Investigating Problems of teaching and learning the English Language Culture in Secondary Schools.

The Case of Third Year Pupils of Secondary Schools

Oum El Bouaghi

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Dedication

First of all, I thank Allah for the guidance and patience he gave me to finish this study. This dissertation is dedicated to

The dearest persons to my heart my mother Salima.

My wonderful brothers Akram, Wissam, And Omar

My only sister Romaissa

My husband "Monsef" who has always been encouraging and supporting me to finish my study.

I would like to express my sincere gratitude to my supervisor for her precious time and support.

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Abstract

Culture and language are closely related, they are two sides of one coin; teaching language automatically means teaching culture. Notwithstanding the close relationship that holds between language and culture needs no longer to be demonstrated because language is essentially rooted in the reality of culture to the point that social life can not be explained without constant reference to the broader contexts of verbal utterances. The main objective of this study is to explore the cultural challenges that hinder the process of teaching and learning the English Language in Algerian Secondary Schools and to suggest solutions to overcome these problems. More particularly, the present study sheds light on the problems of teaching and learning the English Language Culture in Secondary Schools. A descriptive method has been conducted. Two questionnaires were administered to (100) second and third year pupils and (20) English teachers of different Secondary Schools at the level of the Wilaya of Oum El Bouaghi. The target population of our study is Secondary School teachers of English and pupils. The results of this study obtained reveals that results of the study asserted that both teachers and students have their own perspectives and views about teaching and learning a foreign culture through learning English as a foreign language.

Key terms:
The English Culture.
LIST OF ABBREVIATIONS

- **EFL**: English as a Foreign Language
- **FL**: Foreign Language
- **Q**: Question
- **%**: Percent
- **ELC**: English Language Culture
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Investigating the problems of teaching / learning English language culture in Secondary schools

1. Statement of the problem:

Over the past several decades, increasing attention has been paid to the place of culture in our classes. Learning and teaching culture in any foreign language class is considered a prominent issue as language and culture are inseparable. Moreover, it is believed that learning culture in any learning language activity can help students and teachers integrate in the language they study and teach, and can make them more sensitive to teaching and learning that language. Despite the fact that pupils are taught English in Algerian schools for a long period of time (about seven years), they view it as one of the most difficult school subjects.

The problem lies in the lack of interest in culture and its importance in enabling the students to learn English properly. Moreover, linguistic competence of a foreign language is not enough to achieve performance and weakness in a foreign language. Fluent performance could be a relative factor related to cultural issues faced by teachers and learners.

2. Aims of the study:

The aim of this study is to investigate the problems that secondary school teachers and students face in teaching and learning cultural issues of English in the secondary stage.

This study will also try to determine the problems that Secondary School students of the secondary stage face in learning cultural issues of English and to find out solutions to overcome the problems of teaching a foreign culture by the teachers of the secondary stage.

3. Research questions and Hypothesis:

A. Research Questions

This study aims to provide answers to three main questions.

1. What are the problems that secondary school teachers face in teaching cultural issues of English in the secondary stage?

2. What are the problems that secondary stage students face in learning cultural issues of English?
3. What are the suggested solutions to overcome the problems of teaching and learning the English language culture by secondary school teachers and students?

**B. Research hypothesis:**

This study is built upon the hypothesis that there are problems of teaching and learning the English language culture in secondary schools. If we teach culture, pupils may better learn?

4. **The choice of the method**

As it has been mentioned before, the purpose of the present study is to investigate the problems of teaching and learning the English Language Culture in Secondary Schools. So, the most suitable method to fulfill this aim and test our hypothesis is a descriptive method through the use of questionnaire.

5. **The population**

The target population of this study is Secondary School teachers of English and second and third year pupils of different secondary schools all over the Wilaya during the academic year 2016/2017 2017-2018. The population consists of 20 teachers and 99 pupils.

6. **The Sample and Data gathering tools:**

The sample of this research consists of 20 teachers and 99 pupils. Simply because, they are aware and familiar with the problems of teaching and learning the English Language Culture.

The questionnaire is a tool which is widely used in conducting an educational research which makes researchers arrive at an appropriate conclusions in a research.


