis:

This work attempts to point out some problems surrounding the teaching of American Civilization in the department of English at the University of Mostaganem by establishing its nature and dimensions and to give some remedial proposals to achieve a more efficient teaching at this establishment. Mason and Bramble affirm that:

“The hypothesis is actually a guess at a solution to the problem”

(Mason and Bramble, 1978:65)

4-3-2- First steps:

a- Focusing: the initial planning is highly important. One has to inquire about the target population, the quality and amount of the needed information and the analysis of the data.

b- Reviewing the literature: it is extremely important to read widely in the area one wishes to investigate.

c- The educational approach used: The case study which is a research approach used to an in-depth appreciation of an issue; it allows detailed and multi-faceted

exploration of a problem, or phenomenon of interest, in its natural real life settings.

Stephen and Michael have helpfully characterized case studies as follows:

“Case studies are in-depth investigations of a given social unit resulting in a complete, well organized picture of that unit. Depending upon the purpose, the scope...may concentrate upon specific factors or take in the totality of elements and events”

(Stephen and Michael, 1981:48)

The case study thus, enables the research to either globally depict a situation, or focus on specific factors or elements to show how a case study is suitable way to produce and examine a hypothesis, Flyvbjerg writes that “case studies lend themselves to both generating and testing hypotheses (Flyvbjerg,2006:219)

The case study provides the researcher then with a tool to carry- out exhaustive and qualitative research, as pointed out by Stephen and Michael who add that:

“Compared to a survey study which tends to examine a small number of variables across a large sample of units, the case study tends to examine a small number of units across a large number of variables and conditions.”

(Stephen and Michael, 1981:48)

This statement explains how the case study makes it possible to achieve a complete description of a given situation. To disclose the value of the case study, Dyer adds:

“The great value of the case study approach is that it enables a more detailed, qualitative and exploratory approach to be taken to research”

(Dyer, 1995:50)

So, for Dyer, the case study provides research with more scientific features that make the expected results likely to be truthful to reality.

4-3-3- Methods of Data Collection:

a) The Questionnaire:

The questionnaire is a means of investigation used to gather data from a large number of respondents which requires a written or selected response answer to a series of questions. In the field of education, questionnaires are usually used to evaluate the quality of instruction. To point out their benefits as a reliable way of investigation, Rahman asserts:

“The process of gathering information about the impact of learning and of teaching practice on students learning, analysing and interpreting this information and responding to an acting on the results, is valuable for several reasons.”

(Rahman, 2006:272)

Moreover, the objective of the questionnaire is to get the answer that is most helpful to the investigation, the institution and the decision-makers. In this respect, Dunegan and Hrivnak note that:

“The information can be also used by administrators, along with other input, to make summative decisions (e.g. decision about promotions, tenure, salary increases, etc.) and make formation recommendation (e.g. identify areas when a faculty member needs to improve)”

(Dunegan and Hrivnak, 2003: 280)

This statement entails that the questionnaire is a means which produces useful feedback and reliable results. Furthermore, questionnaires are not mistake-free for they may contain a risk of distortion or bias. The researcher has always to bear this risk in mind and take appropriate measures in order to avoid it, or at least minimize its occurrence.

Parallel to Dunegan and Hrivnak's comment, Richards (2005) maintains:

“Questionnaires are one of the most common instruments used. They are relatively easy to prepare, they can be used with large numbers of subjects and they obtain information that is relatively easy to tabulate and analyse. They can also be used to elicit information about many different kinds of issues, such as language use, communication difficulties, preferred learning styles, preferred classroom activities and attitudes and beliefs”

(Richards, 2005: 60)

Richards shows then that the questionnaire is a useful instrument that may help the teacher get a real view of learners' needs and what issues should be focused on.

In this work, the choice of the questionnaire is then based on the fact that information can be gathered from a large group of people, who are, in this research, English teachers and learners. It offers a security of anonymity; one can have possible high return rates and the questions are standardized, i.e. all the respondents have the same questions. Besides, there are other kinds of opinions the researcher needed to get.

b) The Interview:

An interview is a conversation or discussion between two or more people which aims at obtaining information. When conducting a research in education, the interview is considered as a useful tool for the purpose of ascertaining and evaluating the quality of instruction.

In Richard's definition of the interview, one can read:

“Interviews allow for a more in-depth exploration of issues than in possible with a questionnaire”

(Richards, 2005:61)

One has used interviews due to the several advantages of this method of data collection. These benefits as explained by MC Millan and Schumacher (1989: 265) are:

- The interview is normally flexible and adaptable;
- It can be used with many different problems and types of persons, such as these who are illiterate or too young to read or write.
- The response in interviews can be probed, followed up, clarified and elaborated to achieve specific accurate responses;
- In face-to-face interaction, verbal as well as non-verbal behaviour can be noted which provides the interviewer with the opportunity to motivate the respondent;
- Lastly, interviews result in a much higher rate of responses than questionnaires, especially for topics that concern personal qualities or feelings.
- Oppenheim (1966) provides an identical account of the strong points of interviews:

“The greatest advantage of the interview in the hands of a skilled interviewer is its flexibility. The interview can make sure that the respondent has understood the question and the purpose of the research...above all, they can build up and maintain rapport, that elusive motivating force that will keep the respondent interested and responsive to the end of the interview...the richness and spontaneity of information collected by interview is higher than that which a mailed questionnaire can hope to obtain.”

(Oppenheim, 1966:31)

But, careful attention should be taken when preparing the questions in that they have to be directly related to the objectives of the study. Subjectivity and bias

from the interviewer's side may lead to low reliability of the interview. Time consumption is also considered as a basic drawback of interviews.

One used informal interviews with students and teachers and formal interviews with teachers to obtain some information about the attitude of language learners and teachers towards American Civilization teaching, the way instructors teach this module, they perceive learners' problems and what their recommendations for improving the teaching/learning process are.

c) **Observation:**

Observation serves as a research purpose. One sees that it is one of the required methods to better explore the situation.

In accordance with that, Mc Donough and Mc Donough maintain that good research should be:

“interesting; original; use all kinds of observations of specific events to uncover general facts...”

(McDonough, 1997:57)

One of the basic reasons to provide observations of a classroom is to enhance instruction. In some classrooms, there is little variety in teaching practices, observation can raise the awareness of educators of their behaviours as well as of their students' needs.

To show that observation could be a contributing instrument used to collect information during a needs' analysis concerning the learners' expectations, Richards points out:

“Observation of learners' behaviour in a target situation is another way of assessing their needs.”

(Richards, 2005:61)

The researcher has utilized this procedure to evaluate the teaching of American civilization and to measure whether this instruction is meeting its objectives. This method has also allowed to know a lot about the area under study, to see the world of the subject group (3rd year LMD students) in its natural environment, and to note critical incidents. Observation data helped determine whether American civilization course offerings are effective or ineffective, based on data taken in numerous classrooms throughout three years.

4-4- Interpreting and Reporting Research findings:

Once the data has been collected, it should be analysed and interpreted. The reader will be informed about what has been discovered, and finally, one can make tentative statements.

4-4-1- Teachers' Questionnaires:

a) The First Questionnaire:

a-1- Description: The first questionnaire is common to English university teachers at the department of English at the University ABDELHAMID IBN BADIS–Mostaganem. It was administered to teachers covering language modules, namely written expression and oral expression. In the introduction, the aims were explained to the informants, viz. to investigate the teacher's understanding of culture teaching and the way culture is actually dealt within their classes.

It was also stated that the gathered information would serve to suggest recommendations as to how to improve the current language teaching.

a-2- Identification of the Population: The questionnaire was addressed to language teachers over three years:

- 2010-2011
- 2011-2012
- 2012-2013

This population was composed of 35 teachers (male and female) as indicated in the table below:

Option	Number	Percentage
Male	06	17.14%
Female	29	82.82%
Total	35	100%

Table 4-1: Gender Distribution

a-3- Aims of the questionnaire: The questionnaire aimed at examining the teacher's definition of culture teaching, and to check the extent to which culture is incorporated in their teaching. It also aimed to collect their views and suggestions about possible changes and improvements.

a-4- Types of questions: Three types of questions are found in the questionnaire:

- Open questions

- Closed questions
- Graded questions

- Open questions: This category of questions allows one to collect primary information; it enables respondents to answer the questions in their own words, which makes them feel more confident and gives an option to use examples, illustrations, etc.

As argued by Richterich and Chancerel, such questions:

“do not call in advance for ready-made answers and therefore allow the person questioned more freedom of expression.”

(Richterich and Chancerel, 1980:59)

Example: Do you believe any changes should be made to improve the current teaching/learning?

- Closed questions: This series of questions includes all possible options of answers, and the respondent has to make a choice.

Example: How long have you been teaching English?

1. [0–5 years]
2. [5-10 years]
3. [10-15 years]
4. [more than15 years]

- Graded questions: This third type of questions allows the informant to classify the answers proposed and thus make his/her attitude clearer.

Example: How often do you integrate cultural components in your teaching?

Very Often often sometimes rarely never

4-4-2- Learners' Questionnaire:

a) **Identification of the Population:** The questionnaire was addressed to third year English students (LMD). This population comprised 937 learners (male and female over three academic years:

- 2010-2011: 198 students
- 2011-2012: 208 students
- 2012-2013: 531 students

The following table displays the targeted population of learners:

Academic year	Number	Percentage
2010-2011	198	21.13%
2011-2013	208	22.19%
2012-2013	531	56.68%
03 years	937	100%

Table 4-2: Targeted Population of Learners

b) **Aim of the questionnaire:** The questionnaire aimed at asking the students about their demands concerning the incorporation of the cultural components in language and content modules, suggestions as to which features should be focused

on in American civilization courses, and the modifications that may be made in this teaching.

c) **Types of questions:** The learners' contains three types of questions:

- Open questions
- Closed questions
- Graded questions

4-4-3- Interviews with learners:

Informal interviews were organized with a lot of learners belonging to three promotions including (2010-2011), (2011-2012) and (2012-2013). These interviews sought to know the extent to which the students require the inclusion of culture in language modules, and the frequency of incorporating and dealing with cultural ingredients in 'American civilization' classes.

This procedure intended also to check the students' will to be involved in the learning process through intercultural activities and to have an overview of the suggested modification that can be made in teaching 'American civilization'.

4-4-4- Interviews with 'American civilization' Teachers:

Two types of interviews were carried out: pre-interviews and post-interviews, because it is important to have the opinions of the persons directly concerned with the teaching of 'American civilization' if a tentative remedy is to be proposed. These interviews were conducted with 06 teachers of 'American civilization' over three years: (2010-2011), (2011-2012) and (2012-2013) to have insightful details about the current situation of the teaching of this module at the

department of English and about the problems encountered by the teachers in the course and their own suggestions. This research instrument was also used to examine the teachers' attitudes towards the changes that have been proposed in this research and if they may have produced some improvements.

4-4-5- Observation:

The researcher attended several American civilization classes to keep an ongoing record on one's own impressions of the courses and to provide a narrative record of teachers' practices, critical incidents, problems encountered, and other issues. In addition to that and to reinforce this work, regular observations of classes were made by some peers.

To provide a basis for reflection and follow-up discussion, checklists were used as a structured strategy to help observers have an objective eye and identify important practices. Yet, careful attention should be paid when designing these checklists and interpreting them in that they may be biased and present only the observer's points of view.

4-4-6- Analysis of the Findings:

After the collection of data, the advice of statisticians was sought. They all agree that the best way for interpreting the gathered data of this study was the use of simple descriptive statistics and that there was no need for other complicated tests.

Therefore, frequency and percentage counts were employed to analyse the data. The reason behind this analysis approach is that the obtained results were large in size, which means that they can be better presented and analysed through

the use of percentages and from an anthropologist's viewpoint rather than from a statistician's, since the great majority of collected information included the respondents' personal opinions and own judgements. Yet, numbers are highly considered in this study due to their major role in the interpretation, comparison, and contrast of results.

In favour of this approach, Gay (1976) expatiates:

“The first step in data analysis is to describe, or summarize, the data using descriptive statistics. In some studies, such as certain questionnaire surveys, the entire analysis procedure may consist solely of calculating and interpreting descriptive statistics. Descriptive statistics permit the researcher to meaningfully describe many, many scores with a small number of indices.”

(Gay, 1976: 223)

As a consequence, frequency and percentage tables were employed to treat the data and calculate the key elements in each question.

4-4-6-1- Analysis of the Teachers' Questionnaire:

The questionnaire was sequenced as follows:

SECTION I: General Information

With the first two questions involved in the first step of the questionnaire, this part sought to obtain general information about the respondents, namely their status (Question 1), and their teaching experience (question 2).

SECTION II: Approach to Culture Teaching

This part of the questionnaire comprises the next five questions and is intended to examine the teachers' understanding of the approach to culture teaching, with a special focus on various points: whether (or not) current English

language teaching/learning at the university of Mostaganem includes foreign culture teaching/learning (questions 3 and 4), the frequency of the inclusion of cultural components in the teaching process, the signification of the concept of culture (question 5) and of culture teaching (question 7); how culture should be taught/learned (question 8); and the impact of foreign culture learning on one's native identity (questions 9 and 10).

SECTION III: Method of Teaching Culture

This section is intended to investigate the method of teaching culture in terms of educational objectives (question 11), nature of content (question 12), language of content (questions 13 and 14), criteria for selecting teaching materials (question 15), and types of topics (question 16).

SECTION IV: Technique of Teaching Culture

In this section of the questionnaire, techniques of teaching culture are analysed: teachers' design of activities (question 17), types of activities (question 18), their relationships with the learners' cultural background (questions 19 and 20), types of teaching materials (question 21) and special culture teaching techniques (question 22).

SECTION V: The language Teacher and Culture

In this section, information are provided about the way the participants visualize their role in culture teaching (questions 23 and 24), and the teacher's requirements and needs in terms of culture teaching (questions 24 and 26).

SECTION VI: Further Suggestions

This last section is intended to inform us about the teachers' comments and possible suggestions (question 27).

a) Results and Discussion

Section I: General Information

Question 1: Status

a- Confirmed teacher.

b- Part-time teacher

The following table shows the status of English teachers with whom the first questionnaire was carried-out.

Option	Number	Percentage
Confirmed teacher	35	100%
Part-time teacher	/	/
Total	35	100%

Table 4-3: English Language Teachers' Status

Table3 illustrates the existing of one category of teachers as far as professional position is concerned, and states that in our sample all the teachers are confirmed.

Question 2: Work experience

- How long have you been teaching English?

[0-5 years], [5-10 years], [10-15 years], [more than15 years]

Table 4 reflects the length of work experience of English teachers.

Years of work experience	0-5 years	5-10 years	10-15 years	more than15 years
Absolute frequency	3	28	2	2
Relative frequency	8,58%	80%	5,71%	5,71

Table 4-4: Length of Teachers' Work Experience

The results show that the majority of the participants have a teaching experience which goes between 5 and 10 years.

Section II: Approach to Culture Teaching

Question 3: Do you include the cultural components in your current teaching?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	32	91,43%
No	2	5,71%
No answer	1	2,86%
total	35	100%

Table 4-5: The Inclusion of Foreign Culture in ELT

Table 5 shows that most of the teachers (91, 43%) state that they include cultural components in their instruction.

Question 4: If 'yes', why?

- a- Language and culture are interested.
- b- The inclusion of culture in teaching enhances the communicative skills.
- c- The inclusion of culture can increase learners' motivation.
- d- The inclusion of culture can enrich the learners' intellect and contribute to develop the learners' intercultural competence.
- e- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	1	2,86%
b	3	8,57%
c	3	8,57%
ab	25	71,43%
abcd	3	8,57%
total	35	100%

Table 4-6: Justification of the Inclusion of Cultural Component in English Language Teaching

The table above shows that most of teachers who answered yes believe that their teaching contains cultural components, on the basis that language and culture are interrelated. The options ‘a’ and ‘b’ were mostly selected with a percentage of 71.73%. Just 8.57% of the respondents chose all the suggested options. Some teachers claimed that teaching about culture is to ‘help learners better understand the differences, raise their awareness and increase their tolerance.

Question 5: How often do you include cultural components in your teaching?

a) Very Often b) sometimes c) rarely d) never

Options	Absolute frequency	Relative frequency
a	32	91.43%
b	1	2.86%
c	1	2.86%
d	1	2.86%

**Table 4-7: The Frequency of the Inclusion of the Cultural Components
in English Language Teaching**

As it can be noticed from the above table, most of the respondents include very often cultural characteristics when teaching (91.43%). Only three participants incorporate rarely culture in their instruction but do not consider this teaching about culture on a regular basis as fundamental.

Question 6: What does ‘culture mean to you?

- a- A set of beliefs, values, and assumptions.
- b- A set of behaviours, customs, and a specific lifestyle.
- c- Literary works.
- d- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	25	71.43%
b	3	8.57%
ab	7	20%
Total	35	100%

Table 4-8: Teachers' Definition of Culture

71.43% of the teachers define culture in behavioural terms that is they relate it to observable characteristics, 7% of them are for the functional definition of culture which means they link it to what is unobservable. In fact, culture refers to both observable and unobservable attributes.

Question 7: What does culture teaching mean to you?

- a- Developing the learners' understanding of the foreign culture.
- b- Helping the learners' develop positive attitudes towards the foreign culture society.
- c- Improving the learners' intercultural awareness and competence.
- d- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	05	14.29%
ab	05	14.29%
ac	03	8.57%
abc	22	62.86%
Total	35	100%

Table 4-9: Teachers' Definition of Culture Teaching

The obtained results show that the teachers do not share a common view of culture teaching. 62.86% of them visualize it as a combination of the three options, i.e. they believe that it improves the students' intercultural awareness and competence, helps them develop positive attitudes towards the alien culture and community and increase their understanding of the target culture.

Question 8: Do you think that culture should be taught/learned?

- a- Implicitly
- b- Explicitly
- c- Both

Options	Absolute frequency	Relative frequency
a	1	2.86%
b	3	8.57%
c	31	88.57%
Total	35	100%

Table 4-10: The Way Culture should Be Taught

The majority of teachers are for teaching/learning the foreign culture both implicitly and explicitly. 3% are for the explicit mode, and only one teacher sees that culture should be taught implicitly. One agrees with the majority since culture has to be explained in an implicit way in language forms and meanings; some of its features require to be made explicitly.

Question 9: Do you think that learning about a foreign culture can be a menace to one's native cultural identity?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	25	71.43%
No	7	20%
No answer	3	8.57%
Total	35	100%

Table 4-11: Foreign Culture as a Menace to Learners' Identity

71.43% of the participants believe that learning about a foreign culture does menace students' identity and cultural identity, while only 20% of them see that it does not.

Question 10: If yes, please explain why?

The majority of the teachers who claimed that learning about a foreign culture threatens the learners' cultural identity argued that the students run the risk of imitating alien behaviours and being influenced by foreign beliefs, to the detriment of their origins and cultural identity.

Section III: Method of Teaching Culture

Question 11: Foreign Language Teaching can be related to various educational objectives. Please, rank the following objectives in order of importance:

- a- To improve the communicative abilities.

- b- To improve the understanding of one's own culture and of the target culture.
- c- To widen one's intellect.
- d- To provide insights into the culture and civilization of the countries where the foreign language is spoken.
- e- To develop an intercultural awareness.

Options	1 st		2 nd		3 rd		4 th		5 th	
	Abs. Freq.	Rel. Freq.	Abs. Freq.	Rel. Freq.	Abs. Freq.	Rel. Freq.	Abs. Freq.	Rel. Freq.	Abs. Freq.	Rel. Freq.
a	15	42.86%	08	22.86%	02	5.71%	02	5.71%	02	5.71%
b	06	17.14%	10	28.57%	02	5.71%	02	5.71%	03	8.57%
c	01	2.86%	03	8.57%	05	14.29%	11	31.43%	12	34.29%
d	01	2.86%	02	5.71%	10	28.57%	04	11.43%	04	11.43%
e	01	2.86%	01	2.86%	05	14.29%	05	14.29%	03	8.57%
No answer	11	31.43%	11	31.43%	11	31.43%	11	31.43%	11	31.43%
Total	35	100%	35	100%	35	100%	35	100%	35	100%

Table 4-12: Teachers' Classification of Educational objectives

The results show that many teachers (31.43%) did not answer this question. This could be due to the fact that they see that it needs concentration and is demanding. It should be noted that 42.86% of the contributors gave priority to the objective of enhancing the students' communicative skills.

Question 12: In the Algerian context, which culture(s) according to you should be included in the English classroom?

- a- The Arabic culture

- b- The English speaking cultures (the British, the American, etc.)
- c- Both.

Options	Absolute frequency	Relative frequency
a	/	/
b	10	27.57%
c	25	71.43%
Total	35	100%

Table 4-13: Teachers' Specification of the Included Cultures in Teaching

The majority of teachers (71.43%) advocate that in the English classroom, the native culture has to be incorporated along with the foreign one. This explains that the participants believe that such a procedure helps the learners make a contrast between their own culture and the target one, and thus may be capable of developing notions of greater understanding, acceptance of the other and tolerance.