7. **Structure of the study**:

Our research includes two main chapters. First chapter is the theoretical part, and the second chapter is a practical part.

The first chapter is a review about Culture in Foreign Language teaching and learning. In the same chapter, we discussed in the first section the The concept of culture, definition of culture, what is meant by culture in the EFL classroom and what is needed for, major Conceptions of Culture: culture as a Body of Knowledge, culture as System of Social Practices and Shared Values and Beliefs, culture as a communication and discourse, and the relationship between language and culture.

In the second section, we made a general overview about Cultural knowledge in language teaching. We discussed teaching culture in general, teaching culture in EFL classrooms in particular, culture in Foreign Language Teaching and learning goals and aims of teaching culture in EFL Classroom, importance of Culture in Language teaching and learning, cultural Influence on Foreign Language Teaching: cultural influence on vocabulary, cultural influence on listening, cultural influence on speaking, cultural influence on reading, and cultural influence on translating. After that, we mentioned the problems of teaching and learning the English language culture in the classroom.

The second chapter is a practical part. In this part, we analyze and interpret the data gathered from the teachers and pupils’ questionnaires. From the results obtained after these questionnaires, the hypothesis was confirmed.


Chapter one : Culture in Foreign Language teaching and learning.

Introduction

It is widely believed that it the possession of language which gets the difference between men and animals. In order to that, language is considered as one of the communication systems that human use to express their feelings, emotions, thoughts, needs, desires, make promises, command utter statements, ask question and make references to the notion of time. On top of that, it is used for the exchange of information and characterised by its arbitrariness. In other words, language is considered as a symbolic system in creating and shaping symbolic realities as such values, perception and identities through discourse. Language is a system of arbitrary vocal symbols used for human communication. This means that the concept of arbitrariness contributed to better grasping of language. Hence, language is one element of culture that has a very important role in human life, it allows a person communicating with others in meeting their needs. Thus, it can be said that the main function of language is a communication tool. Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music, arts, behaviours, working method, marriage, literature, social relations Thus culture finds its expression in language; so, learning a new language without familiarity with its culture remains imperfect and incomplete.

1. The Concept of Culture

Culture has been defined by different researchers, each in a different way. On that account, there are numerous definitions of culture. According to some scholars culture is viewed differently because of its nature and its relationship with language. There are two main categories of culture mainly "big C culture" and "small c culture". There are many researchers like for example Brooks (1968) and Morain (1983) make a distinction between Culture as the cultural aspects as an example of literature, fine arts, history and geography, and Culture which is the patterns of daily life, and value systems of a community. Unquestionably, every culture has a system of shared knowledge that governs communication among its members. Nevertheless, these patterns are not the same. In other words, these patterns can be objevtive and subjective, obvious and hidden, material and non-material, or
deep and surface. On that basis, "big C culture" was seen as arts and great literature that is concerned with a specific class of people and it refers to that culture which is visible including holidays, art, popular culture, literature, food, and architecture. These are things that will never go away. When learning about a new culture, the "Big C cultural elements" would be discovered. In other words, it was exclusively restricted to an elite class, leaving the majority of people uncultured. Besides, in every classroom, there has to be at least one aspect of the "big C culture" presented within the lesson. As opposed to, "small c culture" is the more invisible type of culture which includes beliefs, attitudes, norms, and values, as such communication styles, verbal and non-verbal language symbols, cultural norms, how to behave, and myths and legends. This is the stuff that is here today and may go away tomorrow. In spite of the fact that culture was long presented in language teaching and learning. Tomalin (2008) to a greater distance argues that “teaching of culture in English language teaching should include cultural knowledge (knowledge of culture's institution, the big C), cultural values (the 'psyche' of the country, what people think is important), cultural behaviour (knowledge of daily routines and behaviour, the little c), and cultural skills (the development of intercultural sensitivity and awareness, using English language as the medium of interaction) ” (p.41).

2. Definition of Culture

The term culture Kramch (1998) “comes from the Latin word ‘colere’” that means to cultivate” (p. 03). It is a complex phenomenon to be defined. William (1983) states that “culture is one of the two or three most complicated words in the English language” (p. 76). According to him, culture has various definitions. It is defined by House (2001) as “a set of beliefs and values about what is desirable in a community of people and a set of formal or informal practices to support the values” (p. 292). Similarly, Matsumoto (2000) perceives culture as “a dynamic system of rules, including attitudes, behaviours, norms, etc shared by a particular group of people” (p.11). Moreover, Durrant (1997) views culture as “something learned, transmitted, passed down from one generation to the next through human actions, often in the form of face to face interaction and through linguistic communication, its patently obvious that language a subpart of culture” p.(22).

Matsumoto and Juang (2013) define culture as“ a unic meaning and information system, shared by a group of people and transmitted across generation, that allows the group to meet basic needs of survival, pursue happiness and well-being, and derives meaning from
life’’ (p. 15). By the same token, Liddicoat et al. (2003) define culture as “a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create’’ (p. 45). Culture is a rich concept. It includes many constituents that are shared in common. Supporting this notion, Matsomoto and Juang (2013) stress that “culture is entity which involves a variety of components’’ (p. 15). They state that it is a’’unique meaning and information system, shared by a group of people and transmitted across generations...’’(p. 15).

Jenkins (2006) uses “the term ‘‘lingua-cultures’’ to highlight the close relation between language and culture and to show the need for different cultures and languages in communication’’ (p.164). English as an international language, has lingua-cultures. It includes many cultures because it is spoken by different people from different places. Besides, lingua-cultures have some problems. Rampton (1991) points to “the issue of ‘liminal moments’ or ‘crossings’ to describe language users who are not part of a given language community’’ (p. 167). However, when we speak about English as a lingua franca, we speak about the global culture. This means that English is a mean of communication among speakers of different first languages and different cultures.

Culture has been defined in a variety of ways in a variety of disciplines. The word culture is elusive and difficult to define; “ culture is not an easy concept to define, for it reflects what one thinks of oneself and how one is seen by others’’ (Merrouche, 2006 ; p.38). Monde (2005) defines culture as, “culture is composed of traditional ideas and related values; it is learned, shared, and transmitted from one generation to the next and it organizes and helps interpret life’’ (p. 90). Supporting this notion, the National Center for Cultural Competence defines culture as “an ‘integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group and the ability to transmit the above to succeeding generations’’ (Goode, Sockalingam, Brown, & Jones, 2000). Similarly, Matsumoto and Juang (2013) define culture as “a unique meaning and information system, shared by a group of people and transmitted across generation, that allows the group to meet basic needs of survival, pursue happiness and well-being, and derives meaning from life’’ (p. 15). Haliday and Hassan also (1989) define culture as “a set of systems of meanings, all of which interrelate. ’’ (P.4).
Though the study of culture is a well-documented field investigated from different perspectives such as anthropology, social psychology, ethnography, and linguistic; it is still difficult to say what culture is (or is not?). Although there is no clear appearance of the term culture in anthropology, it is believed that this term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book, Primitive Culture, published in 1871. Tylor defines it saying that “Culture is the complex whole which includes knowledge, believe, art, law, morals, custom, and any other capabilities and habits acquired by men as a member of society” (as cited in Atamna, 2008. p.16). For anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. American anthropology is organized into four fields, each of which plays an important role in research on culture (biological anthropology, linguistic anthropology, cultural anthropology, and in the United States, archaeology). Although anthropologists worldwide refer to Tylor's definition of culture, in the twentieth century "culture" emerged as the central and unifying concept of American anthropology, where it most commonly refers to the universal human capacity to classify and encode human experiences symbolically, and to communicate symbolically encoded experiences socially.