Question 13: To teach about the target culture, is it possible for the teacher to use the Arabic language?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	15	42.86%
No	20	57.14%
Total	35	100%

Table 4-14: Teachers' Views about the Use of the Native Language in Teaching

This table reflects that (57.14%) of the participants share the belief that the native language should not interfere when dealing with the target culture. In parallel, a noticeable number of the informants are for the idea of integrating translation from English into Arabic when tackling foreign culture topics.

Question 14: If yes, please justify your answer.

Those who opted for 'yes' (42.86%) claimed that sometimes teachers found themselves urged to make use of Arabic mainly when explaining complex cultural items. These proponents believe that this strategy helps clarify key ideas such as similarities and differences, and describe it as being comforting and less cognitively demanding. Thus, it can promote language learning. It is true that there are some benefits to allowing students to use their native language for instructional purposes to elucidate concepts that are confusing or that students have lingering questions about, but to some extent.

Question 15: Do you select the teaching materials on the ground of their:

- a- Relevance to the learners' needs.
- b- Structural simplicity
- c- Cultural context

Options	Absolute frequency	Relative frequency
a	05	14.28%
b	01	2.86%
c	08	22.86%
ac	20	57.14%
abc	01	2.86%
Total	35	100%

Table 4-15: Teachers' Criteria for the Selection of Teaching Materials

More than half the teachers stated that they select teaching materials on the basis of their cultural context and their relevance to the learners' needs and expectations.

Question 16: According to you, what topics should learners deal with?

- a- History
- b- Literature
- c- Beliefs and values
- d- Daily life events and issues

- e- Ethnicity and racism
- f- Stereotypes and prejudices
- g- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	2	5.71%
b	1	2.86%
c	1	2.86%
d	10	28.57%
f	1	2.86%
def	20	57.14%
Total	35	100%

Table 4-16: Teachers’ Selection of Cultural Topics

‘Daily life events and issues’ (d) and intercultural topics (e, f) were mostly selected with a percentage of 57.14%. This shows that the teachers have a tendency towards foreign people’s daily routines and towards themes dealing with critical issues and interculturality.

Section IV: Techniques of Teaching Culture

Question 17: Do you invent specific activities to teach about culture?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	13	37.14%
No	22	62.86%
Total	35	100%

Table 4-17: Teachers' Inventions of Activities to Teach about Culture

The results reflect that the overwhelming majority of teachers (62.86%) do not design activities to teach about culture, it can be deduced that they are not fully aware about the deep learning that may occur when students put into practice what they have theorized, and that activities can inspire students to continue in a field.

Question 18: If yes, what types of activities?

The thirteen participants who answered this question cited the following kinds of activities:

- a) Pair-work and group-work activities.
- b) Games
- c) Dialogues
- d) Story-telling
- e) Discussion of historical, political and sport events.

Question 19: Do you design activities related to the learners' cultural background?

- Yes

- No

Options	Absolute frequency	Relative frequency
Yes	13	37.14%
No	22	62.86%
Total	35	100%

Table 4-18: Designing Activities Related to the Learners’ Native Culture

The respondents who design activities when teaching about the foreign culture said that they try to link these tasks to the students’ cultural background.

Question 20: Do you promote learners’ reflection upon their own culture?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	14	40%
No	21	60%
Total	35	100%

Table 4-19: Promoting Learners’ Reflection upon their Culture

The great majority of the teachers view that they do not encourage their learners to reflect about their own cultural origins and (40%) of them believe that they promote this reflection.

Question 21: What teaching materials do you make use of to teach about culture?

- a- Newspapers
- b- Maps
- c- Magazines, encyclopaedias
- d- Videos
- e- Projectors
- f- CD-ROMs
- g- Internet
- h- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	1	2.86%
d	3	8.57%
f	6	17.14%
g	25	71.43%
Total	35	100%

Table 4-20: Types of Selected Teaching Materials

The large majority of selected answers (71.43%) gave priority to internet sources. Those who selected option 'g' justified their answers by the fact that today when surfing the net, all types of sources can be found including newspapers, maps, encyclopaedias, videos, etc.

Question 22: Do you think a teacher should use:

- a- Role-play and simulations
- b- Pair-work and group-work activities
- c- Problem-solving activities
- d- Critical incidents
- e- Oral presentation
- f- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	5	14.29%
b	3	28.57%
c	/	/
d	/	/
e	20	57.14%
Total	35	100%

Table 4-21: Techniques that should Be Used to Teach about Culture

As illustrated by this table, again the majority of respondents (57.14%) proved that they give a central emphasis to the speaking abilities. Those who opted for the use of oral presentations as a teaching technique were joined by several peers (28.57%) who hold the belief also that activities based on promoting the communicative skills are those which should be adopted by the instructors.

Section V: The Language Teacher and Culture

Question 23: Do you think the language teacher is urged to teach about the foreign language culture?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	25	71.43%
No	10	28.57%
Total	35	100%

Table 4-22: Teaching Culture as a Duty of the Language Teacher

As is indicated, 71.43% of the participants acknowledged that it is their duty to teach about culture. Yet, if we refer back to question 17, it can be implied that 62.86% do not really fulfil their duty since they do not design activities when teaching about culture, they may not even admit that this is a part of their professional duties.

Question 24: Do you consider a language teacher as:

- a- An instructor and an overseer of the learning process.
- b- A source of knowledge about language and culture.
- c- A mediator supposed to bridge the intercultural gaps.
- d- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	18	51.43%
b	07	20%
c	01	2.86%
ab	09	25.71%
Total	35	100%

Table 4-23: Teachers' Conception of their Role

The target part of the respondents (51.43%) visualize themselves as instructors and facilitators of the learning process. The second selected option is the combination of 'a' and 'b' (25.71%). These teachers conceive of their role as both facilitators and a source of knowledge about language and culture.

Question 25: Do you think that you are well equipped with knowledge about target cultures to teach about them?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	12	34.29%
No	23	65.71%
Total	35	100%

Table 4-24: Teachers' Cultural Knowledge

65.71% of the participants are not satisfied with their cultural knowledge to teach about English speaking cultures, whereas 34.29% of them think that they possess sufficient cultural information about the target cultures.

Question 26: What do you think you need most?

- a- Professional training to enrich your knowledge
- b- Authentic materials to be used in your teaching
- c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	22	62.86%
b	02	5.71%
c	/	/
ab	11	31.43%
Total	35	100%

Table 4-25: Teachers' Needs

62.86% of the teachers expressed their strong needs for adequate cultural training programmes. 31.43% of them admitted that they should be provided by authentic teaching aids to reinforce their task.

Section VI: Further Suggestions

Question 27: Do you have any further suggestions?

The respondents were offered the opportunity to express themselves freely and to propose any suggestions to improve the conditions of teaching and learning about cultural constituents of the foreign language. From the gathered data, it is concluded that:

- a. Given the huge number of the students per group in tutorials (sometimes outnumbering 40) at the department of English at the University of

Mostaganem, a lot of teachers expressed the need to reduce the number of students per class for more learner-centred teaching.

- b. The need to give more importance to foreign culture learning/teaching in language modules, such as written expression and oral expression classes.
- c. Some teachers raised the value of intracultural debates and intercultural exchanges between teachers, syllabus designers and experts in these domains.
- d. The need to equip the university with more appropriate and up-to-date means of teaching to teach about the foreign culture, including the internet, authentic documents, audio-visual media, etc.
- e. The analysis of this questionnaire revealed that the majority of the teachers who contributed to this research study are really aware of the importance of the cultural elements in EFL teaching. Yet, they lack a clear view of what this means in terms of classroom procedures. The revealed results reflect the participants' consciousness of the relevance of culture in EFL settings. They even state it should be treated as an elemental part of EFL teaching/learning. They asserted that careful attention should be paid when tackling foreign culture topics to protect the learners' identity from being negatively influenced. What is more, a large number of teachers declared that they do invent specific activities to teach about the alien cultures. They elucidate that they are not able of adequately ranking the cultural objectives associated with foreign language education. They claimed that they need to be well-equipped with cultural knowledge to teach about foreign peoples.

As a concluding thought, a lot of teachers need to have a better understanding of culture and of the way it should be approached in the EFL classroom.

4-4-6-2-Analysis of the ‘American Civilization’ Teachers’ Questionnaire:

A second questionnaire was addressed to 06 teachers who cover the module of ‘American civilization’. It was sequenced as follows:

Section I: Course Assessment

This part of the questionnaire includes three questions stressing the teachers’ self-evaluation of the current courses (Questions 1, 2, and 3) to examine what is actually taught and to identify areas for improvement.

Section II: Approach to Culture Teaching

In this section, the type of the cultural components incorporated in ‘American civilization’ classes (Question 4), and the way culture teaching is implemented and approached in the courses (Questions 5, 6, 7 and 8) were verified.

Section III: Method of Teaching Culture

The main concerns of this section were to check the method of teaching culture when dealing with ‘American civilization’, including the way the cultural features are presented (Question 9), their relevance to the students’ cultural background and curriculum objectives (Question 10), the similarities and contrasts between the native and target cultures in the cultural content (Question 11), the topics dealt with in the current syllabus (Question 12), the inclusion of history in

the courses (Question 13), the way key cultural concepts are explained (Questions 14 and 15).

Section IV: Techniques of Teaching Culture

This part of the questionnaire was intended to check the techniques used when teaching about culture in general, and the American culture in particular (Questions 16 and 17).

Section V: Difficulties Encountered

The researcher sought to obtain an overview of the difficulties faced by ‘American civilization’ teachers when dealing with the cultural content (Questions 18 and 19), and of the way these instructors handle them (Question 20).

Section VI: Teachers’ Viewpoints on the Integration of Intercultural Competence Notions in the Current Teaching

The focus in (Questions 21 and 22) was placed on the teachers’ points of view on the possibility of improving the learners’ intercultural competence in the current teaching and their own proposals to achieve such an enhancement.

Section VII: Further Suggestions

The teachers’ suggestions to enhance the teaching/learning process of ‘American Civilization’ in their department are cited in (Question 23).

b) Results and Discussion

Section I: Course Assessment

Question 01: Do you think that your ‘American civilization’ courses include cultural components of the target culture?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	6	100%
No	/	/
Total	6	100%

Table 4-26: Cultural Components in the Current ‘American Civilization’ Courses

All the teachers gave a positive answer (100%), as displayed in the table. This confirms that ‘American civilization’ courses addressed to 3rd Year LMD students are based on culture.

Question 02: If yes, are you satisfied with the way they are provided?

5 teachers (83.33%) out of 6 claimed that they are not pleased with the way the cultural features are provided in their courses, and explained that their students’ expectations are not met.

Question 03: If no, please explain why?

In answering this question, the respondents affirmed that the courses include essentially historical overviews and explanations, and that some interpretations of culture teaching are not looked at thoroughly.

Section II: Approach to Culture

Question 04: What is the cultural content in your courses about?

- a- Behaviours, customs, and lifestyles.
- b- Beliefs, values and assumptions.
- c- Literary works.
- d- History and political life.
- e- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	/	/
b	/	/
c	/	/
d	1	16.67%
e	/	/
cde	5	83.33%
Total	6	100%

Table 4-27: The Nature of the Cultural Content in ‘American Civilization’ Courses

The results reveal that almost all teachers agreed that the courses are mainly concerned with historical and political matters. They also stated that some literary works and their writers are cited in some topics just as illustrations, and that sometimes a number of American values such as capitalism, individualism, etc., are mentioned in a broad way. Only one teacher (16.67%) believes that teaching about history and politics without dealing with other cultural elements is considered as teaching about culture.

Question 05: How is culture learning/teaching implied in your courses?

- a- Developing knowledge about one's culture.
- b- Developing understanding of the fundamental parts of the foreign culture.
- c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	/	/
b	1	16.67%
c	5	83.33%
Total	6	100%

Table 4-28: Culture Learning/Teaching as Implied in ‘American Civilization’ Courses

The most chosen response is ‘c’ (83.33%). In fact, the participants wanted to explain that since the present time teaching methodology is lacking and needs

to be improved, the content of the courses does not seem to be based on developing the students' knowledge about the native culture and does not also help the students acquire a knowledge about the real American cultural beliefs and assumptions.

Question 06: Is the cultural component in your courses?

- a- Integrated in texts
- b- Integrated in activities

Options	Absolute frequency	Relative frequency
a	6	100%
b	/	/
Total	6	100%

Table 4-29: The Way Culture is Incorporated in ‘American Civilization’ Courses

One notes that the whole teachers (06) think that it's through the texts that the cultural aspects are presented. They recognized that activities are not put into practice in their classes.

Question 07: Is culture approached?

- a- Implicitly
- b- Explicitly
- c- Both
- d- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	/	/
b	1	16.67%
c	/	/
d	/	/
ad	5	83.33%
Total	6	100%

Table 4-30: ‘American Civilization’ Courses’ Approach to Culture

According to most teachers, culture is approached implicitly to a given extent. They declared that the courses deal with culture-general topics and do not emphasize the discussion of cultural constituents and the development of intercultural skills.

Question 08: Do your materials help develop positive attitudes towards American culture?

- a- Yes
- b- No
- c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	1	16.67%
b	/	/
c	5	83.33%
Total	6	100%

Table 4-31: The Role of Utilized Teaching Materials in Developing Positive Attitudes towards the American Culture

Almost all informants (83.33%) made it clear that the students' attitudes towards the strange culture are very often affected by many factors, mainly the use of authentic teaching materials which is very rare in their case. They expounded that their students are willing to know about the target culture, but supplementing the teaching aids with authentic texts and tasks will challenge their cognitive skills, involve them in the learning process and raise their interest and motivation.

Section III: Method of Teaching Culture

Question 09: Are the cultural ingredients presented:

- a- Structured
- b- Realistic
- c- Free of stereotypes
- d- Up-to-date

e- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	/	/
b	2	33.33%
c	/	/
d	/	/
e	4	66.67%
Total	6	100%

Table 4-32: Features of the Cultural Ingredients in ‘American Civilization’ Courses

It is mostly thought (66.67%) that the cultural ingredients do not actually mirror the reality of ‘American civilization’ and that they are stereotypical. Perhaps, because some courses portray Americans as racists and often discriminating minorities. One thinks that along with many stereotypes, a lot of nations see racism as a significant issue of American history, but this cannot be overgeneralized. It is supposed that the teachers who ticked ‘b’ (realistic) did so because some historical facts deal with real events and situations.

Question 10: Are they:

- a- Appropriate to the learners' cultural background
- b- Relevant to the curriculum objectives
- c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	1	16.67%
b	/	/
c	/	/
ac	5	83.33%
Total	6	100%

Table 4-33: Appropriacy of the Cultural Ingredients to the Learners and the Curriculum

As it is demonstrated in the table above (83.33%) of the teachers with whom the questionnaire was carried-out view that the cultural content does not fit the curriculum objectives since these latter help the students learn how to analyse effectively a wide range of evidence and gain a deep understanding of the history and culture of the US. They considered that through the courses, students are not provided with a detailed understanding of the justifications and ramifications of

some historical events such as slavery. They are not encouraged to develop their critical thinking skills, and are thus unable to examine and analyse the successes and failures of the American policies.

Question 11: When dealing with the cultural content, do you highlight commonalities and contrasts between what is native and what is alien?

On the basis of the obtained results, it can be stated that all teachers (100%) provided an affirmative response. They reported that when dealing with specific cultural topics and issues which are opposed to their students' native culture, they feel extensive pressure to perform well. They added that because they tend to preserve their learners' Islamic values, they try to focus heavily on the contrasts between the home culture and the alien culture.

Question 12: What main topics are covered?

All the teachers (100%) contended that history and politics are the major themes that dominate 'American civilization' courses addressed to the population of 3rd year English LMD students dealing with fundamental and critical topics, such as:

- The Declaration of Independence
- The Articles of Confederation
- The Civil War
- The Emergence of Political Parties, etc.

Question 13: Are the cultural components given a historical aspect?

- a- Yes
- b- No.

Options	Absolute frequency	Relative frequency
a	6	100%
b	/	/
Total	6	100%

**Table 4-34: The Historical Aspect in ‘American Civilization’ Courses’
Cultural Components**

As it is indicated, all teachers (100%) gave an affirmative answer (‘Yes’) confirming that the cultural content of their courses is really given a historical facet. This can be due to the fact that the lessons embody essentially historical data and explanations.

Question 14: Are culture specific items (concepts, objects) explained?

- a- Yes
- b- No
- c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	1	16.67%
b	/	/
c	5	83.33%
Total	6	100%

Table 4-35: Explanation of Culture Specific Items in ‘American Civilization’

Classes

Most of the teachers (83.33%) maintained that the culture specific items are made clear and explained to the students. Yet, they indicated that the explanations were not detailed nor reinforced by meaningful illustrations.

Question 15: If yes, do the provided explanations reflect value judgements?

The whole teachers view that they do not imply value judgements, and that they try to pay careful attention not to base their explanations on personal opinions rather than facts.

Section IV: Techniques of Teaching Culture

Question 16: Do you use activities to teach American Cultural Components?

a- Yes

b- No

c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	/	/
b	1	16.67%
c	5	83.33%
Total	6	100%

Table 4-36: The Use of Activities in ‘American Civilization’ Classes

To this question, all the participants gave a negative answer. 83.33% of them think that the implementation of activities is a helpful way that can foster understanding of foreign cultures and increase the students’ active participation in the learning process.

Question 17: Are there situations that learners misunderstand because of culture-based differences?

a- Yes

b- No

Options	Absolute frequency	Relative frequency
a	6	100%
b	/	/
Total	6	100%

Table 4-37: Misunderstanding Caused by Cultural Differences

As a response to this question, all informants answered ‘Yes’. This is probably because of the numerous differences and conflicts in values and beliefs existing between students’ home culture and the non-native culture.

Section V: Difficulties Encountered

Question 18: Do you find it difficult to deal with parts of cultural content which require specific training to be used successfully?

- a- Yes
- b- No
- c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	/	/
b	/	/
ac	6	100%
Total	6	100%

Table 4-38: Teachers' Difficulties to Deal with Cultural Components

The entire number of teachers recognizes facing difficulties when dealing with cultural elements which demand specific training. These informants depicted that this is due to a mismatch between the American culture and the learners' native culture. They spelled-out that they need to be very sensitive to their students' feelings, and very careful when handling some foreign cultural elements which value for example individualism, materialism and total freedom and comparing them with a culture which favours collectivism, and obeys rules and procedures which aim to preserve the stability and prosperity of the individual and the whole society.

Question 19: Do you encounter difficulties when coming across cultural content that you find inappropriate?

a- Yes

b- No

Options	Absolute frequency	Relative frequency
a	6	100%
b	/	/
Total	6	100%

Table 4-39: Inappropriacy of Cultural Content in ‘American Civilization’

Classes

100% of the respondents declared that they encounter difficulties when dealing with some unfitting cultural features.

Question 20: How do you handle them?

- a- Drop them
- b- Adapt them in specific ways
- c- Other, please, specify.

Options	Absolute frequency	Relative frequency
a	/	/
b	/	/
ac	6	100%
Total	6	100%

**Table 4-40: The Way Inappropriate Cultural Items are handled in
'American Civilization' Classes**

As it is displayed, all the teachers (100%) declared that when coming across some cultural items which are regarded as not suitable and disrespectful, they drop them. They justified their answers by pointing-out that they tend to be very prudent not to deal with cultural traits that may lead to negative attitudes towards the learners' native language and culture and at the same time they seek to explain to their students that learning about the 'American civilization' will help them benefit from the United States' knowledge and scientific advancement and spread their Islamic religion.

Question 21: Do you think that your current teaching provides useful information and guidance which can enhance your students' intercultural competence?

a- Yes

b- No

Options	Absolute frequency	Relative frequency
a	1	16.67%
b	5	83.33%
Total	6	100%

Table 4-41: Teachers' Viewpoints on the Incorporation of Intercultural Competence Notions in their Courses

Nearly all the respondents answered 'No' to this question, showing that they strongly believe that the present-time courses do not develop the students' intercultural skills.

Question 22: If no, what do you suggest to achieve such improvement?

To help the students develop their intercultural abilities, the teachers offered the following proposals:

- The inclusion of the values of the cultural education in the current curricula.
- The integration of active learning to help the learners organize their thoughts in a critical and argumentative way.
- The implementation of collaborative learning to allow the students to engage in the learning process and better prepare them to confront intercultural realities.

Section VI: Further Suggestions

Question 23: What further suggestions can you propose?

The teachers have concurred with each other in their views and opined that:

- Teachers have to reflect on their teaching and pose questions, such as
- What did not work in class?
- What specific items may need greater clarification? etc.
- ‘American civilization’ courses should be reinforced by active learning to develop appropriately in foreign socio-cultural contexts.
- There is a strong need for the establishment of team work with peers, stating that ‘American civilization’ teachers are urged not to work in isolation but with peers to exchange ideas, techniques, methodology of teaching, materials, and to discuss how to promote a stimulating learning atmosphere.
- Careful attention to the affective facet is highly required, and could lead to more effective learning.