For a biologist, it is likely to be a colony of bacteria or other micro-organisms growing in a nutrient medium in a Laboratory Petri Dish. The sociology of culture concerns culture as manifested in society. However, for the sociologist Simmel (1908) refers to culture as “the cultivation of individuals through the agency of external forms which have been objectified in the course of history” (p. 29). As such, culture in the sociological field can be defined as the ways of thinking, the ways of acting, and the material objects that together shape a people's way of life. Culture can be any of two types, non-material culture or material culture. Non-material culture refers to the non-physical ideas that individuals have about their culture, including values, belief systems, rules, norms, morals, language, organizations, and institutions, while material culture is the physical evidence of a culture in the objects and architecture they make or have made. The term tends to be relevant only in archeological and anthropological studies, but it specifically means all material evidence which can be attributed to culture, past or present. All in all culture is the whole communication system that binds and allows operation of a set of people called the public. Thus, according to Nababan (1984), it can be defined as “a system of rules of communication and interaction that allows a society occurs, preserved, and preserved. Culture that gives meaning to all business and human movements” (p. 49).
3. What is meant by Culture in the EFL classroom and what is needed for?

Successful communication requires proficiency on multiple levels: grammar, phonology, lexis and culture. The latter is a fundamental factor if human communicate on an international level. Culture is a complex term that can be defined from various perspectives. It can be accessed through different views, including the communicative view, the classical curriculum view, the instrumental or culture-free language view, the deconstructionist view, and the competence view. In the communicative era’. A combination of these five views is frequent. The first three views pay little attention to cultural context concerning its contribution to successful language learning. The last two views treat language and culture as unity, with on being essential to the full understanding of the other (Holme, 2003, p. 18). In other words, they cling to the idea of language being affected and shaped by culture.

The Deconstructionist view offers a critical view of a language. It attempts to dissociate a language student from implicit meanings in language. It considered as a semiotic and is influenced by its context. The best illustration of language analysis is to explain the metaphors and their hidden meaning. It is a fact certain fixed expressions used in the English Language lose their meaning when they are translated into other languages. Likewise, other languages have their distinctive phrases, idioms or expressions that would sound strange if translated into English for an English speaker.

4. Major Conceptions of Culture

Various studies’s review which dealt with culture as a concept showed that in the literature review there is a lack of a homogenous or an established satisfactory definition that would be applicable in every context. Moran (2001) states that Culture is “…multifaceted and complex and there is no consensus on what [it] is” (p. 13). That is to say, depending on people’s disciplines the concept of culture means different things to different people. In fact, there are many view points from which it can be considered. Duranti (1997) “it is a concept that should be dealt with carefully” (p. 6).

Before going through examining the various conceptions of culture, it is highly important to shed light on a crucial and well constructed in the literature between “High Culture” and “Low Culture”. In the European history, the term High Culture was understood as culture of an upper class or of a status class and also identifies a society’s common
repository of broad-range knowledge and tradition (e.g. folk culture) that transcends the social-class system of the society. Kramsch (1998) states that “It focuses on the way a social group represents itself and others through its material productions, be they works of art, literature, social institutions, or artefacts of everyday life and the mechanisms for their reproduction and representation through history” (p. 7-8). Low Culture, on the other hand, comes from the social sciences and relates mainly to what Nostrand (1900) calls “the ground of meaning, the attitudes and beliefs, ways of thinking, behaving and remembering shared by the members of that community” (p.45). Such a distinction keeps all its relevance because it helps categorizing the myriad of conceptions and definitions met when looking for the concept of culture.

In attempting to set a general definition, Moran (2001) suggests looking at “culture as a whole that consists of a five dimensions each of which includes a category of components that are specific to a social group” (p. 24). They can be delineated as comprising of;

1) Products: tools, food, cloths.

2) Practices: verbal and non-verbal language, actions and interactions, taboos.

3) Perspectives: values, beliefs.

4) Communities: race, gender, religion.

5) Persons: individuals.

The combination of the previously mentioned dimensions, Moran (2001) culture can be considered as “… the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within a specific social context.” (p. 24).

Although many scholars attempted to define what culture is, its conceptions remain countless overlapping at times and conflicting at others. However, the most essential way of thinking about culture remains contrasting it with nature, as is the tradition among anthropologists. Furthermore, the various conceptions though emerging from different disciplines can be gathered under three major categories (Duranti, 1997 and Kramsch, 1998):

1) Culture as a body of knowledge.

2) Culture as a system of social practices, shared values and beliefs.
3) Culture as communication and discourse.

Every category points out a specific notion about culture and puts forward a view of the language as a sociocultural practice.

4.1. Culture as a Body of Knowledge

A famously admitted way of clarifying and defining culture, spread among anthropologists and social psychologists, is to consider it as a body of knowledge. This view is known as the cognitive view of culture and finds its justification and proofs in the fact that culture is learned. This conception has numerous implications. For instance, Duranti (1997) argues that given culture’s members “…must know certain facts or be able to recognise objects, places, and people” (p. 27). Besides, it implies that they have to share certain patterns of thought, ways of understanding the world, and making inferences and predictions. Goodenough’s famous declaration provides an eloquent summary of this view of culture as a cognitive concept. Goodenough (1964) argues 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, and so in any role that they accept for anyone of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of meaning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behaviours, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models of perceiving, relating, and otherwise interpreting them (p. 36).

From this point of view, it is clear that knowing a culture looks like knowing a language as both can be seen as mental realities. It is possible then, to describe a culture the same way as language is described. The aim of ethnographic descriptions is the writing of ‘cultural grammars’ paralleling language grammars.
4.2. Culture as System of Social Practices and Shared Values and Beliefs

A second persuassive tendency in the study of culture is one that prefers to look at culture as a system of social practices and shared values and beliefs. The notion of culture as a system of practices, owes a great deal to the European intellectual movement of the 1960’s and 1970’s known as Post-structuralism. According to this movement Duranti (1997) “the Subject or human actor can culturally exist and function only as a participant in a series of habitual activities that are both presupposed and reproduced by his individual actions” (p. 45).

Gripping the same view, Brislin (1990) clearly puts it that culture refers to “.....widely shared ideals, values, formation and uses of categories assumptions about life, and goal-oriented activities that become unconsciously or subconsciously accepted as “right” and “correct” by people who identify themselves as members of a society” (p. 11). Rose (2004) extends this adding that “culture is a set of social practices, a system of beliefs, a shared history or set of experiences. A culture may be synonymous with a country, or a region, or a nationality or it may be synonymous with a religion” (p. 13).

In accord with the social theorist Bourdieu (1982) who conceives of language in terms of ‘habitus’, like “culture language is itself a set of practices that imply not only a particular system of words and grammatical rules, but also an often forgotten or hidden struggle over the symbolic power of a particular way of communicating, with a particular system of classification address and reference forms” (p. 87). Bourdieu (1982) hence “accentuate the importance of language is not as an autonomous and abstract system –as the structuralists often do - but rather as a system that is actively defined by socio-political and cultural processes” (p.88). According to him, it is impossible to study language without taking into consideration the social and cultural conditions which allow for its very existence.

4.3. Culture as a communication and discourse

A third and last persuassive tendency in the study of culture is considering the latter as communication and discourse. Stating that culture is communication means viewing it as a system of signs. Indeed, this is what is prevalently known as the Semiotic theory of culture. Duranti (1997) In its early stages, this trend fundamentally held that culture “is a representation of the world, a way of making sense of reality by objectifying it in stories, myths, descriptions, theories, proverbs, artistic products and performances”. (p. 33). One of the founders of this theory The French anthropologist Levi-Strauss (1963) for him “all cultures
are sign systems” (p. 41). This means that, culture is a semiotic network assembled by a social
group and historically transmitted within it. This semiotic network provides the members of
the social group means by which they communicate and perpetuate their knowledge, beliefs,
and attitudes about the world. It allows them to construct their specific discourses.

Those specific discourses view of culture as communication were informed by work
on indexicality. An exemplification of this may be Silverstein’s (1976) expansion on Peirce’s
and Jakobson’s (1971) theoretical works. Within this new perspective, the communicative
force of culture works not only in representing aspects of reality, but also in connecting
individuals, groups, situations, objects with other individuals, other groups and other
situations. It embraces intersubjective interactions as central components of the social life.