4-4-6-3- Analysis of the Learners’ Questionnaire:

As indicated previously, the targeted population of students included 937 learners. The questionnaires were given to the learners during the exams, because during these events approximately the totality of students is present. The respondents were informed by the gatherer that anonymity will be highly respected; that is they were put at ease to express their ways of thinking.

The questionnaire was arranged as follows:

Section I: General Information

With the first four questions involved in this first part of the questionnaire, the intention was to obtain general details about the informants, to wit their English language background (Question1), their attitudes towards English (Question2), and their viewpoints vis-à-vis the importance of English in today's world (Questions 3 and 5).

Section II: General Statements

In the next questions, an overview of the importance to success in the course of study and after graduation was sought (Questions 7 and 9).

Section III: General Assessment

In this part, the inclusion of the cultural component of the target language in the current syllabi of language modules (Question 11), and the students' attitudes towards 'American civilization' (Question 13) were checked.

Section IV: Difficulties Encountered

Learning difficulties encountered by 3rd year LMD students in 'American civilization' classes were the main concern of this section (Question 15).

Section V: Skills to Be Improved

The objective of this section was to verify the types of skills that need to be enhanced (Question 17).

Section VI: Catering for L₃ Students

The changes that should be provided regarding the way the module of 'American civilization' was covered were mentioned here (Question 19).

Section VII: Additional Comments

The students’ suggestions to refine the current ‘American civilization’ courses to better prepare L3 students for post-graduate studies and professional life can be found in this section (Question 21).

c) **Results and discussion**

Section I: General Information

Question 01: How long have you been studying English?

The following table illustrates the amount of years of exposure to English language learning:

Years of exposure to English language learning	09
Absolute frequency	937
Relative frequency	100%

Table 4-42: Years of Exposure to English Language Learning

Table 4 reflects that the whole targeted population of learners with whom the questionnaire were carried-out has been exposed to an equal amount of years in terms of English language learning which totals 09 years.

Question 02: Attitudes towards English Language Learning

- Do you like English?
- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	921	98.29%
No	11	1.18%
No answer	05	0.53%
Total	937	100%

Table 4-43: Learners' Attitudes towards English

The results show that the majority of L3 students are willing to learn English (98.29%) as opposed to a minority that has a negative attitude towards it (1.18%). It seems that this category claims that English as a speciality has been imposed on them. Only 05 students abstained from answering this question.

Question 03: Do you think that a good command of English is an important academic benefit in the current world?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	930	99.25%
No	06	0.64%
No answer	01	0.11%
Total	937	100%

Table 4-44: English as an Academic Benefit

The table above demonstrates that almost all students (99.25%) share the viewpoint that English is an academic benefit in today's world.

Question 04: If yes, please explain.

The learners explained that English is crucial for being equipped with strong educational backgrounds, successfully completing university studies, furthering post-graduation, and then moving to a job-career.

Question 05: Do you think that a good command of English is an important professional benefit in the current world?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	936	99.89%
No	/	/
No answer	01	0.11%
Total	937	100%

Table4-45: English as a Professional Benefit

As it is mentioned in the above table, almost all students (99.89%) do believe that the mastery of English language is considered as a major professional advantage in the present-day world.

Question 06: If yes, please explain.

The provided answers show that a good command of English is a key factor for a successful professional life in a number of significant ways. They explained that it can impact overall quality of life, plus the impact on one's career. They strongly believe that English language skills will help them convey their ideas, plans, innovations, etc. in any situation, including supervisors, bosses, peers, customers, etc.

Section II: General Statements

Question 07: How important to success in your course of study is ‘American civilization’?

- High
- Moderate
- Low

Options	Absolute frequency	Relative frequency
High	933	99.57%
Moderate	2	0.21%
Low	2	0.21%
Total	937	100%

Table 4-46: Degree of Importance of ‘American civilization’ Learning

The great majority of the students agree that ‘American civilization’ is fundamental in their course study. For them, through this module, they will be able to investigate the American culture and experience, and discover the reality of this powerful nation.

Question 08: Please, justify your answer.

When answering this question, the learners stated that American civilization offers them a detailed understanding about the historical events,

specific ethnic groups, strong economy, real meaning of democracy, and the functioning of the governmental institutions of the United States of America.

Question 09: How important to success in your field after graduation is ‘American civilization’?

- High
- Moderate
- Low

Options	Absolute frequency	Relative frequency
High	850	90.72%
Moderate	50	5.34%
Low	30	3.20%
No answer	7	0.74%
Total	937	100%

Table 4-47: Degree of Importance of ‘American civilization’ after Graduation

The results showed that the majority of learners (90.72%) believe that ‘American civilization’ can offer many opportunities in higher education or for job careers after graduation.

Question 10: Please, justify your answer.

The majority of informants see that after graduation, ‘American civilization’ can lead them to a wide variety of choices. For instance, they can pursue their post-graduation in this field and later enter the world of teaching. This category of respondents continues explaining that a good knowledge of ‘American civilization’ can open doors to many careers and can take them into business, diplomacy, journalism, government and public-service organizations, and other related areas. Very few students (5.34%) claim that this module is of low importance after graduation.

Section III: General Assessment

Question 11: According to you, do the current syllabi you’re dealing with in language modules (namely written expression and oral expression) take into account the cultural component of the target language?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	890	95%
No	40	4.26%
No answer	7	0.74%
Total	937	100%

Table 4-48: The Students' Viewpoint about the Cultural Content in Language Modules

95% of the respondents believe that cultural components are included in their language modules. Only 4.26% of the students think that they are not really dealing with cultural features in written expression and oral expression courses.

Question 12: Please, justify your answer.

The students who answered 'Yes' think that culture is present in language modules, but they think that teachers should move beyond a superficial knowledge of the target culture by explaining its unique features. According to them, their teachers tackle general topics and the chosen themes are not adequately selected. They prefer to approach authentic cultural components including the thoughts, behaviours, values, norms, politics, education, social institutions, etc., of the alien societies.

Question 13: Do you like ‘American civilization’?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	900	96.05%
No	25	2.67%
No answer	12	1.28
Total	937	100%

Table 4-49: Students’ Attitude towards ‘American Civilization’

The above table shows that option ‘Yes’ was mostly opted for (96.05%), this implies that almost all learners have a positive attitude towards learning ‘American civilization’. (2.67%) of the informants showed a negative attitude vis-à-vis this module, only 12 students (1.28%) did not answer the question.

Question 14: Please, justify your answer.

The participants who like ‘American civilization’ stated that learning about the American culture will help them understand that human beings all over the globe are different from each other, and therefore world cultures are different. This way, they will get a real experience of the people who speak the target language, and gain intercultural understanding.

In reply, those who showed a negative attitude towards ‘American civilization’ warn of the risks that accompany the teaching of this academic area and stressed the fact that the native culture can be negatively influenced when learning about the US.

Section IV: Difficulties Encountered

Question 15: Do you face difficulties in your ‘American civilization’ courses?

- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	920	98.18%
No	5	0.54%
No answer	12	1.28%
Total	937	100%

Table 4-50: Difficulties Encountered in ‘American Civilization’ Classes

What surfaced in the results is that approximately the entirety of students (98.18%) seems to have troubles with ‘American civilization’ courses. Only 12 informants did not respond to this question.

Question 16: If yes, please explain.

The participants described 'American civilization' classes as being tedious and boring. They declared that instead of insisting on the real content, their teachers give primary importance to historical facts, and some specific dates and events.

Section V: Skills to Be Improved

Question 17: If you were to take a course in 'American civilization', which of the following would be useful to you? Please, circle the suitable answer:

- a- Formulating arguments
- b- Recapitulating factual information
- c- Giving oral presentations
- d- Being involved in classroom activities and participating in group discussions

Options	Absolute frequency	Relative frequency
a	20	2.13%
b	7	0.75%
c	20	2.13%
d	310	33.09%
abcd	580	61.90%
Total	937	100%

Table 4-51: Skills to Be Improved

The table above shows that all options taken together ‘abcd’, namely, ‘formulating arguments, recapitulating factual information, giving oral presentations, being involved in classroom activities and participating in group discussions’ were mostly opted for (61.90%). This denotes that the students are of the opinion that ‘American civilization’ teaching should be modified and not only concerned with special events and important dates.

Question 18: Please, justify your answer.

The vast majority of students answered this question arguing that undoubtedly learning about history can increase the intellectual growth and development. Also, for them studying history can lead to a better understanding of the many conflicts that occurred within the American society in the past and this

can provide valuable insights about the civilization of this nation. However, the respondents argued that the current teaching doesn't encourage their engagement and contribution in class. They spelled out that implementing activities can:

- pique their interest
- motivate them to make connections with the content of the course
- get them to think
- develop their speaking skills
- involve them effectively in the learning process

Section VI: Catering for L₃ Students

Question 19: Do you believe any changes should be made to the way ‘American civilization’ is taught as a result of difficulties you have with this module?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	853	91.03%
No	77	8.22%
No answer	7	0.75%
Total	937	100%

Table 4-52: Catering for L₃ Students

As expected, the most selected answer was ‘Yes’ (91.03%). This signifies that the students favour the inclusion of some adjustments in the current teaching to better reinforce and make explicit the nature and process of ‘American civilization’.

Question 20: If yes, please, specify the modifications which should be made.

The overwhelming majority of the participants (91.03%) strongly believe that they are not involved in the learning process when attending ‘American civilization’ classes and that the authentic and real components about the US are not given much care in the present-time teaching. According to them the modifications that should be made might include:

- Design of courses and tasks dealing with the real America and not the imaginary one.
- Project-based teaching to encourage research work and to improve the writing skills.
- Oral presentations to develop the speaking abilities.
- Opportunities that help students reflect on how ‘American civilization’ operates.
- Classroom activities that enhance learner’s autonomy.
- Collaborative learning.
- An accurate quality testing system.

Section VII: Additional Comments

Question 21: Do you have any other comments which might be helpful in assessing what specific difficulties you encounter and how ‘American civilization’ courses could better prepare you for post-graduation and the job market?

- Yes
- No

Options	Absolute frequency	Relative frequency
Yes	911	97.3%
No	20	2.13%
No answer	6	0.64%
Total	937	100%

Table 4-53: Additional Comments

911 respondents (97.3%) out of 937 ticked ‘Yes’ and tried to provide some suggestions about the benefits of learning ‘American civilization’ and its advantages in further studies and the professional life.

Question 22: If so, please cite them.

911 students put forward the following propositions:

The students expressed their hope that the cultural objectives would be comprised in the syllabi of language modules, and that teachers will integrate culture along with the linguistic facets.

To reinforce intercultural awareness, a lot of learners expressed strong feelings regarding the importance of learning the Islamic culture on equal footing with the alien cultures to raise their cross-cultural competence.

Some informants wrote that the availability of authentic materials and access to internet can really facilitate culture teaching/learning. Many respondents explained that being acquainted with ‘American civilization’ in graduation will help them get through different routes and will show that the learner has taken an extra study about the American spirit and society. They argued that after graduation, ‘American civilization’ can let them experience a rich cultural and social scene. According to them, a good knowledge of the American culture can lead to increased earning potential of embracing many jobs including marketing, finance, journalism, and education.

To conclude, one can draw to a close that the students’ comments articulated the following concerns and declared that they:

- are not involved in class participation
- almost never lead class discussions
- do not participate in large group discussions or in debates
- very rarely work on out-of class projects without discussing them

- do not give oral presentations
- have trouble understanding some lectures
- have difficulty to respond critically either orally or through written forms
- have difficulty with understanding writers' attitudes and purposes
- desire strongly to communicate effectively with their peers in group discussions, collaborative projects, and out-of class study groups.

4-4-6-4- Classroom Observation:

Observation is a basic tool that allowed the observed teacher to gain a lot by getting feedback on his/her teaching and helps him/her develop as a teacher.

This is well echoed in Richards and Farrell's statement:

“For the teacher being observed, the observer can provide an ‘objective’ view of the lesson and can collect information about the lesson that the teacher who is teaching the lesson might not otherwise be able to gather. For the teachers, observation also has social benefits. It brings teachers together who might not normally have a chance to interact and provides an opportunity for sharing ideas and expertise, as well as a chance to discuss problems and concerns.”

(Richards and Farrell, 2005: 86)

The researcher starts with the assumption that the teachers' practices and behaviours in the classroom is among the main factors influencing learning outcomes. Also, the interactions between teachers and students as they occur in the classrooms are considered as a key influence that a teacher could have on his / her learners.

d) Analysis and Reflections:

Throughout three years of research and before including the new intercultural approach in the teaching of ‘American civilization’ to 3rd year LMD students, classroom observation reveals that the majority of teachers were giving a

limited and fragmented view of the American culture. The students seemed then not to be able to link satisfactorily the different parts of the courses. The classes tended to operate within the boundaries of a fixed routine and are teacher-driven. The learners appeared to secure less knowledge and were less engaged. After integrating the new proposed intercultural approach, and as the tasks were carefully selected, the researcher raised the importance of pace as being a component which helps students keep focused and challenged.

Being aware of the element of speed, the teachers encouraged the students to work rapidly to move on to the next points of the activity since the time devoted to the lecture is only one hour and a half per week. This way, learners were provided with opportunities to demonstrate their understanding and participation in the learning process by designing and planning their own work. The classes were mostly characterized by a high degree of insightful discussion between learners themselves, the teacher and individual learners, as well as the teacher and groups of students. In some classes, one of the teachers observes:

“ ... If you had seen them, each student was totally absorbed by which they were doing because they were having the same experience. It is astounding how much even for those who have troubles they did really take part. The majority of students appeared as having the potential for succeeding”.

One suggests that these orientations need to be explicitly examined to understand how they may result in better learners' outcomes. For instance, teachers demonstrated a variety of classroom organization styles comprising whole class teaching, participation, and individual and group work. On these

measures, their practices were indistinguishable from what they practiced before the inclusion of this new intercultural approach. Equally, these orientations show the pedagogical purposes behind classroom practices in determining the effectiveness of teaching.

As the following extract from the classroom observations illustrates:

“In some classrooms, each time an answer was given. The teacher asked the students to explain their responses rather than just accepting the answers as given”.

On the other hand, ‘American civilization’ teachers declared that they find it helpful to re-examine their beliefs and classroom practices. They claimed that they really need to address various issues related to the role of both the teacher and the learners. It should be mentioned that either before or after the implementation of intercultural activities, a lack of participation among some learners was noticed. A lot of factors have been reported to explain this paucity of classroom involvement:

Some frequently mentioned ones are:

- Language learning anxiety: some learners tended to be anxious and frightened because of the fear of being misunderstood, or being laughed at because of accent and pronunciation and got stressed and embarrassed about making language mistakes and being poorly assessed.
- Interactional patterns: the observers recorded that some learners were unable to manage interactions, such as how to express one’s view, to convey meaning, to explain ideas, to agree and disagree, etc.

- Content-related issues: the observation of some ‘American civilization’ courses after the incorporation of intercultural activities revealed that non-participation in some cases could be the result of limited content-knowledge, or the lack of specific linguistic expressions. Some students may refrain from and be hostile to the idea of taking part in topics with which they feel uncomfortable.
- Personalities: according to the classroom observations and at an individual level, one’s personality often interacts with other traits contributing to non-involvement in the learning process. For example, stress and nervousness have often been reported by learners as being negative emotional reactions provoking reluctance to participate.

It is worthy to note that careful examination of the data collected from classroom observation showed that some generalizations concerning learners’ needs and attitudes can be attempted:

- ‘American civilization’ students seem to learn better in a favourable atmosphere.
- They prefer to learn in a dynamic and autonomous language learning environment.
- They still have a strong desire to learn about the American history and seem to be familiar with traditional teaching. Yet, one has observed that they learn better through activities, and making them aware about up-dated issues in this field seems to raise their motivation and attracts them.

The results presented reflect many points of agreement between students and teachers in terms of preferred learning/teaching styles referring to the gathered information from the teachers' interviews.

Despite the limitations, this research procedure tried to analyse 'American civilization' learners' needs, and attitudes towards learning about real American cultural components. One sees that observation has allowed recording the reaction of learners in the classroom, the teacher-learner relationship, classroom management, students' feedback and their language level and command of English.

4-4-6-5- The Checklists:

Another type of observation carried-out in this research is: observing other teachers imparting the knowledge of 'American civilization'.

After many classroom observation sessions, the researcher intended to verify some peers' appraisal of the course before and after the implementation of the intercultural activities. A model in the form of a checklist was designed for such a purpose. These checklists were administered to the teachers over 3 years focusing on the following points:

Section I: Preparation

The focus of this part was to check how well the teacher is organized and prepared for the lesson.

Section II: Presentation

This section sought to verify the use and the appropriacy of the teaching means to examine how effectively the content was presented, and how appropriate

the intercultural activities were to achieve the course objectives. Its main concern was also to give an overview about how the lessons are run.

Section III: Teacher's Personality

This point focused on the teacher's personality traits and characteristics within the classroom.

Section IV: Teacher / Learner Interaction

The type of relationship established between the learners and their teacher in 'American civilization' classes was checked in this section because a partnership between the students and their instructor is principal to a successful educational process.

Section V: Implementation of Activities

Through this part the researcher sought to know the reasons of the effectiveness or non-effectiveness of the lesson before and after the integration of the new intercultural approach.

e) Analysis of the Checklists

Each section of the checklists is analysed before and after the implementation of the intercultural activities.

Section I: Preparation

Before:

The course objectives were not really clear because the teachers did not present the key points in clear and interesting ways. The observed teachers

seemed to be well-prepared for the lessons, but they did not employ a variety of techniques.

After:

The course objectives were well explained and presented from the start. The teachers were well-organized and used a variety of techniques to ask questions and elicit responses from students.

Section II: Presentation

Before:

Lectures were conducted in traditional ways. The teacher being the controller of the learning environment and the decision-maker. The students did not have enough opportunities to participate in the learning process. The lessons were well-paced and the teachers made good use of the whiteboard. They showed an interest in dealing with the lessons.

After:

Many criteria were taken into account:

- Lesson-organization: presenting information in a clear and well-ordered structure to be better retained by the learners.
- Lesson-focus: emphasizing important elements and teachers brought them back whenever appropriate.
- Lesson-clarity: teachers tended to use a simple and direct language to explain new and difficult concepts.

The informants reported that after the incorporation of the intercultural activities, ‘American civilization’ teachers served as facilitators of learning rather than as presenters of information and tried to manage the lesson and the group. The teachers gave clear instructions and sufficient explanations before students begin activities. They also showed enjoyment and delight for the subjects covered, and made efforts to select the most suitable teaching methods to the ability of the majority of their learners. Sometimes, they repeated the explanation of some notions and events when they felt that the students are experiencing difficulties.

Section III: Teacher’s Personality

Before:

According to the observers’ appraisals, ‘American civilization’ teachers had a good presence and personality and made good use of the teaching materials. Yet, classes lacked the use of a variety of techniques to ask questions and elicit answers from the students, since these latter were not totally involved in the learning process and could not therefore obtain a feedback about their progress.

After:

Generally, ‘American civilization’ teachers seemed to be dedicated and communicated an enthusiasm for the subjects taught. They were patient and enjoyed helping their learners acquire new knowledge. They constantly, checked if the learners have understood and benefited from activities despite the large number of students.

Section IV: Teacher / Learner Interaction

Before:

The teachers encouraged their learners to ask questions, and get background knowledge and information about the 'American civilization' with difficulty. This may be due to the fact that the instructors do not pay careful attention to the psychological side of the learners and do not try to create a supportive atmosphere based on interaction and discussion. In parallel, the teachers insisted on improving control and discipline over the class. The learners were treated in a fair way and with respect.

After:

Being aware of the role of the affective side in improving students' academic and social development and after implementing the intercultural tasks, 'American civilization' teachers offered more guidance and praise than criticism to their learners. The great majority of students showed attentiveness and more engagement in the academic content presented, displayed classroom behaviour, and attained better levels of achievements academically. The teachers set basic rules in their classrooms and the ambience was described as being generally relaxed and conducive.

Section V: Implementation of Activities

Before:

A lot of students were attentive but almost passive. They were not assured full participation in class. It was noted that the learners were listening passively to their teachers and taking notes. May be they were just retaining the information

for the examinations. The teaching materials were restricted to handouts, whiteboards, and data projectors. In general, teachers corrected the mistakes appropriately. The overall classroom climate was not really supportive.

After:

The teachers who attended ‘American civilization’ classes after the implementation of intercultural activities noticed that the students appeared to learn actively. They were made aware of the pedagogic purposes of classroom tasks and a good balance for developing the four macro-skills (listening, speaking, reading, and writing) was noticeable. They were given sufficient time to respond to questions and urged to be involved in the learning process through launching discussions, providing questions for reflection, writing down their thoughts, and work collaboratively with their classmates on different topics inside and outside the classroom. In addition, to the whiteboards, overhead projectors and handouts, the instructional aids were reinforced by the use of authentic and efficient materials including audio and video sources, editorials, maps, etc.

‘American civilization’ instructors tried to back their explanation by examples and illustrations and tried to apply them to the real contexts of the learners’ home culture. They corrected the mistakes properly and did their best to offer an encouraging and relaxed classroom climate.

Finally, on the basis of the checklists’ results provided by the teachers over 3 years, one posits that the new intercultural approach proposes an active teaching which showed that it had a greater positive impact on the learners’ outcomes than the existed traditional teaching. The elementary presumption is that the active

learning seems to render information more applicable, stimulates students' involvement in the course, and helps them being able to extrapolate knowledge to a broader context.

4-4-6-6- Analysis of the Teachers' Pre and Post-Interviews:

'American civilization' teachers were interviewed on two occasions:

- The first occasion: before integrating the intercultural activities.
- The second occasion: after integrating the intercultural activities.

The teachers' pre and post-interviews consisted of a number of headings conducted as follows:

- American civilization teachers' qualifications and training
- Difficulties encountered in American civilization classes
- Most helpful teaching techniques in the classroom
- Types of materials
- Time devoted to the course
- Class-size and attendance
- Comments and further suggestions
- **American Civilization Teachers' Qualifications and Training:**

The six teachers who cover the module of American civilization in the department of English were interviewed.

Five of them hold an MA (Magistère) in civilization and are PhD researchers. One of them is a doctor in American civilization. They reveal the lack of ongoing training in this important and critical field of interest.

- **Difficulties Encountered in Classes:**

- **Pre-Interview:**

One has found that ‘American civilization’ teachers gave prime importance to historical facts. The learners are required to listen carefully to the teacher, then taking some notes. All teachers responded that their students have great difficulties producing intelligent reflections and lack critical thinking whether in the written forms or the spoken ones. This reveals that the learners are not really given opportunities to be involved in the learning process.

- **Post-Interview:**

The interviewed teachers stipulated that after introducing intercultural tasks in ‘American civilization’ classes, they necessarily need a fuller and thorough understanding of this academic area to effectively teach it. They see that the depth and multi-faceted nature of the exercises does appear to be a factor which may raise the students’ reluctance and hesitation about engaging in the course.

- **Most Helpful Techniques in the Classroom:**

- **Pre-Interview:**

As far as this question is concerned, one has been informed that the inclusion of activities could be of a great help in their teaching. They thought that learners’ motivation could be raised if this technique is used in ‘American civilization’ classes. They share the idea that the rare use sometimes of short exercises seem to be vital to increase their learners’ interest. Finally, they added that the students prefer to answer alone the questions rather than hearing them.

This shows that the atmosphere of a good learning will be better with professional teachers.

- **Post-Interview:**

The format of the interview was open and teachers were encouraged to express themselves.

Here is a representative reaction:

“I believe that activities are useful for sharing ideas and interacting with each other. Yet, it should be noted that these tasks tend to allow dominance of academically stronger learners over the weaker ones. That’s why, when implementing activities, students should be given individual responsibilities”.

Teachers’ responses explained that learning through activities stimulates and supports students’ thinking and may indicate possible conflicts with the current teaching methodology.

- **Types of Materials:**

- **Pre-Interview:**

Since the availability of very few specialized books at the library, ‘American Civilization’ teachers were compelled to use their own material based on photocopied notes and texts taken from selected chapters of books. In addition to that some teachers use from time to time some PowerPoint slides, and bring some passages from online e-books related to the course. These aspects may constitute a serious handicap to the promotion of the teaching of ‘American Civilization’.

- **Post-Interview:**

After the implementation of intercultural activities and in addition to the traditional materials, the teachers were advised by the researcher to make their classes more impressive by reinforcing their teaching aids. These latter included picture dictionaries, authentic texts and documents, encyclopaedias, audio-video teaching aids, editorials, maps and atlases, worksheets to work out the exercises, and PowerPoint slides. The teachers revealed that these materials have served as natural teaching materials, have made their lessons more realistic, and have drawn their learners' attention. They stated that these objects are very useful because they may help to diminish the stress, anxiety, boredom or any other complicated feeling which the students may develop and can strengthen their ideas and skills.

- **Time Devoted to the Course:**

- **Pre and Post-Interviews:**

In both occasions, the participants indicated that one and a half hour is far from being sufficient. It seems that extra hours are required to any improvement of 'American civilization' teaching.

- **Class-Size and Attendance:**

- **Pre and Post-Interviews:**

It has been noted throughout three academic years that the number of students in American civilization classes outnumbered (200), during the academic year 2012-2013 the number reached 513 students. The teachers revealed that teaching such overcrowded classes constituted a hard task. They claimed that the current traditional teaching may be an additional factor which can decrease their motivation and reduce their classroom interaction.

- **Comments and Further Suggestions:**

- Teachers had significantly positive attitudes towards the use of activities while teaching. All teachers view class participation as an important facet of successful learning.
- Teachers agree that students may learn better if teachers use group activities and let their learners discover answers by themselves.
- ‘American civilization’ teachers declared that they find it helpful to re-examine their beliefs and classroom practices. They claimed that they really need to address various issues related to the role of both the teacher and the learners.

These results suggest that teachers and learners see eye to eye on many teaching issues. One of the teachers suggest that American teachers who are in line with the latest development in this field of interest and well-informed about it may have the potential to empower the learners in a well-designed syllabus that could provide an opportunity to enhance students’ motivation and involvement. This teacher suggested that American civilization instructors are urged to explore their teaching beliefs and practices.

- The teachers have noticed that the incorporation of the intercultural activities is an essential and valued element that encourages learners’ participation. For them, students can benefit from a dynamic interdisciplinary environment which nurtures both a collegiate atmosphere and independent learning which can enrich their experiences beyond the classroom.
- In their responses, it has been felt that the subject knowledge of educational psychology is a real concern. It may be that the concern is that the weakness of

‘American civilization’ teachers’ psychological knowledge and skills affects the scope of what is being taught in the classroom.

- It should be added that all the interviewed ‘American civilization’ teachers were very cautious concerning the inclusion of American cultural components in their courses and opined that what is presented from this foreign culture should by no means be in contradiction with the students’ own beliefs, values and religion. They strongly affirmed that teachers ought to be very prudent in selecting appropriate content that should not put the learners’ culture at risk.

- **Recapitulation:**

To recapitulate, the analysis of the teachers’ interviews and observation data offered an understanding of teachers’ strong and weak points and their association with the learners’ improvements. The examination of these data provided a detailed picture to be developed of the teachers’ and students’ roles and the relationship between these two main agents of change in the educational process.

Dealing with the data closely suggests that the teachers who make use of the proposed elements performed well in contrast with their behaviours and practices before implementing this new intercultural approach.

Alongside teaching methodology aspects, one believes that at the department of English at the University of Mostaganem, and as far as the teaching of ‘American civilization’ is concerned, a chief strand of pedagogic subject knowledge, mean and suitable testing systems for developmental purposes, and a solid equity emphasis on the potential of all students are intensively demanded to meet high expectations and reach the required standards.

4-5- Examining the Current Situation of American Civilization Teaching:

In the third year (LMD System), students are introduced for the second time to what is commonly called ‘content’ modules which bring them to deal with ‘American civilization’.

Referring to ‘American Civilization’ as it is taught at the University of Mostaganem, its courses are in the form of lectures, class-time is spent with the teachers lecturing and the students listening passively and taking notes. The emphasis appeared to be an acquisition of some historical facts and events outside the context. In reality, no link is made between the shaping and functioning of the American society and the American culture. The pedagogy is based on delivery of information rather than the engagement of students. Teachers are the instruments by which knowledge is communicated and the learners are receptacles.

According to the stated objectives, third year students are supposed to deal at this level with topics that tackle the culture and philosophy that inspired and still inspire the nation. Yet, the current teaching is dissimilar. A key theme that needs to be given great attention is the American constitution and how it protected and guaranteed the basic rights of the citizens. The courses do not explain the real reasons that were behind the Civil War. They do not offer thorough understandings of how the political parties shape the American politics and organize the congress. But, most American leaders referred to are white Anglo-Saxon members and little attention is given to the significant role played by the diverse minorities and how these groups fought for and obtained laws and rights that provided for fairness and equality to all, and contributed and still contribute to the making of the United States of America.

The same situation witnessed in the United States in the 1970s was strongly criticized by Fox-Genovese:

“The American-self of our tradition has been white and male, normally north-eastern although occasionally western, normally elite, although occasionally poor but upwardly mobile. That self has functioned as a collective representation, even as it has also functioned as the implicit autobiography of the men of the dominant class and race. Today, we no longer accept it as an adequate self-representation”.

(Fox-Genovese, 1990: 10)

It is claimed that ‘American civilization’ teaching requires from instructors to put more time energy in selecting useful and most updated instructional materials and texts which picture more realistically the American life and experience.

4-6- Teaching Aids:

Being the channel between the teacher and the students in delivering the instruction, teaching aids constitute another weak point in ‘American civilization’ teaching at the University of Mostaganem. In this institution, handouts, written texts and few Power Point slides are considered as key sources of historical and cultural information rather than more authentic materials that enable learners to interact with the real language and content instead of the form, such as newspapers, magazines: which can offer more of a flavour of American everyday life.

- Documentaries, video-tapes, CD-ROMs, DVD: which are seen as good visual sources of cultural information.

- Debates, discussions: which are helpful techniques that can be used to give information to learners in a plenary session and to initiate discussion and introspection.

These latter instructional means can provide plenty of useful information about American historical and cultural life.

Arguing on the importance of the video in ‘American civilization’ classes Miliani states firmly:

“The case for the use of video is clear, witness of wealth of literature about the video and the importance of pictures in the modern world and their role as means of communication, but also as object of reflection, interpretation and judgement. Besides, it is generally contended that video materials give weight and debt to the teaching of American Studies, which may seem too theoretical or abstract to the students. So, there are tangible advantages to using the video because pictures are more faithful to reality than the imagination of foreign students coming from totally alien cultures.”

(Miliani, 1992: 232)

Kavanaugh also argues that:

“McDonald’s hamburger stands, highway designs, media-packaged professional football games, in fact, all the artefacts that constitute our cultural environment are resources for the understanding of American culture.”

(Kavanaugh, 1978: 74-75)

This is a part that is completely unrecognized and totally absent in the teaching strategies and material at the University of Mostaganem though it has become common place in American and European countries. Moreover, class discussions and talks hold a basic part in ‘American civilization’ courses in foreign universities as they have proved to be good teaching strategies which

allow students to voice their viewpoints, to learn the art of convincing, to develop critical thinking on American culture and history, and thus polishing English language learning.

4-7- The Institutional Mission:

As far as the teaching of ‘American civilization’ is concerned, the researcher has noticed that the goals of the department are not fully attained because the institution does not:

- Support a technology-based learning climate for teaching professional communication abilities.
- Provide the teaching staff with the opportunity for ongoing professional training.
- Seek to provide research and development of activities.
- Seek to provide resources and expertise in language teaching through international conferences, workshops and consultancies.
- Promote collaboration with other universities.

4-8- Conclusion

This section focused on the following points:

The learners’ questionnaire results disclosed that the current teaching of ‘American civilization’ does not meet the students’ expectations and in this way allows us to confirm the first hypothesis and in part the second one.

The teachers’ second questionnaire carried-out with ‘American civilization’ teachers permits us to confirm the second as well as the fourth hypothesis.

The analysis of the teachers' first questionnaire showed the paramount role of culture teaching in raising the students' standards of achievement, thus affirming the third hypothesis.

Through this chapter, one has brought to light a series of elements that contribute to the deficit of the teaching/learning process in the department of English at the University of Mostaganem and tried to identify the problem areas which affect this teaching. It has been illustrated that 'American civilization' teachers are in favour of performing a variety of tasks. The most liked tasks have been creative tasks to build up their professional vocabulary through reading specialized texts, a variety of exercises to refine their listening skills, and several activities to develop their speaking abilities.

From this study, one can learn that 'American civilization teachers' have to make changes in their instructional programs and practices and these changes are mainly to be centred around implementing new and innovative teaching techniques through the incorporation of intercultural activities.

Chapter Five

The Quest for a New Intercultural Approach

5-1- Introduction

After identifying most of the encountered problems that third year LMD learners and teachers face in their American civilization courses, one tends to propose some possible solutions and remedial actions which may hopefully attenuate some of identified problems. This section seeks to suggest guidelines, courses of action, purported to bring a salutary change in ‘American civilization’ instruction at the University of Mostaganem. It seems that the real problem lies in the methodology of teaching this subject. The current way of dealing with this module does not fulfil the objectives expected from this area of interest, since ‘American Studies’ as it is referred to in most American and European colleges should emphasize American culture as its prime object of study. Thus, this academic area requires rethinking and readjustment. The researcher tries to propose a new intercultural approach to carry-out the complex enterprise of studying/ teaching American culture and achieving the curricular objectives set for ‘American civilization’.

5-2- Recommendations:

The obtained results illustrate that ‘American civilization’ teaching at the University of Mostaganem has not been given its real sense. Teachers have then to provide the best conditions of learning for their students. A professional instructor, a sound teaching methodology based on intercultural activities, an anxiety-free

atmosphere, appropriate materials, and an emphasis on learners' needs will lead to a more effective teaching and a better partnership.

5-2-1- Curricular Objectives of 'American civilization':

In this new era, attention and concern have given rise to new and increased policies and funding for the teaching and learning of foreign languages in Algeria with respect to the knowledge and understanding of other cultures. Compared to other countries, Algeria has a strong foreign language policy, where politicians and educators have long expressed concern about foreign language competence because it is a country that has crossed the threshold in which globalization and internationalism will be the hallmarks of diplomatic, military and economic systems. As a result, a basic foreign language instruction is carried-out in Algerian universities.

In a world in which international economy and finance is expanding every minute, it is assumed that peoples' business, technological and educational systems would do better if they had the expertise to communicate in English. In general, Algerian institutions feel that their need for English language-trained employees has grown, as the role of English in international business has augmented. A good command of English then, serves as a gateway to better options and more opportunities.

English language teaching at the University of Mostaganem is part of the academic education which is supposed to encourage students to explore new ideas and open their minds to foreign cultures through language and scholarship about the people who speak this language. Learning English not only improves their prospects in later life, but also boosts their self-esteem, widens their visions of life, free them from ethnocentrism and stereotyped narrow-minded opinions, and increases greater

tolerance of alien cultures. In an academic setting, this learning implies an investigation of Anglo-Saxon cultures and a discovery of what kind of impact they had on world civilization.

It is indispensable opportunity for learners to jettison opinions usually driven by ignorance or bias towards foreign social and cultural systems. The contact with foreign cultures offers students new perspectives of looking at their own culture and society. It provides them with new tools for gaining respect and an appreciation for differences, and taking appropriate actions against prejudices and discrimination.

To effectively undertake its diverse educational and social purposes, and being a part of the university's enterprise, English language teaching plays a key role in producing critical citizens, capable professionals and sensitive intellectuals capable of thinking outside politically rationalized ideas, having a relational rather than hierarchical view of cultures comprising theirs and able of confronting and helping contribute to the management and resolution of problems. Giroux cautions against the danger of the absence of such intellectuals declaring that:

“In the absence of intellectuals who can critically analyse a society's contradictions, the dominant culture continues to reproduce its worst effects all the more efficaciously. And, without a sphere for cultural critique, the resisting intellectual has no voice in public affairs”

(Giroux et al, 1984:1)

5-2-1-1- The Cultural Objectives of ‘American Civilization’:

It is important that the English university first degree in LMD contexts (licence) offers the ability to learners to use this language with the awareness of its cultural implications that determine both linguistic and cultural accuracy. Being a content module, ‘American civilization’ intends to inform students about American culture. The major cultural objectives of ‘American civilization’ offer an understanding of:

- History of the diversity of the American people and the struggles of the various minorities for social, political, and economic empowerment.
- Major questions about the American dream, spirit, cultural multiplicity, family and community in the past and present time.

5-2-1-2-The Linguistic Objectives of ‘American Civilization’:

‘American civilization’ is meant to offer to learners the possibility to improve their language abilities. The wide array of courses encourages the students to:

- Read, speak, think and write in English.
- Acquire adequate grammar in the target language through debates, class talks and discussions launched in the classrooms.
- Synthesize and situate ideas and relevant data in various contexts.
- Articulate orally and in writing about the history and cultures of different nations through presentations, essays and research work.
- Think critically and evaluate information with careful attention.

5-2-1-3-The Intellectual Objectives of ‘American civilization’:

‘American civilization’ curriculum objectives aim to provide students with intellectual knowledge and perspectives essential to participate as informed individuals in the global community. The full range of courses will help them to:

- Address issues that deal with international political and economic empowerment of the different nations all over the world.
- Consider injustice, economic inequities, social and political oppression, and alienation of the marginalized throughout the world.
- Foster their argumentation and reflective analysis.
- Have access to the standards of living that allow for self-determination and human development.
- Take part and be consulted about decisions that affect their lives as well as the lives of other individuals.
- Present the intellectual heritage that defines American studies as a discipline: its founding, evolution, applications, and trajectories.
- Apply in their research key techniques such as rhetorical criticism, cultural studies, ethnographic and cross-cultural interpretation.

5-2-2-The Need for a New Intercultural Approach:

Why Intercultural?

Being convinced that ‘American civilization’ classes are places where world civilizations meet, so interculturality is strongly imposed. Intercultural communication has been a key issue since the world began. In an emerging world of economic globalization, academic and international relationships, fast travel, international media, it is impossible to function in isolation but through interaction

with each other for survival. The success of all these organizations and the people involved in these areas depends on effective cross-cultural communication. The principles of intercultural language education are strongly implemented in the Common European Framework of Reference of Languages: Learning, Teaching, Assessment (Council of Europe, 2001). The aims are recapitulated as follows:

“In an intercultural approach, it is a central objective of language learning to promote the favourable development of the learner’s whole personality and sense of identity in response to the enriching experience of otherness in language and culture”

(Council of Europe, 2001: 1)

For too long, educationalists have been concentrating on strategies that may help students to have a flawless command of English and a ‘native-like’ accent, but for many learners, this is a distant goal. In an increasingly multicultural world, where English is used as a lingua franca, it appears sensible to accept that it is more necessary for a language learner to be able to genuinely communicate with and understand people in a range of various contexts, than to mimic native speakers.

Clearly, intercultural exploration helps the learners’ better discover their own culture and the cultures of the others. Through the intercultural activities, students can have deep insights into their home culture’s practices, beliefs and behaviours and can therefore explain them to individuals whose values and practices run counter to theirs. To succeed in achieving this, learners call for the development of abilities in portraying, observing, clarifying and evaluating cultural facets. In a highly multicultural interconnected world, learners can set up intercultural communities and

may share their linguistic and cultural perceptions with others via virtual learning settings or web-based discussions.

In some teaching situations, the class itself is multicultural, and can then offer an atmosphere for intercultural exchange. In American civilization classrooms, issues may and do arise. This is why teachers are urged to promote clear lines of constructive communication to minimize the risks of misunderstandings and breakdowns, and to facilitate the building of trust, tolerance, and respect.

Consequently, by understanding our home cultural values and the way other people perceive the world, we can better grasp their vision and anticipate potential cross-cultural misunderstandings.

Moreover, in the Common European Framework, intercultural communicative competence is visualized as a number of outlooks, abilities, and understandings. These constituents are recapitulated as follows relating to Byram's work:

- a- Knowing the self and the other
- b- Knowing how to relate and interpret meaning
- c- Developing critical awareness
- d- Knowing how to discover cultural information
- e- Knowing how to relativise oneself and value the attitudes and beliefs of others

5-2-2-1-Acquiring the Knowledge of the Self and the Other:

Intercultural language learners require acquiring an understanding of how interaction operates, and how human beings communicate in general with those around them and with foreigners. These learners need to be encouraged to practice

adapting within any situation, with anyone from any culture. They also have to be given support to examine the use of patterns of communicative interaction to develop their cultural knowledge about the target language groups.

Knowing the self and the other relies on understanding the complicated interactions between individuals and groups, and how human beings actively articulate their various identities in multiple settings.

The purpose of this study is to suggest intercultural activities that encourage learners to enhance their knowledge of ever-changing relations between individuals and groups. These tasks help the students to take communication risks, and be therefore effective intercultural communicators capable of keeping the communication channels open.

5-2-2-2-Acquiring the Knowledge of Interpreting Meaning:

Being aware that the analysis of language and culture is but a search for the meaning, the interpretation of meaning is, at heart, a strategic element through which the beliefs and practices of a society can be elucidated. The increasing number of intercultural encounters that has followed globalization and immigration flows has led to growing interest in the acquisition of the interpretation of meaning. Actually, many such meetings occur in educational contexts involving participants communicating via spoken and written language, in a range of genres – an article, an online conversation, a lecture, an electronic mail, etc.

Each of these genres is regulated by a set of linguistic conventions that are relevant to their cultural aim. For instance, the style of an article will differ from the style of an electronic message, just as the style of an online talk will be disparate from the style of a lecture. When language learners become acquainted with the

conventions determining varying genres, their communicative repertoire extends and diversifies.