Beginning from the 1990’s, and due to advances in semiotics studies, culture is also
being conceived of in terms of ‘Discourse’ since this later stands as a notion which entails
words, acts, values, beliefs, attitudes and social identities. Indeed, Kramsch (1998) states that
“…Discourses are more than just language, they are ways of being in the world, or forms of
life that integrate words, acts, values, beliefs, attitudes, and social identities” (p.61)
Kramsch (1998) also states that:

“Culture can be defined as membership in a discourse community that
shares a common social space and history, and common imaginings.
Even when they have left that community, its members may retain,
wherever they are, a common system of standards for perceiving,
behaving, evaluating and acting. These standards are what is generally
called their culture” (p.10).

So, culture seems to be constituted along three axes;

1) a diachronic axis of time, which relates to the material achievements such as arts, literature,
science, and institutions a given social group developed through history.

2) a synchronic axis of space, which relates to ethnographic everyday practices of a social
group constituting its accepted behaviour, attitudes, shared traditions, and common system of
beliefs.
3) a metaphoric axis of imagining, which relates to a social groups’ symbolic representations of the world. These representations figure both real and imaginary worlds, what allows thinking of other ways things could be.

To sum up with, as Kramsch (1996) explained that culture is always a linguistically mediated membership into a discourse community, which is both real and imagined. It is through sharing frames of interpretation that individuals recognize that they share the same culture.

5. The relationship between language and culture

There has been a heated discussion about the complex role of culture in language learning. There are plenty of questions that have been always asked does language influence culture? Or is language just a way we express ourselves and our culture? Put differently, does the specific language that we learn from birth affect how we see the world around us, how we take in information, and how we process that information? Is it possible to learn a language without learning about its cultural aspects? Is it possible to teach culture at all? If a teacher believes in teaching culture in tandem with the language, what does the teacher mean by culture? Furthermore, does teaching culture simply mean introducing some elements of surface culture such as customs, food, or festivals, or does it mean raising the awareness of students towards the deeper culture such as beliefs, values, and/or norms which are manifested in people’s behaviours? If that is the case, the list of questions seems to be endless and the dilemma involved insolvable.

It is generally seen that people agreed to at least one fundamental premise that culture is not only inseparably related to language, but also plays language and culture are closely related and the intrinsic relationship of language and culture is widely recognized. Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. Language provides us with many of the categories we use for expression of our thoughts, so it is therefore natural to assume that our thinking is influenced by the language which we use. The values and customs in the country we grow up in shape the way in which we think to a certain extent.

According to Sapir (1921), “language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols” (p. 23).
Language is a part of culture and a part of human behavior. The attempt to define language has been pondering for millennia. Brown (1994) claims that “Language is a system of arbitrary vocal symbols used for human communication” (p. 4). The concept of arbitrariness was long coined by De Saussure whose distinction of signifier and signified contributed to the better grasping of language. He believes that the signifier which is the sound sequence cannot be separated from signified which is the sound sequence can not be separated from signified which is the meaning that goes with it. Thus, we cannot separate language from thought. On that basis, Chastain (1988) argues that “language and culture are inseparably bound. In light of this claim, the meaning of the words we utter is culturally determined, this later evolved around the concept of culture being shaped by the linguistic structure” (p. 28). In other words, language determines the way we see the world. Furthermore, Ronowiz (1999) states that “accepted set of cultural rules is to be combined with linguistic knowledge in order to achieve effective communication” (p.5).

Language and culture are two things that cannot exist without each other. Brown (1994) claims that “A language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (p.164). In other words, every culture is related to a specific language and every language holds a specific culture in the depth of its system.

Kramsch (1998) stated three notions which she believes will help in a better understanding of the relationship between language and culture which are: “‘language expresses cultural reality’, ‘language embodies cultural reality’, and ‘language symbolizes cultural reality’” (p.10). What she means by the first notion is that while uttering words to describe a shared human experience, we are expressing what we think about something and how we perceive that thing. The second one is about communication and how those human experiences are given meaning through it. The third and last one is about how people perceive their language as it symbolizes their social identity. This means Language and culture have a complex, homologous relationship. Language is complexly intertwined with culture; they have evolved together, influencing one another in the process, ultimately shaping what it means to be human. In this context, A.L.Krober (1923) said, “culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other” (p.101). All in all, the relationship between language and culture is governed by the bond of communication and the value it gives to both of them. According to Lustig (2003) “Culture is a learned set of shared interpretations of beliefs, values, and norms, which affect
the behaviors of a relatively large group of people” (p. 27). In his opinion, those shared interpretations establish the very important link between communication and culture.