Meaning can also be communicated via non-verbal ways, through sending wordless cues, posture, facial expressions, tone of voice and other forms of behaviour. Basically, non-verbal communication is viewed by some scholars as significant in intercultural situations because it probably denotes typical difficulties in exchanging information. Thus, the lack of performance in interpreting meaning results in a very problematic encounter to a large degree because of inappropriate handling of cultural factors. Further, people who know how to relate and interpret meaning can dynamically influence the ways in which the discourse develops.

In 'American civilization' classes, learners need to be consciously aware of the importance of managing cultural aspects effectively. They necessitate clarifying and verifying meaning when there are differences to facilitate understanding and to prevent potential communication. Eventually, it is argued that many cultural phenomena create meanings that have to be explained and interpreted in relation to the rules and values of the particular society that has produced and adopted them.

5-2-2-3-Improving Critical Awareness:

Intercultural language instruction starts with the beliefs that contact between peoples with different cultures usually leads to changes brought by outsiders. Yet, it is indisputable that the act of communicating between cultures has historically occurred in circumstances of immigration, conquering, movement of traders, and occupation. This implies that, the conditions of contact between cultures have frequently been characterized by disparities of dominance, influence, access to intellectual resources, and authority.

Intercultural language learners have to admit these historical facts and be conscious of their persistent and powerful effects. For instance, these learners have to be aware of the pros and cons of globalization and mainly its disadvantages. They have to realize that globalization is considered as a threat to the world's cultural diversity and that it operates mostly in the interests of the richest nations at the expense of developing countries, and thus neglecting some cultures and languages to reshape the entire world in the mould of the capitalist North and West.

Many detractors found fault with multiculturalism for favouring some cultural values over others and for tolerating social exclusion, racism and rejecting ethnic minorities in some situations. They argued that this morale can ultimately add negativity to the potential conflicts of diversity. These critics stated that in countries where multiculturalism has failed, communities have been marginalized, ghettos created, some parents' cultures have been persecuted, and rises in crimes have been recorded.

Intercultural teaching considers all cultural values as questionable, and subject to analysis and formal discussions and debates. This teaching sees that these debates should contribute to the moral and spiritual development of the students and to the increase in empathy and respect for the values of others. The intercultural classroom, at best, can become a safe and reassuring environment to recognize the normality of diversity in all areas of human life and to engage with differences in order to develop an ideology of tolerance and understanding.

5-2-2-4-Knowing how to Value the Beliefs of Others:

Intercultural language instruction should make the students more aware of the assumption that human beings have throughout time developed an array of miscellaneous lifestyles, opinions and traditions, and that this depth of human life

can encourage enquiring and open-mindedness. It should also provide a suitable framework that combats bases and subtle racism, and that fosters fair treatment and racial equality. Intercultural language learners should therefore, develop these capacities to better challenge misconceptions, discrimination, and prejudices and to maximize and enrich their knowledge and awareness.

5-2-2-5- Intercultural Language Teaching and the Internet:

The advent of internet had a leading role in shaping intercultural language instruction for a lot of learners. Today, students have easy access to the world education space through communicating with e-partners. This implies good knowledge of not only ‘authentic’ language use but also knowledge of communication culture that they acquire via their electronic interactions.

Yet, educators should consider that potent online exchanges need to be managed because their success does never give a total assurance. Being an inexhaustible source of information about contrasting cultures and communities, internet is also a powerful means of communication that is open to abuse and which undermines the building of esteem, respect and understanding. This is why, care has to be taken when suggesting websites to learners, to avoid the various risks that could be encountered and to ensure that there is no exploitation of participants in online environments.

5-2-3- Intercultural Activities:

The researcher believes that in an educational setting, students learn better by carrying-out activities than by being passive, within this framework, teachers are encouraged to use the materials in the way best suited to their style and their students’ styles.

The activities will be as follows:

- Short explanation
- Division into pairs or groups for discussion
- Discussion and feedback in the main group
- The major role of the teacher is to present the activities and explain the instructions, and then to mediate and direct the psychological and nervous vigour learners will nearly certainly produce.
- The outcomes in the teacher's notes will offer some pointers where needed.
- In some situations, it would be helpful to trigger further discussion through posing questions and redefining some concepts and clarifying certain viewpoints.

5-2-3-1-Key Assumptions about Developing Learners' Intercultural Competence:

To develop an advanced level of cultural awareness, a contrast between two dissimilar types of intercultural development is postulated:

- Intercultural sensitization: This means being conscious and informed about the existence of a range of diverse cultures, and of their importance in all forms of human interaction such as personal and professional life, etc.
- and-
- Cultural briefing: It refers to the acquisition of information about how specific cultures function and reveal themselves.

It is also presumed that intercultural competence consists of two prime ingredients:

- To recapitulate, we can say that ...
- Comparing and contrasting: If we compare both situations ...
 - Asking and challenging: Are you certain this is real?
Do you think this is really important?
 - Raising issues: The point I would like to make ...
 - Exploring: If we try to analyse the situation,
 - Sequencing: First we have to ..., then we should ...,
and finally we should ...
 - Elucidating: This is a good point because ...
 - Defending positions politely: Let me please, cite you an example
 - Simplifying: To make it clear, ...
In other words, ...
 - Discussing a Hypothetical situation: I would want to know ...
I think I would need information about ...
 - Evaluating: To assess the situation ...
 - Concluding: To conclude ...
Ultimately, we should say ...

The researcher sees that before starting ‘American civilization’ courses, the students have to be introduced to the meaning of culture as a brainstorming technique.

5-2-3-2- What does Culture Mean to You?

Objectives of the Intercultural Activity:

- To amass as numerous reflections as possible on the several different features of culture.
- To demonstrate how the concept of culture, and its features, can be explained in distinct ways by different persons or groups.

Procedure:

If the students are unfamiliar with mind maps, try to develop a simple mind map on the board. Choose a topic you master, based on the mind map, for instance:

Main topic: Means of communication; Branching topics: letters, telephones, internet, radio, newspapers, television, etc.

Verify that your students understand that the idea of a mind map is to connect together many different viewpoints around a key theme.

Then institute the concept of culture by asking questions like:

- What does culture represent to you?
- What does it include?
- What influences culture?
- Ask your learners to express their ideas as openly as possible.
- Ask the students to look at the mind map, and make sure that the words are understood and the connections explicit.
- Explain that the elements given are but a selection because the word 'culture' has a lot of meanings and has plenty of interpretations.

- Form pairs or groups to do the activity - Allow time for discussion, and accept all the explanations suggested by the students. Encourage comparison and discussion of the results.

Outcomes:

The outcomes are the suggestions for the missing words in the mind map.

Development:

- The mind map could be extensively developed and extended by the students.
- A variety of topics can be discussed including ‘eating habits’, family life, etc.
- Discussion could also focus on the roots of the word culture. It is based on the Latin word ‘cultus’, meaning cultivating a plant. This illustrates a basic characteristic of culture, which means something which will always be in constant change throughout time.
- Encourage students to be free in their explanation of culture. It is a concept which can change to suit new conditions and situations, and they should be given support to be open and tolerant.
- Even if the mind map attempts to split up culture into different elements, students will realize that there is a large amount of overlap, because of the complexity of the subject.
- Students may propose more perceived differences between cultures such as language, behaviours, etc. Acknowledge these differences, at the same time encourage them to mention less perceived differences such as attitudes towards family members.

5-2-3-3- Exploring the Word ‘Culture’:

Objectives:

- To examine the concept of culture.
- To develop an awareness of the key elements of culture.

Procedure:

- Ask students to give a short definition of culture.
- Explain the instructions of the activity.
- Ask the students to work in pairs or small groups.
- Ask volunteers from each pair or group to present and comment on their group’s reflections allowing time for comment and discussion.
- Encourage comparison and discussion of the different definitions. This should lead to a more open discussion of the concept and elements of culture.

Outcomes:

The most important thing in this activity is to produce, compare and enlarge ideas. It will be helpful to mention that each of the different definitions stresses diverse characteristics:

- A. Abstract ideas such as beliefs and values in addition to the idea of collectivity.
- B. Behaviours and practices.
- C. Large amount of experiences and knowledges passed on from generation to generation.

Development:

Finding the ‘best’ definition will be hard and challenging. Use the definitions to help students develop an awareness of how cultures operate and how they manifest themselves.

5-2-3-4-Cultural Briefing:**Objectives:**

- To examine the usefulness of cultural briefing for people doing different purposes (going to work, study or spend holiday).
- To discover the major constituents in cultural briefing.

Procedure:

- Verify students’ understanding of the word ‘cultural briefing’. If needed, explain that it consists of collecting information about a particular culture or country you are about to visit . Ask for examples of when it might be necessary, such as a research work on a given culture, or a first trip to a certain country. Invite the students to give their views on some additional elements which they think could be comprised in a cultural briefing. Discuss these points briefly in pairs or small groups and compare results.
- Present the activity and check that students understand the proposed ideas: at this level they are not expected to know the information, simply to think what it would be most useful for them to know, based on their prior understandings of the target culture. Working in pairs or groups, students select the most important things they would like to know.

Outcomes:

Make students aware of the fact that some constituents are practical (for example: British are not very talkative), while others are more abstract (British are attached to their country).

Development:

Cultural briefing can be found in a lot of books and documents, and on a huge number of websites. It has a central role in preparing people to cope with living in a new cultural setting. Encourage students to find out as much as they wish about this area. Yet, make them aware that the cultural briefing, if not well-managed can lead to the formation of stereotypes. Advise them to be prudent about unconfirmed viewpoints.

5-2-3-5- Stereotypes:**Objectives:**

- To present the idea of the existence of stereotypes.
- To examine what could influence national stereotyping.

Procedure:

- Ask the students about the notion of stereotype, and ask for examples.
- A wide range of opinions could be expressed by students, and discussion should be encouraged. Usually, the examples given by the learners will not really portray the group they cite. However, it could be possible to find some truth in some of them.
- Introduce the task. Discuss and consider to what extent the national stereotypes are justified and to what degree they are inexact.

- Form pairs or small groups to propose some examples of stereotypes. Ask a volunteer from each group to recapitulate the feelings of their group. Encourage a class discussion.
- At the end, ask students to identify and comment on the stereotypes of their own home culture.

Outcomes:

The basic point is that the students should form a clear idea about the risks of stereotyping and to what extent it makes respect and cooperation difficult between different individuals, communities and nations.

Development:

It could be important to reflect on the genesis of some stereotypes. The idea that Scots are niggardly probably had some link with a time when food was in short supply. It may also be interesting to refer to certain individuals who go totally against the stereotype, such as the ‘Dynamic Spaniard’ or the ‘Modest German’. Students should be encouraged to give other examples from their own culture.

5-2-3-6-Origins of Stereotypes:

Objectives:

- To find-out some of the reasons behind people’s adoption of certain stereotypical attitudes.
- To evaluate the importance of these attitudes

Procedure:

Ask the students to give examples of the scenery and the people of a country they have never seen. Ask them how they collected these opinions. The scenery can

be seen in internet, or television, but the impressions about people, could be gathered from books, relatives or friends who live in these countries or have already visited them.

- Ask if there is a possibility of getting prejudiced or one – sided views from these.
- Ask them if it is possible to get unfair or unreasonable ideas from these sources.
- Provide a list that contains some influences that can lead to the formation of stereotypes, such as family members, educational institutions, friends, colleagues, travel, books, the mass-media, inferiority complexes, superiority complexes, etc.
- Ask students to work in pairs or groups, checking each time the list and adding any possible influences. Each group designates a classmate to explain their choice. Coming to some agreement is highly appreciated to enrich discussion.

Outcomes:

A lot of varying outcomes can be collected, but students have to augment their comprehension of how attitudes are developed in themselves as well as in other people.

Development:

Invite students to assess their personal attitudes towards their home cultures in general and to particular cultures, and to discover their origins. Ask them to compare their responses.

5-2-3-7-Cultural Influences:

Objectives:

- To get students to reflect on the main elements that can influence a home culture.
- To highlight the difference between describing one's own culture and describing somebody else's.

Procedure:

- Ask students to present ideas on some important elements which can determine various national cultures.
- Provide a list that contains a variety of strands that may shape a culture including structural (place of authority, political system, educational system), social (social values, time value, importance of family relationships), and physical aspects (greetings, public distance, gestures), plus other additional behavioural characteristics.
- Explain to the students that they should use the list as a support, adding or removing any aspects.
- Encourage students to identify the importance of the provided or their suggested cultural influences.

Outcomes:

It should be possible for the students to be able to show the distinction between describing elements of their own culture and those of another. What is the degree of difficulty that the students face when performing this task. Also ask them to mention some differences between how they see their own national culture and

how others view it. Is one view more critical than another? What were their impressions of the (in) exactitude of other individuals' opinions? Many different outcomes are possible to promote discussion.

Development:

Ask the students to produce more ideas about the description of the elemental aspects of their own culture.

5-2-3-8-Group Perceptions:

Objectives:

- To explore group perceptions of other groups.
- To demonstrate how these vary from the group's perceptions of themselves.

Procedure:

- Being careful regarding stereotypes, ask students if they have any thoughts about specific members of groups, especially members of particular organizations or administrations. They may come up with Public Relations Staff. Ask if these people have the identical opinions of themselves, and what they in turn think of other staff and colleagues.
- Explain that the main purpose of this task is to imagine how one particular group views another. Present a list that contains a list of different perceptions and ask the students to refer to it to imagine attitudes which some members of a certain group might apply to another group.

Outcomes:

The choice of personnel from different organizations and administrations, and the perceptions will differ from group to group. One outcome should be that learners

discover that the wide amount of views signifies that no one view of people or groups is essentially exact or definite.

Development:

Further examination of group perceptions could be carried-out which could lead to a rich debate.

5-2-3-9-Cultural Dilemmas:

Objectives:

- To explore varying communication styles within multicultural groups.
- To learn how to deal with these varying styles.

Procedure:

- Ask students to describe a meeting they have attended or a situation they have experienced when, in a multicultural group, they have been surprised by what someone has said or how he/she has acted.
- Write on the board some examples of predicaments that may occur when being with multicultural groups and some possible appropriate behaviours that should be developed to overcome cross-cultural issues.
- Ask the students to read the examples and to see if they agree on some of them. Gather their replies and discuss the benefits and drawbacks of each.

Outcomes:

Learners should develop a more sensitive approach to the behavior of diverse people in multicultural environments. Different obvious behaviours will be proposed.

Development:

Ask students to consider what for them would be the most suitable reply to be applied for an efficient encounter , and explain how these characteristics can enhance good relationships, tolerance and mutual understanding, even if they seem hard to achieve.

5-2-3-10-Individual Characteristics:**Objectives:**

- To explore the role of individual characteristics in a person's cultural traits.
- To illustrate different styles of communication, and link them to cultural types.

Procedure:

- Ask the students for any examples of specific styles of communication that they have noticed in their daily lives or in the media. Encourage contrasts such as follower /leader, passive/active, overt/conservative. Ask about the genesis of these differences (It could be due to genetics or adopted from social milieu: family circle or working life).
- Present a list of some terms representing some individual features that you explain to the learners and ask them to put each word with its opposite.
- Verify the answers, but avoid a deep analysis as this could prove humiliating and uncomfortable.
- Encourage agreements and discuss any disagreements

Outcomes:

Consider whether certain styles can be ascribed to particular institutions, jobs, or nationalities.

Development:

Discussion could move on more individual communication styles. Classes where students know each other well could deal with their classmates; in other cases, discussion could be best limited to some political figures who are arrogant contrasted with others who behave in a very modest way or some TV programmes presenters who are described as being angry, while others have a calmer approach.

5-2-3-11-Communication Styles:**Objectives:**

- To identify individual communication styles through the use of a set of elements.
- To relate these styles to dissimilar cultures.

Procedure:

- Explain that this task is about illustrating general features of communication styles, both of individuals and cultures.
- Give the students a number of elements to help them determine some communication styles.
- Ask the class to suggest some opposites of styles such as direct /indirect, friendly/reluctant, gentle/nervous.

- Form pairs in which each student determines the description that fits him or herself and explain how these elements can be employed to describe styles of communication.

Outcomes:

Students should be able to describe briefly their own communication style. Even if the provided list proposed is extensive, it could be possible to suggest other characteristics.

Development:

The suggestions could be extended such as describing the common communication style of a cultural group with which they are familiar: this could be a specific society, a minority group, an institution, etc.

5-2-3-12-English as an International Language:

Objectives:

- To discuss some benefits and weak points of English as an international language.
- To explore ways in which it can be utilized as an international language.

Procedure:

- Collect thoughts about learners' attitudes towards English. Answers may contain a disagreeable learning experience, difficulties in speaking fluently and understanding native speakers, and joyful experiences from human relationships, and tourism. Both experiences should be beneficial for this activity.

- Give a wide range of statements of both advantages (language of science and business) and disadvantages (not spoken by the great majority of people) of English and let them decide whether they agree or not.

Outcomes:

Some of the statements about language will be regarded as advantages (its dynamism, its use on the internet) and some as disadvantages (its grammatical complexity, its association with forced occupation). Expanded discussion and exchange of viewpoints can lead to a variety of interpretations which may result in the use of English in a more confident and effective way in global settings.

Development:

Encourage a more detailed discussion and personal experiences of using English in intercultural contexts, and discuss for using the language in constructive ways, in order to avoid sentiments of linguistic inferiority.

5-2-3-13- Positive Communication:

Objectives:

- To demonstrate how communication can be enhanced by adopting a set of straightforward techniques.
- To work on and practice some of these techniques.

Procedure:

- Ask the students about the prevalent causes of failure or obstacles in communication. It may be suitable to focus on oral presentations they have given or were present at, in which issues, such as weak preparation, lack of

methodology, excessive length, and ambiguous talk implied the speaker didn't grasp his point. Difficulties of this kind are mainly common in multicultural contexts. Explain that the idea in this activity is to debate and to put into practice some efficient tools to overcome some communication problems and difficulties.

- Introduce the task, the essential point is to discuss and examine the different techniques.
- Invite the learners to work on one of the proposed topics or to select another one of their choice and present it orally.
- Students' participation and feedback should result in a discussion of the utility of the various propositions.

Outcomes:

Additional techniques may comprise:

- Make clear difficult words and concepts.
- Emphasize positive elements before negative ones.
- Explain and deal with simple items before complicated ones.
- Be conscious of the audience's expectations.

Development:

Giving an oral presentation could lead to a more general presentation practice, taking into account the assumptions of a multicultural audience.

5-2-3-14-Increasing Intercultural Competence:

Objectives:

- To demonstrate different phases of development in awareness of intercultural concerns.
- To rise intercultural competence.

Procedure:

- Ask students about people they know with varying levels of cultural awareness.
- Write on the board some possible stages of progress in intercultural competence in an unsystematic way.
- Explain that the activity is a try to show a development in attitudes towards other cultures. Check that the language is understandable to the students, and then ask them to form pairs to arrange the different attitudes in a logical order. Expand discussion and accept all responses.

Outcomes:

Different possibilities are offered including the following:

- Acknowledging differences.
- Acknowledging various types of culture.
- Understanding that the many behaviours are shaped by culture.
- Awareness of possible risks.
- Being interested in other cultures.
- Showing empathy.

- Using a variety of techniques.

Development:

Learners are encouraged to select attitudes which they think have. They can come to the conclusion that learning by making mistakes, encountering strangers, attending workshops, travelling abroad, and reading a lot about alien societies and cultures are effective ways that contribute in the development of people's intercultural competence.

5-2-3-15-Learning Styles:

Objectives:

- To become conscious of different styles of learning.
- To assess which styles may help in the progress of intercultural competence.

Procedure:

- Ask students to think of some different teaching styles they have observed in their classrooms since their early educational stages.
- Present a list that contains two wide classes of learning styles to show that different cultures learn in varying manners. These classes can include for example: cognitive learners (who prefer learning by listening and reading, need a teacher, and work individually) and experiential learners who acquire knowledge by doing and practicing and prefer working collaboratively.

Outcomes:

- Learners should become aware of many styles of learning and make contrast between them.

Development:

- Encourage further discussion on other learning styles and ways to improve intercultural awareness and sensitivity. Provide assistance by suggesting additional sources of information

5-2-3-16-Native and Non-Native Speakers:**Objectives:**

- To demonstrate how different attitudes and behaviours can be adopted by native and non-native speakers of a language.

Procedure:

- Ask students to contribute examples on their own experience of speaking a language different from their native language. Then ask them to comment on their perceptions of performances in both languages. Invite them to cite some representative signs, such as speaking slowly, being reluctant, interrupting the speaker, misunderstanding the meaning of words, repeating, etc.
- Raise the students' awareness towards these details.

Outcomes:

- Students should understand the notion that both native and non-native speakers can adopt different attitudes and ways of acting in some situations, for instance, interrupting people when talking is a typical behavior usually adopted by non-native speakers ,but a native speaker could also interrupt his/her interlocutor if he /she encounters difficulty with dense language and idiomatic expressions.

Development:

- Use students' experience of the native/non-native speaker situation to develop a discussion of ways of making both sides feel comfortable, including developing attitudes of tolerance, patience and assertiveness.
- Once American civilization learners are introduced to all these key topics to get acquainted with intercultural language learning, teachers can launch their courses basing them and reinforcing them by intercultural activities.
- Examining the current syllabus of this module, one can deduce that the dominance is given to politics. For instance, one of the main themes is: 'Civil-War'.
- After explaining the lesson, the teacher will devote a session which is based on the same content in the form of an intercultural activity to link it to the course. This activity will help learners understand how political groups attempt to communicate with people, and enable them to be more involved in the learning process rather than being only passive listeners to the course.

The following model proposed by the writer illustrates the suggested intercultural activity:

5-2-3-17- Debating a Political Issue:

Outline: Learners study carefully and debate a political issue. While they may hold not likely to change beliefs, for or against the issue being debated, they are required to enhance their powerful skills by understanding the values espoused by those who contradict each other.

Focus: Discovering the language and conventions of formal debate.

Time: 90 minutes.

Preparation: For an effective research, learners need to have access to information on a well-known political issue such as human rights, or some pertinent contemporary issue that is required in their curriculum, or that is relevant to their target culture. This can be available on the internet, or in the library. This activity can be performed within 90 minutes. Learners need copies of the worksheet, and the conventions of debate. (some extracts are found on the internet).

Procedure of the intercultural activity linked to the course: ‘Civil War’

1. Explain that this activity is about launching a formal discussion on a political issue. Ask learners about political topics that could be strongly argued about, then invite them to select a topic of their own and try to obtain the information they know about the topic.

- Civil War (a war witnessed in the United States which sought to resolve two main issues: whether the United States was to be a confederation of sovereign states or an individual country with one national government; and whether this nation which claimed that all men were created with equal right to liberty, would continue to encourage slavery).
2. Afterwards, concentrate on one specific facet of this political topic, such as confederation. Then, distribute the reading text about abolition of slavery you have provided your learners with, get students to read it and recapitulate the information for practice.
 3. Tell the learners that they have to undertake their own research now, either during the rest of the lesson, or for homework. Before starting their investigation, give them guidance on different sources, e.g. works of reference, library books, e-zines, and useful websites. Recommended websites where students can find additional information on the civil war in America are:

[http: //en.wikipedia.org/](http://en.wikipedia.org/) see American_civil_war

[http: //en.wikipedia.org/](http://en.wikipedia.org/) see Confederate_States_of_America

The library of congress in the United States of America has a number of helpful references and documents:

www.loc.gov/exhibits/civil_war_in_america/

www.loc.gov/rr/program/bib/ourdocs/articles.htm/

4. Once the students have finished their research, split them into groups and ask them to prepare for a motion. The learners can launch a debate and claim that ‘this house supports the confederation of Slave States’.

5. Halve the class, and instruct the learners in one group that they have to prepare arguments to support and agree with the motion, and the learners in the other group that they have to argue against the motion. Distribute copies of the worksheet to the students. Inform the members of the groups that they are not required to believe essentially the case they are arguing. The students can prepare their vindication in class and complete it later.
6. As a class the learners brainstorm possible ideas. Try to explain the regulations and conventions of a debate to them. Let them know that in the following lesson, each group will select two speakers and advise them on how to make solid arguments in favour or against the suggestion. After that, the speakers will defend their opinions and state their reasons, and the class will decide which speakers were the most effectual and successful in convincing.
7. In the following lesson, after the groups have completed their arguments, each group should give guidance to its speakers, who therefore discuss the suggestions. The learners then vote and decide whether they agree or disagree with the motion on the basis of the rendition of the speakers.
8. At the end, with the rest of the class, consider and discuss the key issues and major strong points that emerged from this activity.

Worksheet: Holding a Debate

- a) Two proposers present arguments for up to ten minutes to support the motion.
- b) Then, two opposers can ask the first proposers two questions about downsides in their arguments.
- c) Afterwards, these two opposers make arguments for up to ten minutes, expressing views against the motion.
- d) The rest of the learners pose the proposers and opposers questions about their arguments.
- e) Finally, the class votes for or against the motion and accepts or rejects the arguments based on the way the speakers have performed their debate.

Worksheet: Preparing the Debate

You are going to prepare arguments in favour or against the motion that:

‘This house supports the confederation of Slave States’

Group A (for the motion): you should search and find out strong proofs which back the argument that Slave States should be given the right to obtain confederation. To accomplish this task efficiently, you require reflecting on the following questions:

- Why have Slave States been denied the confederation?
- In whose interest is it to exclude Slave States from obtaining confederation?
- Why might Slave States want the right to obtain confederation?



You are going to prepare an argument in favour of or against the motion that:

‘This house supports the confederation of Slave States’

Group B (against the motion): you should provide solid proofs against the argument that Slave States should be given the right to obtain confederation.

You have to think about the following questions:

- Why have Slave States been denied the confederation?
- In whose interest is it to exclude Slave States from obtaining confederation?
- Why might Slave States want the right to obtain confederation?

Through these activities which will follow the explanation of each lesson of the syllabus, the students will be better prepared for the debate argument. Later, they will get acquainted with: ‘The For or Affirmative Position’ and ‘The Against or Opposing Positions’. The use of the worksheets when performing these tasks will support collaborative learning in the classroom and help students develop critical thinking and defensible abilities. These skills are related to the foundations required for autonomous and life-long learning.

5-3- Other Considerations:

5-3-1- The Role of the Institution:

Many factors are involved in creating good conditions for quality teaching. Institutional factors are among the important considerations. The university is a setting where educational officials, teachers and students interact. Morris points-out:

“Schools are organizations and they develop a culture, ethos or environment which may be favorable or unfavorable to encouraging change and the implementation of innovations. A school with a relatively open climate, where the teachers collaborate with each other and where the principal and [senior teachers] are supportive of teachers, is more likely to try to implement a change. In contrast, a school where the principal focuses on administrative matters, the teachers work in isolation or in narrow subject-based groups and where there is no mechanism to discuss and try to solve problems is less likely to change”

(Morris, 1994:109)

Being aware that the institution is the environment where management and decision-making take place, Davidson and Tesh in describing the organic model of organizational structure found in some institutions say:

“The organic model of organizational design is one that maximizes flexibility and adaptability, encourages complete confidence and trust between superior and subordinates, and taps a wide range of human motivations to achieve organizational goals. Communication flows in all directions, both vertically and laterally. Teamwork is substantial and decision-making and control functions are shared widely throughout the organization.”

(Davidson and Tesh, 1997:179)

To illustrate some aspects of the organic model that are found in several language programs, Davidson and Tesh mention the following example:

“Many language programs provide opportunities for professional training that build up the value and worth of each faculty and staff member. They hold timely, well-organized, and appropriately focused in-service or residency meetings with internal or outside experts. They provide travel funding to relevant local, regional, national professional meetings. They provide release time for

materials development. They encourage research, publications and grant proposal writing.”

(ibid., 180)

Morris (1994) cites the following components that he considers as indicators of the quality of a school or educational institution:

1. There are clearly stated educational goals.
2. There is a well-planned, balanced, and organized program that meets the needs of its students.
3. Systematic and identifiable processes exist for determining educational needs in the school and placing them in order of priority.
4. There is a commitment to learning, and an expectation that students will do well.
5. There is a high degree of staff involvement in developing goals and making decisions.
6. There is a motivated and cohesive teaching force with good team spirit.
7. Administrators are concerned with the teachers' professional development and are able to make the best use of their skills and experience.
8. The school's programs are regularly reviewed and progress toward their goals is evaluated.

In order to improve the current situation of 'American civilization' at the University of Mostaganem, a more organic approach is then suggested.

Even if there are novice teachers in the educational institution, Roberts (1998: 67-68) proposes that they are disposed to have the following attributes:

- Novice teachers' perceptions of classroom events are relatively undiscriminating and simpler than those of experienced teachers.
- They are less able to select which information is salient when planning a lesson.
- They lack knowledge of what to expect of pupils, what challenges to set, and what difficulties to anticipate.
- They tend to work from the textbook rather than in terms of pupil attainment levels.
- They lack practical classroom management routines to keep pupils on task.
- Their concern with control makes it difficult for them to focus on pupil learning.
- They lack an established "pedagogical content knowledge".
- They lack the practical experience from which to construct personal meanings for theoretical or specialized terms.
- They lack a coherent system of concepts with which to think about teaching.
- They lack a specialized vocabulary with which to analyze and discuss teaching.

Roberts (1998) carries on suggesting that the following procedures can help novice teachers overcome the encountered difficulties and therefore enhance their skills:

- Observation of experienced teachers.

- Observation of training videos.
- Short theory courses.
- Practice teaching under the supervision of experienced teachers.
- Working with a mentor teacher.

To help these new teachers develop experience in their profession, the institution has to provide them with ongoing support to carry-out the following tasks:

- Recognize their strong and weak teaching points.
- Reinforce and deepen their understanding about theory, research and different aspects of teaching.
- Reflect on their own methodology and practices.

5-3-2- The Teaching Process:

To obtain high quality teaching, the teaching process as well is to be considered. Concerning the teaching of ‘American civilization’ which is identified as content module is compatible with the assumption of problem-solving.

In an attempt to define the problem-solving model, Roberts (1998) writes:

“In the case of the “problem solver” model, a decentralized curriculum gives teachers greater autonomy in making educational decisions. A diversified language curriculum, characterized by adaptation to learners’ needs, requires teachers to be able to diagnose problems and adapt materials and design original learning activities”

(ibid., 103)

At a practical level, classroom activities and practices in ‘American civilization’ classes are then highly recommended. Other quality measures are to be taken into account including the following:

- **Promoting Effective Teaching**

Understanding the difficulties a teacher faces and being capable of addressing them, expanding specialized knowledge and reinforcing continuous training can ensure that good teaching practices are being maintained.

- **Monitoring**

One way to avoid the work of teachers in isolation and to enable them to share approaches and teaching strategies is monitoring. This strategy can involve guided practice activities, student evaluation, group meetings, classroom observation, and ongoing needs analysis.

Discussing the role of meetings, Davidson and Tesh (1997) maintain:

“What kinds of meetings are necessary in a language program? Certainly, at a minimum, the entire group of teachers and administrators needs to meet at the beginning of the term, at mid-term, and at the end of the term. Other groups and subgroups need to meet more often and for more specific purposes throughout the term. Meetings need to be run so that maximum participation by all employees is assured and so that communication flows in all directions”

(Davidson and Tesh, 1997:187)

Through monitoring then, useful information the teachers are interested in obtaining can be collected and potential problems can be identified and resolved.

- **Collaborative Planning**

Collaborative planning can take place through working in pairs or groups on lesson planning, curriculum development, syllabus design and materials selection. During this process, problems are brought to the attention of teachers for opportune resolutions.

To encourage collegiality and shared planning for quality teaching, Davidson and Tesh (1997:190) cite the following instances:

1. The teacher has given a presentation at a professional conference and can adapt that presentation for an in-service.
2. The teacher has attended a professional conference or workshop and can share what was learned.
3. The teacher has read a current publication in the field and can tell colleagues about it.
4. The teacher has a practical teaching strategy to share.
5. The teacher has developed audio, video, or written materials relevant to the language program curriculum and can provide a demonstration.
6. The teacher has used the textbooks on the booklist for the coming semester and can share ideas about what works and what does not work.
7. The teacher would like to lead a discussion concerning a particular curricular or program issue.

- **Examination of Critical Incidents**

In an educational setting, a critical incident is any unexpected event that may occur in the classroom and can serve as a form of reflective inquiry. Being aware that critical incidents are helpful in identifying and resolving teaching and learning problems, Richards and Farrell observe:

“A critical incident is an unplanned and unanticipated event that occurs during a lesson and that serves to trigger insights about some aspect of teaching and learning. Critical incident analysis in teaching involves the documentation and analysis of teaching incidents in order to learn from them and improve practice.”

(Richards and Farrell, 2005:113)

In his overview of critical incidents, Gabrys-Barker (2009) summarizes the main points that should be stressed:

1. Describing the lesson in which it occurred by presenting a brief sequence of the events that took place.
2. Identifying the incident itself by expanding on the criteria which make it critical (e.g. excitement, involvement, communication breakdown).
3. Starting why it was critical (a success or a failure).
4. Reflecting upon the reasons for the incident(s) which have occurred, analysing its significance and relevance in the given context.

5. Evaluating one's response to the incident and its effectiveness (its outcome).
6. Interpretation of the incident and response to it in relation to the relevant views expressed about a specific aspect of the didactic process in the literature and in relation to one's own practice.

So, a critical incident is an occurrence that makes teachers stop, raise questions, reflect on them, and then provide a possible resolution. They may help teachers in general and 'American civilization' teachers in particular reflect more on their teaching, their learners and themselves.

- **Self-evaluation**

There are no universally accepted criteria for assessing teacher effectiveness. Usually, criteria are established on an institutional basis. For 'American civilization' teachers, the focus of self-evaluation may include a range of aspects of one's own work comprising the following:

- ELT competencies and language awareness.
- Classroom management and intellectual teaching skills.
- Teacher-learner rapport.
- Appropriate resources and materials for teaching 'American civilization'.

This strategy will provide a basis for follow-up discussion and reflection.

5-3-3- The Learning Process:

As far as 'American civilization' teaching is concerned and to prepare our students for productive functioning in today's world of rapid changes and ever increasing complexity, there has been a growing necessity to consider the learning process. Among the most difficult problems encountered by instructors are those

associated with adapting teaching to the various learners' skills, their learning styles, their personality traits and specific needs. Indubitably, diverse possibilities exist and can lead to a more efficient learning process. For a successful course received by the learners, the following elements are to be given careful consideration:

- **Understanding the course**

It is crucial to make sure that the learners understand the aims of the course, the reason for its organization and teaching, and the approaches to learning they will be encouraged to take. It cannot be supposed to be true that learners will have a positive attitude towards the course, will have the suitable abilities the course requires, or will share the teacher's comprehension of what the objectives of the course are.

Brindley (1984) contends:

“When learners and teachers meet for the first time, they may bring with them different expectations concerning not only the learning process in general, but also concerning what will be learned in a particular course and how it will be learned. The possibility exists, therefore, for misunderstanding to arise. It is, accordingly, of vital importance that, from the beginning of the course, mechanisms for consultation are set up, in order to ensure that the parties involved in the teaching-learning process are aware of each other's expectations. If learners are to become active participants in decision making regarding their own learning, then it is essential that they know the

*teacher's position and that they be able to state their own.
Teachers, conversely, need to canvass learners' expectations
and be able to interpret their statements of need."*

(Brindley, 1984: 95)

So, considering the learning process when planning the lessons is a vital factor that affects how successfully a course is experienced by the learners.

- **Perceptions of learning**

Learners perceive a course with their personal opinions of teaching and learning and these may not be similar to those of their teachers.

- How do they view the roles of teachers and learners?
- What do they think about linguistic competence, communicative competence, and intercultural competence?
- What do they think about 'American civilization' course content?
- What do they feel about the usefulness of learning through activities? During the courses, a variety of several learner roles can be played:
 - Partner and team member
 - Needs analyst
 - Leader of his or her own learning
 - Autonomous learner

For effective roles to be performed, learners need a considerable guidance and orientation.

- **Learning Styles**

Students' learning styles may be of great value in the success of teaching and may not essentially mirror those that teachers vouch for.

In an analysis of the learning style of adult ESL students, Willing (1985, cited in Nunan, 1988:93) pointed-out four different learner types in the population he studied:

- **Concrete learners**

These learners preferred learning by games, pictures, ...talking in pairs, ...etc.

- **Analytical learners**

These learners liked studying grammar, studying English books, studying alone, finding their own mistakes, having problems to work on, and learning through reading newspapers.

- **Communicative learners**

This group liked to learn by observing and listening to native speakers, talking to friends in English, ...using English in shops, and so on, learning English words by hearing them and learning by conventions.

- **Authority-oriented learners**

These students liked the teacher to explain everything, writing everything in a notebook, having their own textbook, learning to read, studying grammar, and learning English words by seeing them.

'American civilization' teachers can make use of a questionnaire as a helpful research instrument to obtain an overview of students' preferred learning styles,

teaching approaches, and classroom activities that can be implemented to better suit the students' learning style preferences.

- **Motivation**

It is important to identify the learners' motivations for taking the course. In its wider sense, motivation is the combination of the internal desire, the will and the efforts. Key points are to be carefully thought about to help learners increase their motivation:

- Explaining why learning a specific content is important.
- Setting objectives for learning.
- Relating the learning process to students' needs.
- Allowing students some opportunities to select learning objectives.
- Providing a range of classroom activities.
- Providing corrective feedback.
- Helping learners develop plans of action.
- Providing positive reinforcement.

In most cases, teachers in general and 'American civilization' teachers in particular, should pay attention to these suggested actions to impact motivation in their classrooms, however they have to admit that not all learners will be appropriately motivated.

- **Assistance**

Providing students with useful support is seen as a basic component to allow them meet their expectations and satisfy their needs. For instance, good materials help augment the students' interest, check their progress, and do better in the future.

For Tomlinson (1998) good language teaching aids require the following features:

- Materials should achieve impact.
- Materials should help learners feel at ease.
- Materials should help learners to develop confidence.
- What is being taught should be perceived by learners as relevant and useful.
- Materials should require and facilitate learner self-investment.
- Learners must be ready to acquire the points being taught.
- Materials should expose the learners to language in authentic use.
- The learners' attention should be drawn to linguistic features to the input.
- Materials should provide the learners with opportunities to use the target language to achieve communicative purposes.
- Materials should take into account that learners have different learning styles.
- Materials should take into account that learners differ in affective attitudes.
- Materials should permit a silent period at the beginning of instruction.

- Materials should maximize learning potential by encouraging intellectual, and emotional involvement that stimulates both right and left brain activities.
- Materials should not rely too much on controlled practice.
- Materials should provide opportunities for outcome feedback.

This view demonstrates that useful and appropriate teaching means can help instructors improve their classroom practices, and can provide a basis for renewal and promotion.

5-3-4-The Teacher-Learner Relationship:

Many researches have demonstrated that the attitudes learners and students hold for each other play a major role in the success of the teaching/learning process.

Significant educational discussions stressed the idea that the key role of teachers is not only delivering knowledge but building the skills and attitudes necessary to foster the interpersonal relationships. The idea that students are in need of assistance is strongly supported by many educationalists who believe that in this new century, where education is losing too many qualified teachers and especially learners because of an outdated model of instruction.

Most of the times, teachers receive training on designing effective courses, classroom management, instructional methods and much more, but rapport building is rarely at the forefront. While continuing to analyze students' needs, and integrate new tactics in their classrooms, teachers are urged to invest more in relational capacity. In order to create supportive classrooms, teachers have to design courses that inspire a sense of interest and curiosity. A positive bond that nurtures the learners' self-confidence and self-esteem encourages learners to scrutinize their own

work thoroughly and to sharpen their analytical abilities. To implement such a setting, Sims (2001:157) posits the following recommendations to create immediate teacher-student rapport:

1. Greet students at the door with a “good morning” and a personal question or compliment.
2. As you are taking attendance, again, connect personally with each student.
3. Tell the students that they are a great class and how excited you are to be their teacher.
4. Let the students know that this is going to be a great day.
5. Use positive verbal suggestions and positive body language to create an environment where students are happy to be and feel safe from the fear of put-downs.

Undoubtedly, teachers who focus on establishing a good relationship can create encouraging classroom environments more conducive to learning and satisfy students’ affective and academic wants.

To conclude, the proposed recommendations are but suggestions which seek to highlight some important issues that can have a significant impact on language practices and that can help learners determine their needs, and improve their skills. They can also help teachers better understand and use the abilities involved in developing effective teaching programs.

5-4- The Impact of this Study on Future Research:

Research findings suggest that this intercultural approach will help teachers become more effective and creative. This study examines the role that intercultural activities play in teaching about a foreign culture in general and American culture in

particular, and the extent to which educators can make use of them in developing their students' understanding and cross-cultural awareness. By identifying the main difficulties faced by both teachers and learners, claims to outcomes can be explored.

The research on the teachers' own beliefs and classroom practices suggests that teaching methodology and pedagogical qualifications are required. One believes that working with this sample of teachers and learners backed up by detailed quantitative and qualitative data has provided the kind of insight that this work demands. This may lead to changes in practice alongside changes in beliefs resulting in a refinement of foreign culture teaching in the future.

5-5- Today's American Civilization Classes Requirements:

The researcher believes that this study may help 'American civilization' teachers cover their courses using a problem-based approach to make the learning process accessible and beneficial for students of different capacities and learning styles, taking into account the following criteria:

- Critical Thinking:

Students have to explore the underlying values and interests that drive diverse perspectives of the American culture.

- Inspiration and Innovation:

The new intercultural approach can inspire the students and help the teachers innovate new ways in their classroom practices.

- Collaborative and Active Learning:

The students will be encouraged to work in pairs and groups, give oral presentations, undertake research work, and develop persuasive arguments.

- Technology Literacy:

The learners will be able to critique audio and video sources, and editorials. They can also gather, analyze and assess information from outstanding experts.

- Civic Literacy:

Learning through intercultural activities may empower students with the abilities to actively engage with their communities and the world.

- Intercultural Global Awareness:

Being equipped with notions of understanding, tolerance and mutual respect will help the students immerse in diverse perspectives on complex international issues.

5-6- Limitations of the New Intercultural Approach:

It should be acknowledged that despite its numerous strong points, the new proposed approach still have some downsides which can be summarized in the following elements:

- Since the time allocated to ‘American civilization’ courses is one hour and a half per week teachers have little time at their disposal for questions, debates, and clarifications.
- Some learners may be stressed because of the necessity to adjust to new styles of learning.
- Being used to the traditional method of teaching, some students may feel reluctant and not comfortable to enough questions to clarify their misunderstandings.

- Through the new approach it is not easy to assess student learning very frequently.
- Teachers covering ‘American civilization’ courses need an ongoing training in the content area as well as in educational psychology.

5-7- Conclusion

The need for improving the current teaching of ‘American civilization’ at the University of Mostaganem with reference to the population of 3rd year LMD students has been a recurring point in this section. Inspired from this research work which reflects the complexity of teaching this academic area, one tried to propose through this chapter desirable suggestions offering some strategies based mainly on intercultural activities in addition to other key considerations that are but a humble intention to contribute to the improvement of the teaching/learning process of ‘American civilization’.

This ending part offers some possible guidelines to provide information on intercultural education as a practical resource that teachers can utilize in their future planning and instruction. It comprises a range of exemplars based on classroom practice demonstrating how to use an intercultural approach in a wide variety of subjects. While education cannot bear the sole responsibility for promoting intercultural competence, this chapter comes up with some recommendations that may have an important contribution to make in the development of our learners’ intercultural skills, attitudes, values and knowledge to equip them with the responsibilities of citizenship in the national context and in the context of the global communities.

GENERAL CONCLUSION

Today, the world is witnessing a huge expansion in the roles of English as a language of international communication in trade, diplomacy, sporting circuits, science and technology and endless other areas, in an increasing number of nations and cultural contexts. Recently, revolutions in satellite broadcasting and the internet, commerce and communications, have reinforced the global pre-eminence of English.

In this present era, multilingualism has evolved to be tremendously beneficial and the importance assigned to the teaching of English provides a basis for the discussion of its advantages. Currently, we are long past a time when English language learning was thought of as a set of grammatical rules. Now, research studies have recognized that English language teaching and culture are two inseparable entities. They stressed that studying English as a foreign language and mastering its linguistic elements does not guarantee a person can communicate through it, cultural understanding is obligatory. Acquiring cultural knowledge of a target language is often called the fifth skill in language learning.

Learning about a foreign culture means dealing with diversity, which is an issue, and it's the teacher's responsibility to address this issue, identify it and bring it up. There is no doubt that the learners are the nation's future. The key to the future lies in helping the next generations to respect diversity rather than fear and reject differences. The arguments for the contribution of teaching culture in foreign language classrooms comprise promoting positive attitudes towards the speakers of the target language. This will help overcome stereotypes, decrease prejudices and

egocentricity, and encourage tolerance. Foreign language learning is an opportunity to view with sympathy and understanding another society and another civilization. Learning a foreign language raises cross-cultural interaction at a time of imminent global menaces.

Historians try to convince those concerned with foreign language education that the study of history is worthwhile and essential for the education of worthy citizens. Without a historical knowledge, a person would not know how to act in encounters with outsiders from groups within national borders, another culture, or a different nation. Experts claim that without reasonably accurate knowledge of the past, it cannot be expected to accomplish intended results. Thus, under such circumstances, frustrating failures may multiply. This value of historical knowledge explains the meaning of teaching and learning about what occurred in past times, and an acquaintance with the human experience on our planet permits learners to grasp different dimensions of contemporary reality.

Many experts recognize that a good acquaintance with the ‘American civilization’ offers a wide range of opportunities whether learners seek to develop a more holistic approach to personal well-being, augment individual creativity, enhance business know-how, or refine a career path. The account presented about the teaching of ‘American civilization’ pinpointed that it was possible for multicultural history to exist on the American soil because non-white Americans insisted strongly on their own history and identity and struggled for the promotion of their own interests. Teaching LMD students about the genesis of American studies and its leading schools will make them understand that the old, standard history united Americans because it emphasized one point of view and neglected others. It was history about white people for white people. Yet, today this amalgamated society

with its mixed culture including natives, immigrants and minor groups brought about a change of social layers and made the American citizen taste liberty and enjoy equal participation and rights.

This research has shown that ‘American studies’ is an interpretation of the American experience and a discipline that provides a grounding in the history and scope of the United States. It is an academic movement devoted to the multi-, inter-, and transdisciplinary study, both in and outside the US, of North American society and culture.

This work has attempted to provide an investigation of the teaching of ‘American civilization’ at the Department of English at the University of Mostaganem. It firstly discusses the state of the art of ELT in Algeria. Following this, a review of the literature concerning the methodology of teaching ‘American Civilization’ was offered and the main encountered problems were put forward. Then, the data were reported and analyzed. After that, suggestions were presented aiming at a clearer and more practical conception.

The researcher has noticed that the traditional way of teaching ‘American Civilization’ has tended to define America too narrowly, and believed that a modification of the current teaching may lead to better achievements. The suggested approach tends to teach this academic subject through activities, believing that setting up activities contributes to the development of learning dispositions and intellectual growth. It encourages a wide range of problem-solving skills and gives students the opportunity to develop their understanding of the wider world of social relationships.

The idea behind this suggested intercultural approach is to build classes based on discussion, because when learners share their thoughts and insights, they will

produce knowledge and increase their participation. This assumption is largely unexamined in the present-time 'American civilization' courses, which will prevent teachers from understanding the types of questions that can be posed and answered in this subject. Incorporating this new method will explore how students construct a sense of self and reflect the diversity of several lives in America. The key query is to develop critical thinking skills and to formulate multiple responses and perspectives on the wide range of the discussed topics and issues rather than conveying a specific body of information.

Through informal interviews, teachers revealed that even on essay examinations, some students provided plentiful evidence at making connections, analyzing facts and producing some powerful illustrations about the meaning of American culture. Some notable remarks is that this approach can allow instructors have an idea of their students' thoughts, and therefore provide scaffolding for them. Also, the identification of recurrent difficulties enables them to be more explicit and prudent about them in future classes. Teaching 'American civilization' is to understand that student learning must be a disruptive, conflictual, dialogic, and transformative as American cultures themselves. In order to teach 'American civilization', teachers have to create environments that allow learners to be acquainted with the field, so that they can actively confront the multicultural, and transnational dynamics of their social realities.

Through working together, students can learn to care for and develop an interest in one another and begin to realize that there are different approaches to learning. They develop a respect for each other, as well as growing in self-confidence and self-awareness. Activities encourage learners to develop as individuals and allow both the more and less able to take part. Being engaged in intercultural tasks will

enable students to learn about how to manage differences between people and to ask questions and explore concepts. Involving students in activities will help them construct and restructure their understanding of the world and overcome psychological barriers.

This study reports that all ELT and ‘American civilization’ teachers as well as the students who took part in this research work stressed the notion that there are some foreign cultural features which are important to be taught, but those which are opposed to our moral, religious and social dimensions have to be clarified. That is, they should serve the learners’ ideas and needs and not be accepted as a whole package. This should be explained thoroughly through the teaching methods, syllabus, and proposed activities, since among the main objectives of foreign culture education is to protect our students’ intellectual, moral, behavioural and cultural entrenchment against the values and beliefs of the alien culture that contradict their own.

The findings of this study revealed that the learners declared that acquiring a knowledge about the American culture enables them to see their own language through the eyes of a stranger. They maintained that motivation for learning English can be increased by dint of cultural awareness, and language acquisition can be intensified when being exposed to the real content as contrasted to the imaginary situations found in some literary works and books. They argued that ‘American civilization’ courses pave the way for them to learn about the way of life of foreigners, and consequently prevent culture shock when confronted with western cultures. Therefore, intercultural awareness is important to run a successful classroom. Barriers exist, it is up to the teacher to deal with them appropriately by

examining his / her own attitude and being aware to respond to learners' different styles of communication and to develop a safe and fair climate for all students.

One believes that a sound curriculum, when fully implemented will meet various deficiencies now present in the teaching of 'American civilization' and will lead to a new enthusiasm for teaching and learning. Most importantly, it is expected that this program will result in certain changes in the methods of teaching. Through this new approach, which we recognize will require an unusual commitment and effort on the part of teachers, the researcher hopes to free the learners from their stereotypes and prejudices and provide them with a recognition of their own culture and the world around them.

On the light of this study, we can say that the teaching of 'American Civilization' at the University of Mostaganem needs a rethinking and a reassessment. This does not by any means pretend to find definite solutions which may exist. To conclude, it is worthy to note that this research work confirmed problems related to inadequate methodology, insufficient institutional support, lack of imaginative curricula, poor coordination among teachers, and scarcity of solid criteria for the measurement of progress. In reviewing the status of 'American civilization' instruction, the results are not that satisfying. They have become yet, another chapter in the history of foreign culture education in Algeria. But, if we care, and if we are willing to take strong action, it is possible that 'American civilization' teaching may see a bright future.

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Appendix I:

The Teachers' Questionnaire

This questionnaire is part of a PhD research. Its purpose is to provide the researcher with feedback. Your feedback is important to assess and improve cultural teaching within the department of English at the University of Mostaganem. You are kindly requested to answer the questions, circle the suitable answers, and make full statements whenever necessary. Thank you for your cooperation.

Section I: General Information

1- Status:

- a. Confirmed teacher.
- b. Part-time teacher.

2- Work experience:

- How long have you been teaching English?

- [0 - 5 years]
- [5 - 10 years]
- [10 - 15 years]
- [more than 15 years]

Section II: Approach to Culture Teaching

3- Do you include cultural components in your current teaching?

- a. Yes
- b. No

- 4- If 'yes', why? (please, circle the appropriate answer)
- a. Language and culture are interesting.
 - b. The inclusion of culture in teaching enhances the communicative skills.
 - c. The inclusion of culture can increase learners' motivation.
 - d. The inclusion of culture can enrich the learners' intellect and contribute to develop the learners' intercultural competence.
 - e. Other: please, specify.
- 5- How often do you include cultural components in your teaching?
- a. Very often
 - b. Sometimes
 - c. Rarely
 - d. Never
- 6- What does 'culture' mean to you?
- a. A set of beliefs, values, and assumptions
 - b. A set of behaviours, customs, and a specific lifestyle
 - c. Literary works
 - d. Other: please, specify.
- 7- What does culture teaching mean to you?
- a. Developing the learners' understanding of the foreign culture.
 - b. Helping the learners' develop positive attitudes towards the foreign culture society.
 - c. Improving the learners' intercultural awareness and competence.
 - d. Other: please, specify.
- 8- Do you think that culture should be taught / learned?
- a. Implicitly

b. Explicitly

c. Both

9- Do you think that learning about a foreign culture can be a menace to one's native cultural identity?

a. Yes

b. No

10- If 'yes', please, explain why?

Section III: Method of Teaching Culture

11- Foreign language teaching can be related to various educational objectives.

Please, rank the following objectives in order of importance:

a. To improve the communicative abilities.

b. To improve the understanding of one's own culture and of the target culture.

c. To widen one's intellect.

d. To provide insights into the culture and civilization of the countries where the foreign language is spoken.

e. To develop an intercultural awareness.

12- In the Algerian context, which culture (s) according to you should be included in the English classroom?

a. The Arabic culture.

b. The English speaking cultures (the British, the American, etc.)

c. Both.

13- To teach about the target culture, is it possible for the teacher to use the Arabic language?

a. Yes

b. No

14- If 'yes', please, justify your answer.

15- Do you select the teaching materials on the ground of their:

- a. Relevance to the learners' needs
- b. Structural simplicity
- c. Cultural context

16- According to you, what topics should learners deal with?

- a. History
- b. Literature
- c. Beliefs and values
- d. Daily life events and issues
- e. Ethnicity and racism
- f. Stereotypes and prejudices

Section IV: Techniques of Teaching Culture

17- Do you invent specific activities to teach about culture?

- a. Yes
- b. No

18- If 'yes', what types of activities?

19- Do you design activities related to the learners' cultural background?

- a. Yes
- b. No

20- Do you promote learners' reflection upon their own culture?

- a. Yes
- b. No

21- What teaching materials do you make use of to teach about culture?

- a. Newspapers

- b. Maps
- c. Magazines, encyclopaedias
- d. Videos
- e. Projectors
- f. CD-ROMs
- g. Internet
- h. Other: please, specify.

22- Do you think a teacher should use:

- a. Role-play and simulations
- b. Pair-work and group-work activities
- c. Problem-solving activities
- d. Critical incidents
- e. Oral presentation
- f. Other: please, specify.

Section V: Language Teacher and Culture

23- Do you think the language teacher is urged to teach about the foreign language culture?

- a. Yes
- b. No

24- Do you consider a language teacher as:

- a. An instructor and an overseer of the learning process
- b. A source of knowledge about language and culture
- c. A mediator supposed to bridge the intercultural gaps
- d. Other: please, specify.

25- Do you think that you are well-equipped with knowledge about target cultures to teach about them?

a. Yes

b. No

26- What do you think you need most?

a. Professional training to enrich your knowledge

b. Authentic materials to be used in your teaching

c. Other: please, specify.

Section VI: Further Suggestions

27- Do you have any further suggestions?

.....

.....

Appendix II:

The ‘American Civilization’ Teachers’ Questionnaire

This questionnaire is part of a PhD research. It is designed to elicit your views on the current teaching of ‘American civilization’ at the department of English at the University of Mostaganem and what can be done to refine this instruction. Your feedback will be valuable for the completion of this work. You are kindly requested to answer the questions, circle the suitable answers, and make full statements whenever necessary. Thank you for your cooperation.

Section I: Course Assessment

- 1- Do you think that your ‘American civilization’ courses include cultural components of the target culture?
 - a. Yes
 - b. No
- 2- If ‘yes’, are you satisfied with the way they are provided?
- 3- If ‘no’, please, explain why?

Section II: Approach to Culture Teaching

- 4- What is the cultural content in your courses about?
 - a. Behaviours, customs and lifestyle
 - b. Beliefs, values, and assumptions
 - c. History and political life
 - d. Other: please, specify.

- 5- How is culture learning / teaching implied in your courses?
- Developing knowledge about one's culture.
 - Developing understanding of the fundamental parts of the foreign culture.
 - Other: please, specify.
- 6- Is the cultural component in your courses?
- Integrated in texts
 - Integrated in activities
- 7- Is culture approached:
- Implicitly
 - Explicitly
 - Both
 - Other: please, specify.
- 8- Do your materials help develop positive attitudes towards American culture?
- Yes
 - No
 - Other: please, specify.

Section III: Method of Culture Teaching

- 9- Are the cultural ingredients presented:
- Structured
 - Realistic
 - Free of stereotypes
 - Up-to-date
 - Other: please, specify.
- 10- Are they:
- Appropriate to the learners' cultural background

b. Relevant to the curriculum objectives

c. Other: please, specify.

11- When dealing with the cultural content, do you highlight commonalities and contrasts between what is native and what is alien?

12- What main topics are covered?

13- Are the cultural components given a historical aspect?

a. Yes

b. No

14- Are culture specific items (concepts, objects) explained?

a. Yes

b. No

c. Other: please, specify.

15- If 'yes', do the provided explanations reflect value judgements?

Section IV: Techniques of Teaching Culture

16- Do you use activities to teach American cultural components?

a. Yes

b. No

c. Other: please, specify.

17- Are there situations that learners misunderstand because of culture-based differences?

Section V: Difficulties Encountered

18- Do you find it difficult to deal with parts of cultural content which require specific training to be used successfully?

a. Yes

b. No

c. Other: please, specify.

19- Do you encounter difficulties when coming across cultural content that you find inappropriate?

a. Yes

b. No

20- How do you handle them?

a. Drop them

b. Adapt them in specific ways

c. Other: please, specify.

21- Do you think that your current teaching provides useful information and guidance which can enhance your students' intercultural competence?

a. Yes

b. No

22- If 'no', what do you suggest to achieve such improvement?

Section VI: Further Suggestions

23- What further suggestions can you propose?

.....
.....

Appendix III:

The Learners' Questionnaire

This questionnaire is part of a PhD research carried-out to examine the current situation of 'American civilization' teaching at the department of English at the University of Mostaganem and to suggest possible remedial action to improve this teaching. For this purpose, the opinions of students are being surveyed. Anonymity being highly respected, it would be appreciated if you could complete this questionnaire.

Section I: General Information

1. How long have you been studying English? (..... years)
2. Do you like English? (please, circle the appropriate answer)
 - a. Yes
 - b. No
3. Do you think that a good command of English is an important academic benefit in the current world?
 - a. Yes
 - b. No
4. If 'yes', please, explain.
5. Do you think that a good command of English is an important professional benefit in the current world?
 - a. Yes
 - b. No

6. If 'yes', please, explain?

Section II: General Statements

7. How important to success in your course of study is 'American civilization'?

a. High

b. Moderate

c. Low

8. Please, justify your answer.

9. How important to success in your field after graduation is 'American civilization'?

a. High

b. Moderate

c. Low

10. Please, justify your answer.

Section III: General Assessment

11. According to you, do the current syllabi you are dealing with in language modules (namely written expression and oral expression) take into account the cultural component of the target language?

a. Yes

b. No

12. Please, justify your answer.

13. Do you like 'American civilization'?

a. Yes

b. No

14. Please, justify your answer.

Section IV: Difficulties Encountered

15. Do you face difficulties in your ‘American civilization’ courses?

- a. Yes
- b. No

16. If ‘yes’, please, explain?

Section V: Skills to Be Improved

17. If you were to take a course in ‘American civilization’, which of the following would be useful to you? Please, circle the suitable answer:

- a. Formulating arguments
- b. Recapitulating factual information
- c. Giving oral presentations
- d. Being involved in classroom activities and participating in group discussions

18. Please, justify your answer.

Section VI: Catering for L₃ Students

19. Do you believe any changes should be made to the way ‘American civilization’ is taught as a result of difficulties you have with this module?

- a. Yes
- b. No

20. If ‘yes’, please, specify the modifications which should be made.

Section VII: Additional Comments

21. Do you have any other comments which might be helpful in assessing what specific difficulties you encounter and how ‘American civilization’ courses could better prepare you for post-graduation and the job market?

- a. Yes

b. No

22. If 'so', please, cite them.

.....

.....

Appendix IV:

Checklist for Evaluating a Teacher's Lesson

Please, read each statement below concerning the criteria to be considered when observing a teacher and mention your remarks in the space provided. Thank you.

I-Preparation:

1. The teacher was well disposed and well-equipped in the class.

Remarks:

2. The stated aims were clear.

Remarks:

II-Presentation:

The extent to which:

3. The teaching material was presented and explained in a comprehensible way.

Remarks:

4. The lesson was straightforward and well-arranged.

Remarks:

5. Careful attention was paid to the lesson's pace.

Remarks:

6. Instructions were smooth and precise and learners were capable of carrying them out.

Remarks:

7. An important percentage of the language was produced by the learners.

Remarks:

8. The teacher answered questions with contentment.

Remarks:

9. The teaching methods were suitable to the ability of students.

Remarks:

10. The teacher could guess when the students were facing difficulties with understanding the lessons.

Remarks:

11. The teacher showed enjoyment and delight for the subject taught.

Remarks:

III- Teacher's Personality:

12. Empathy, creativity, and dedication.

Remarks:

13. Endurance in getting the students' answers.

Remarks:

IV- Teacher / Learner Interaction:

The extent to which:

14. The learners felt free to pose questions, challenge, or to express their viewpoints without worries.

Remarks:

15. The teacher was capable of controlling and imposing discipline over the class.

Remarks:

16. The learners were heedful and involved in the learning process.

Remarks:

17. The learners were treated in a fair and reasonable way and with esteem.

Remarks:

18. The learners were calm and confident.

Remarks:

19. The classroom atmosphere was comfortable and encouraging.

Remarks:

V- Implementation of Activities:

20. The teaching materials were strengthened.

Remarks:

21. There were balance and variety in activities during the lesson.

Remarks:

22. The students were involved in the participation.

Remarks:

23. The participation was reinforced by examples and illustrations.

Remarks:

24. The teacher tried to apply the examples to the real contexts of the learners' native culture.

Remarks:

25. Error correction was dealt with appropriately.

Remarks:

26. The teacher tried to offer a relaxed and comfortable classroom climate.

Remarks:

Appendix V :
Declaration of Independence

Declaration of Independence

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.— That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,— That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.— Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent: For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as

to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection

between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

[The 56 signatures on the Declaration were arranged in six columns:]

[Column 1]

Georgia:

Button Gwinnett
Lyman Hall
George Walton

[Column 2]

North Carolina:

William Hooper
Joseph Hewes
John Penn

South Carolina:

Edward Rutledge
Thomas Heyward, Jr.
Thomas Lynch, Jr.
Arthur Middleton

[Column 3]

Massachusetts:

John Hancock

Maryland:

Samuel Chase
William Paca
Thomas Stone
Charles Carroll of Carrollton

Virginia:

George Wythe
Richard Henry Lee
Thomas Jefferson
Benjamin Harrison
Thomas Nelson, Jr.
Francis Lightfoot Lee
Carter Braxton

[Column 4]

Pennsylvania:

Robert Morris
Benjamin Rush
Benjamin Franklin
John Morton

George Clymer
James Smith
George Taylor
James Wilson
George Ross

Delaware:

Caesar Rodney
George Read
Thomas McKean

[Column 5]

New York:

William Floyd
Philip Livingston
Francis Lewis
Lewis Morris

New Jersey:

Richard Stockton
John Witherspoon
Francis Hopkinson
John Hart
Abraham Clark

[Column 6]

New Hampshire:

Josiah Bartlett
William Whipple

Massachusetts:

Samuel Adams
John Adams
Robert Treat Paine
Elbridge Gerry

Rhode Island:

Stephen Hopkins
William Ellery

Connecticut:

Roger Sherman
Samuel Huntington
William Williams
Oliver Wolcott

New Hampshire:

Matthew Thornton

Appendix VI :

Articles of Confederation

[1231]

ARTICLES OF CONFEDERATION

HISTORICAL BACKGROUND

While the Declaration of Independence was under consideration in the Continental Congress, and before it was finally agreed upon, measures were taken for the establishment of a constitutional form of government; and on the 11th of June, 1776, it was "*Resolved*, That a committee be appointed to prepare and digest the form of a confederation to be entered into between these Colonies"; which committee was appointed the next day, June 12, and consisted of a member from each Colony, namely: Mr. Bartlett, Mr. S. Adams, Mr. Hopkins, Mr. Sherman, Mr. R. R. Livingston, Mr. Dickinson, Mr. McKean, Mr. Stone, Mr. Nelson, Mr. Hewes, Mr. E. Rutledge, and Mr. Gwinnett. On the 12th of July, 1776, the committee reported a draft of the Articles of Confederation, which was printed for the use of the members under the strictest injunctions of secrecy.

This report underwent a thorough discussion in Congress, from time to time, until the 15th of November, 1777; on which day, "Articles of Confederation and Perpetual Union" were finally agreed to in form, and they were directed to be proposed to the legislatures of all the United States, and if approved by them, they were advised to authorize their delegates to ratify the same in the Congress of the United States; and in that event they were to become conclusive. On the 17th of November, 1777, the Congress agreed upon the form of a circular letter to accompany the Articles of Confederation, which concluded with a recommendation to each of the several legislatures "to invest its delegates with competent powers, ultimately, and in the name and behalf of the State, to subscribe articles of confederation and perpetual union of the United States, and to attend Congress for that purpose on or before the 10th day of March next." This letter was signed by the President of Congress and sent, with a copy of the articles, to each State legislature.

On the 26th of June, 1778, Congress agreed upon the form of a ratification of the Articles of Confederation, and directed a copy of the articles and the ratification to be engrossed on parchment; which, on the 9th of July, 1778, having been examined and the blanks filled, was signed by the delegates of New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, Pennsylvania, Virginia, and South Carolina. Congress then directed that a circular letter be addressed to the States whose delegates were not present, or being present, conceived they were not authorized to sign the ratification, informing them how many and what States had ratified the Articles of Confederation, and desiring them, with all convenient dispatch, to authorize their delegates to ratify the same. Of these States,

ARTICLES OF CONFEDERATION

North Carolina ratified on the 21st and Georgia on the 24th of July, 1778; New Jersey on the 26th of November following; Delaware on the 5th of May, 1779; Maryland on the 1st of March, 1781; and on the 2d of March, 1781, Congress assembled under the new form of government.

ARTICLES OF CONFEDERATION ¹

ACT OF CONFEDERATION OF THE UNITED STATES OF AMERICA 1231.1
TO ALL TO WHOM THESE PRESENTS SHALL COME, WE THE
UNDERSIGNED DELEGATES OF THE STATES AFFIXED TO
OUR NAMES, SEND GREETINGS

Whereas the Delegates of the United States of America in Congress assembled did on the 15th day of November in the Year of our Lord One Thousand Seven Hundred and Seventy seven, and in the Second Year of the Independence of America agree to certain articles of Confederation and perpetual Union between the states of Newhampshire, Massachusetts-bay, Rhodeisland and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia in the Words following, viz.

“ARTICLES OF CONFEDERATION AND PERPETUAL UNION BETWEEN THE STATES OF NEWHAMPSHIRE, MASSACHUSETTS-BAY, RHODEISLAND AND PROVIDENCE PLANTATIONS, CONNECTICUT, NEW YORK, NEW JERSEY, PENNSYLVANIA, DELAWARE, MARYLAND, VIRGINIA, NORTH CAROLINA, SOUTH CAROLINA AND GEORGIA

ARTICLE I. The Stile of this confederacy shall be “The 1231.2
United States of America.”

ARTICLE II. Each State retains its Sovereignty, freedom 1231.3
and independence, and every Power, Jurisdiction and right, which is not by this confederation expressly delegated to the United States in Congress assembled.

¹Adopted by the Continental Congress on November 15, 1777, while meeting at York, Pennsylvania, which served as the site of the National Capital from September 30, 1777, to June 27, 1778. Ratification of the Articles by the respective delegates commenced on July 9, 1778, in Philadelphia, Pennsylvania, but was not completed until March 1, 1781, when the Articles were signed by the delegates from Maryland.

1231.4 ARTICLE III. The said states hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their Liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretence whatever.

1231.5 ARTICLE IV. The better to secure and perpetuate mutual friendship and intercourse among the people of the different states in this union, the free inhabitants of each of these states, paupers, vagabonds and fugitives from Justice excepted, shall be entitled to all privileges and immunities of free citizens in the several states, and the people of each state shall have free ingress and regress to and from any other state, and shall enjoy therein all the privileges of trade and commerce, subject to the same duties, impositions and restrictions as the inhabitants thereof respectively, provided that such restrictions shall not extend so far as to prevent the removal of property imported into any state, to any other state of which the Owner is an inhabitant, provided also that no imposition, duties or restriction shall be laid by any state, on the property of the united states, or either of them.

If any Person guilty of, or charged with treason, felony or other high misdemeanor in any state, shall flee from Justice, and be found in any of the united states, he shall upon demand of the Governor or executive power, of the state from which he fled, be delivered up and removed to the state having jurisdiction of his offence.

Full faith and credit shall be given in each of these states to the records, acts and judicial proceedings of the courts and magistrates of every other state.

1231.6 ARTICLE V. For the more convenient management of the general interest of the united states, delegates shall be annually appointed in such manner as the legislature of each state shall direct, to meet in Congress on the first Monday in November, in every year, with a power reserved to each state, to recall its delegates, or any of them, at any time within the year, and to send others in their stead, for the remainder of the Year.

No state shall be represented in Congress by less than two, nor by more than seven Members; and no person shall be capable of being a delegate for more than three years in any term of six years; nor shall any person,

being a delegate, be capable of holding any office under the united states, for which he, or another for his benefit receives any salary, fees or emolument of any kind.

Each state shall maintain its own delegates in a meeting of the states, and while they act as members of the committee of the states.

In determining questions in the united states, in Congress assembled, each state shall have one vote.

Freedom of speech and debate in Congress shall not be impeached or questioned in any Court, or place out of Congress, and the members of congress shall be protected in their persons from arrests and imprisonments, during the time of their going to and from, and attendance on congress, except for treason, felony, or breach of the peace.

ARTICLE VI. No state without the Consent of the united states in congress assembled, shall send any embassy to, or receive any embassy from, or enter into any conference, agreement, alliance or treaty with any King, prince or state; nor shall any person holding any office of profit or trust under the united states, or any of them, accept of any present, emolument, office or title of any kind whatever from any king, prince or foreign state; nor shall the united states in congress assembled, or any of them, grant any title of nobility. 1231.7

No two or more states shall enter into any treaty, confederation or alliance whatever between them, without the consent of the united states in congress assembled, specifying accurately the purposes for which the same is to be entered into, and how long it shall continue.

No state shall lay any imposts of duties, which may interfere with any stipulations in treaties, entered into by the united states in congress assembled with any king, prince or state, in pursuance of any treaties already proposed by congress to the courts of France and Spain.

No vessels of war shall be kept up in time of peace by any state, except such number only, as shall be deemed necessary by the united states in congress assembled, for the defence of such state, or its trade; nor shall any body of forces be kept up by any state, in time of peace, except such number only, as in the judgment of the united states, in congress assembled, shall be deemed requisite to garrison the forts necessary for the defence of such state; but every state shall always keep up a well regulated and

disciplined militia, sufficiently armed and accoutred, and shall provide and constantly have ready for use, in public stores, a due number of field-pieces and tents, and a proper quantity of arms, ammunition and camp equipage.

No state shall engage in any war without the consent of the united states in congress assembled, unless such state be actually invaded by enemies, or shall have received certain advice of a resolution being formed by some nation of Indians to invade such state, and the danger is so imminent as not to admit of a delay, till the united states in congress assembled can be consulted: nor shall any state grant commissions to any ships or vessels of war, nor letters of marque or reprisal, except it be after a declaration of war by the united states in Congress assembled, and then only against the kingdom or state and the subjects thereof, against which war has been so declared, and under such regulations as shall be established by the united states in congress assembled, unless such state be infested by pirates, in which case vessels of war may be fitted out for that occasion, and kept so long as the danger shall continue, or until the united states in congress assembled shall determine otherwise.

1231.8 ARTICLE VII. When land-forces are raised by any state for the common defence, all officers of or under the rank of colonel, shall be appointed by the legislature of each state respectively by whom such forces shall be raised, or in such manner as such state shall direct, and all vacancies shall be filled up by the state which first made the appointment.

1231.9 ARTICLE VIII. All charges of war, and all other expences that shall be incurred for the common defence or general welfare, and allowed by the united states in congress assembled, shall be defrayed out of a common treasury, which shall be supplied by the several states, in proportion to the value of all land within each state, granted to or surveyed for any Person, as such land and the buildings and improvements thereon shall be estimated according to such mode as the united states in congress assembled, shall from time to time direct and appoint.

The taxes for paying that proportion shall be laid and levied by the authority and direction of the legislatures of the several states within the time agreed upon by the united states in congress assembled.

ARTICLE IX. The united states in congress assembled, shall have the sole and exclusive right and power of determining on peace and war, except in the cases mentioned in the sixth article—of sending and receiving ambassadors—entering into treaties and alliances, provided that no treaty of commerce shall be made whereby the legislative power of the respective states shall be restrained from imposing such imposts and duties on foreigners, as their own people are subjected to, or from prohibiting the exportation or importation of any species of goods or commodities whatsoever—of establishing rules for deciding in all cases, what captures on land or water shall be legal, and in what manner prizes taken by land or naval forces in the service of the united states shall be divided or appropriated—of granting letters of marque and reprisal in times of peace—appointing courts for the trial of piracies and felonies committed on the high seas and establishing courts for receiving and determining finally appeals in all cases of captures, provided that no member of congress shall be appointed a judge of any of the said courts.

The united states in congress assembled shall also be the last resort on appeal in all disputes and differences now subsisting or that hereafter may arise between two or more states concerning boundary, jurisdiction or any other cause whatever, which authority shall always be exercised in the manner following. Whenever the legislative or executive authority or lawful agent of any state in controversy with another shall present a petition to congress stating the matter in question and praying for a hearing, notice thereof shall be given by order of congress to the legislative or executive authority of the other state in controversy, and a day assigned for the appearance of the parties by their lawful agents, who shall then be directed to appoint by joint consent, commissioners or judges to constitute a court for hearing and determining the matter in question: but if they cannot agree, congress shall name three persons out of each of the united states, and from the list of such persons each party shall alternately strike out one, the petitioners beginning, until the number shall be reduced to thirteen; and from that number not less than seven, nor more than nine names as congress shall direct, shall in the presence of congress be drawn out by lot, and the persons whose

names shall be so drawn or any five of them, shall be commissioners or judges, to hear and finally determine the controversy, so always as a major part of the judges who shall hear the cause shall agree in the determination: and if either party shall neglect to attend at the day appointed, without showing reasons, which congress shall judge sufficient, or being present shall refuse to strike, the congress shall proceed to nominate three persons out of each State, and the secretary of congress shall strike in behalf of such party absent or refusing; and the judgment and sentence of the court to be appointed, in the manner before prescribed, shall be final and conclusive; and if any of the parties shall refuse to submit to the authority of such court, or to appear or defend their claim or cause, the court shall nevertheless proceed to pronounce sentence, or judgment, which shall in like manner be final and decisive, the judgment or sentence and other proceedings being in either case transmitted to congress, and lodged among the acts of congress for the security of the parties concerned: provided that every commissioner, before he sits in judgment, shall take an oath to be administered by one of the judges of the supreme or superior court of the state, where the cause shall be tried, "well and truly to hear and determine the matter in question, according to the best of his judgment without favour, affection or hope of reward": provided also that no state shall be deprived of territory for the benefit of the united states.

All controversies concerning the private right of soil claimed under different grants of two or more states, whose jurisdiction as they may respect such lands, and the states which passed such grants are adjusted, the said grants or either of them being at the same time claimed to have originated antecedent to such settlement of jurisdiction, shall on the petition of either party to the congress of the united states, be finally determined as near as may be in the same manner as is before prescribed for deciding disputes respecting territorial jurisdiction between different states.

The united states in congress assembled shall also have the sole and exclusive right and power of regulating the alloy and value of coin struck by their own authority, or by that of the respective states—fixing the standard of weights and measures throughout the united states—

regulating the trade and managing all affairs with the Indians, not members of any of the states, provided that the legislative right of any state within its own limits be not infringed or violated—establishing and regulating post-offices from one state to another, throughout all the united states, and exacting such postage on the papers passing thro' the same as may be requisite to defray the expences of the said office—appointing all officers of the land forces, in the service of the united states, excepting regimental officers—appointing all the officers of the naval forces, and commissioning all officers whatever in the service of the united states—making rules for the government and regulation of the said land and naval forces, and directing their operations.

The united states in congress assembled shall have authority to appoint a committee, to sit in the recess of congress, to be denominated "A Committee of the States," and to consist of one delegate from each state; and to appoint such other committees and civil officers as may be necessary for managing the general affairs of the united states under their direction—to appoint one of their number to preside, provided that no person be allowed to serve in the office of president more than one year in any term of three years; to ascertain the necessary sums of Money to be raised for the service of the united states, and to appropriate and apply the same for defraying the public expences—to borrow money, or emit bills on the credit of the united states, transmitting every half year to the respective states an account of the sums of moneys so borrowed or emitted—to build and equip a navy—to agree upon the number of land forces, and to make requisition from each state for its quota, in proportion to the number of white inhabitants in such state; which requisitions shall be binding, and thereupon the legislature of each state shall appoint the regimental officers, raise the men and cloath, arm and equip them in a soldier like manner, at the expence of the united states; and the officers and men so cloathed, armed and equipped shall march to the place appointed, and within the time agreed on by the united states in congress assembled: But if the united states in congress assembled shall, on consideration of circumstances judge proper that any state should not raise men, or should raise a smaller number than its quota, and that any other state should raise

a greater number of men than the quota thereof, such extra number shall be raised, officered, cloathed, armed and equipped in the same manner as the quota of such state, unless the legislature of such state shall judge that such extra number cannot be safely spared out of the same, in which case they shall raise, officer, cloath, arm and equip as many of such extra number as they judge can be safely spared. And the officers and men so cloathed, armed and equipped, shall march to the place appointed, and within the time agreed on by the united states in congress assembled.

The united states in congress assembled shall never engage in a war, nor grant letters of marque and reprisal in time of peace, nor enter into any treaties or alliances, nor coin money, nor regulate the value thereof, nor ascertain the sums and expences necessary for the defence and welfare of the united states, or any of them, nor emit bills, nor borrow money on the credit of the united states, nor appropriate money, nor agree upon the number of vessels of war, to be built or purchased, or the number of land or sea forces to be raised, nor appoint a commander-in-chief of the army or navy, unless nine states assent to the same; nor shall a question on any other point, except for adjourning from day to day be determined, unless by the votes of a majority of the united states in congress assembled.

The Congress of the united states shall have power to adjourn to any time within the year, and to any place within the united states, so that no period of adjournment be for a longer duration than the space of six Months, and shall publish the Journal of their proceedings monthly, except such parts thereof relating to treaties, alliances or military operations as in their judgment require secrecy; and the yeas and nays of the delegates of each state on any question shall be entered on the Journal, when it is desired by any delegate; and the delegates of a state, or any of them, at his or their request shall be furnished with a transcript of the said Journal, except such parts as are above excepted, to lay before the legislatures of the several states.

1231.11 ARTICLE X. The committee of the states, or any nine of them, shall be authorized to execute, in the recess of congress such of the powers of congress as the united states in congress assembled, by the consent of nine

states, shall from time to time think expedient to vest them with; provided that no power be delegated to the said committee, for the exercise of which, by the articles of confederation, the voice of nine states in the congress of the united states assembled is requisite.

ARTICLE XI. Canada acceding to this confederation, and joining in the measures of the united states, shall be admitted into, and entitled to all the advantages of this union: but no other colony shall be admitted into the same, unless such admission be agreed to by nine states. 1231.12

ARTICLE XII. All bills of credit emitted, monies borrowed and debts contracted by, or under the authority of congress, before the assembling of the united states, in pursuance of the present confederation, shall be deemed and considered as a charge against the united states, for payment and satisfaction whereof the said united states, and the public faith are hereby solemnly pledged. 1231.13

ARTICLE XIII. Every state shall abide by the determinations of the united states in congress assembled, on all questions which by this confederation are submitted to them. And the Articles of this confederation shall be inviolably observed by every state, and the union shall be perpetual; nor shall any alteration at any time hereafter be made in any of them; unless such alteration be agreed to in a congress of the united states, and be afterward confirmed by the legislatures of every state. 1231.14

AND WHEREAS it has pleased the Great Governor of the World to incline the hearts of the legislatures we respectively represent in congress, to approve of, and to authorize us to ratify the said articles of confederation and perpetual union. KNOW YE that we the undersigned delegates, by virtue of the power and authority to us given for that purpose, do by these presents, in the name and in behalf of our respective constituents, fully and entirely ratify and confirm each and every of the said articles of confederation and perpetual union, and all and singular the matters and things therein contained: And we do further solemnly plight and engage the faith of our respective constituents, that they shall abide by the determinations of the united states in congress assembled, on all questions, which by the said confederation are submitted to them. And that the articles thereof shall be 1231.15

inviolably observed by the states we respectively represent and that the union shall be perpetual.

1231.16 IN WITNESS whereof we have hereunto set our hands in Congress. DONE at Philadelphia in the state of Pennsylvania the ninth Day of July in the Year of our Lord one Thousand seven Hundred and Seventy-eight, and in the third year of the independence of America.

On the part and behalf of the State of New Hampshire.

JOSIAH BARTLETT,

JOHN WENTWORTH, JUNR.
AUGUST 8, 1778.

On the part and behalf of the State of Massachusetts Bay.

JOHN HANCOCK,
SAMUEL ADAMS,
ELBRIDGE GERRY,

FRANCIS DANA,
JAMES LOVELL,
SAMUEL HOLTEN.

On the part and in behalf of the State of Rhode Island and Providence Plantations.

WILLIAM ELLERY,
HENRY MARCHANT,

JOHN COLLINS.

On the part and behalf of the State of Connecticut.

ROGER SHERMAN,
SAMUEL HUNTINGTON,
OLIVER WOLCOTT,

TITUS HOSMER,
ANDREW ADAMS.

On the part and behalf of the State of New York.

JAS DUANE,
FRAS LEWIS,

WILLIAM DUER,
GOUVR MORRIS.

On the part and in behalf of the State of New Jersey.

JNO WITHERSPOON,

NATHL SCUDDER, NOV. 26,
1778.

On the part and behalf of the State of Pennsylvania.

ROBT. MORRIS,
DANIEL ROBERDEAU,
JONA BAYARD SMITH,

WILLIAM CLINGAN,
JOSEPH REED, JULY 22, 1778.

On the part and behalf of the State of Delaware.

JOHN DICKINSON, MAY 5, 1779,
NICHOLAS VAN DYKE,

THO. M'KEAN, FEB. 12, 1779.

On the part and behalf of the State of Maryland.

JOHN HANSON, MARCH 1, 1781,

DANIEL CARROL Do

On the part and behalf of the State of Virginia.

RICHARD HENRY LEE,
JOHN BANISTER,
THOMAS ADAMS,

JNO HARVIE,
FRANCIS LIGHTFOOT LEE.

On the part and behalf of the State of North Carolina.

JOHN PENN, JULY 21, 1778,
CORNS. HARNETT,

JNO WILLIAMS.

On the part and behalf of the State of South Carolina.

HENRY LAURENS,
WILLIAM HENRY DRAYTON,
JNO MATHEWS,

RICHARD HUTSON,
THOS. HEYWARD, JUNR.

On the part and behalf of the State of Georgia.

JNO WALTON, 24th JULY 1778,
EDWD TELFAIR,

EDWD. LANGWORTHY.