**Conclusion**

It’s very clear from the above discussion that culture and language are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture'. If any one of them is separated the other remains incomplete.

**Section two: Cultural knowledge in language teaching and learning.**

1. **Teaching culture**

   Language and culture are interconnected, they complement each other. According to Sun description of language is a primary vehicle by which a culture emanates its beliefs, values, and norms” (p. 371). Similarly, language is influenced by culture “If there is no culture, language will be like water without a source or a tree without roots” (p.371). Thus, “the connection between language and culture must be considered in foreign language teaching because the main purpose of learning a foreign language is to learn the customs and traditions of the speech community, and to become competent for communication with speakers of the foreign language” (p. 371).

1.1. **Teaching culture in EFL classrooms**

   Admittedly, it is not an easy task to teach culture. Teachers can show the way rather than regulate a specific way of seeing things, which has the inclination of cultural imperialism. Making students aware of the important traits in the target culture help them realise that there are no such things as superior and inferior and there are differences among people of distinctive cultures. As well, Kramsch (1993) argues that a foreign culture and one's own culture should be placed together in order for learners to understand a foreign culture” (p. 04).

   Learners' interaction with native speakers or text will require them to construct their own meanings rather than having educators simply transfer information about people
and their culture, and therefore non native speakers should have opportunities to make their own meanings and to reflect on both the target culture and their own. Also, Kramsch (1993) refers to this as establishing a “sphere of interculturality” (p. 4). Moreover, Wei (2005) “what educators should always have in mind when teaching culture is the need to raise their students’ awareness of their own culture and 'the target culture, to cultivate a degree of intellectual objectivity essential in cross-cultural analyses” (p.66).

Li (1998) and Holliday (1994) teachers and program developers are asked to take the learners' sociocultural background into consideration in choosing materials and pedagogical approaches for particular contexts of teaching since ignoring the students' norms and expectations. That is, what students bring to the classroom is denying the learners' experiences, and thus a lack of consideration of variations in cultures of learning can lead to frustration and subsequent failure in language classrooms. Moreover, Kumar (2002) emphasizes that “mastering in a language requires learners' mastery of the cultural contexts in which important social acts occur because it conveys warm feelings and solidarity among interlocutors and is categorized in the 'social' use of language” (p. 07). Depending oo Liddicoat (2000) “Language learners need to understand what native speakers mean when they use the language, even if they do not choose to replicate native speakers' behaviour” (p.51).

1.2 Culture in Foreign Language Teaching and learning

As highlighted previously, culture is often a matter of language, and learning the one relates to the learning about the other either explicitly or implicitly. Issues concerning the teaching and learning of culture have, indeed, attracted considerable interest from researchers on foreign language teaching and learning in recent years. However, before addressing the question of how to teach culture it seems relevant to briefly examine what differences there are, if any, between foreign language learning and culture learning.

Swiderski (1993) believes that “saying that we can learn about culture is saying that we should. Language learning is the starting point and the focus but culture learning is the aim” (p.09). In fact, it is often the case that one acquires a second culture in learning a second language mainly because second culture acquisition parallels second language acquisition nearly in the same way that first language acquisition parallels first culture acquisition. However, the two processes of learning a second language and acquiring its culture are not
completely identical. Similarly, Swiderski (1993) asserts that “Culture is not learned as language is, yet language is not learned until culture is. There is both knowledge about and skill in language and culture” (p.06). Besides, Swiderski (1993) added that “…culture learning is not a discardable option for language learning, and … that all language learning (really all learning) takes place in a cultural milieu” (p. 09)

What comes out from such a position is that the main and recurrent argument for teaching culture as part of foreign language instruction seems to be a linguistic one. In order to understand language fully and use it fluently, learners need not only linguistic, pragmatic, discourse and strategic competences but also socio-cultural and world knowledge Willems (1996). Put differently, to become proficient target language speakers, “foreign language learners need to be aware of the cultural dimension of the language they are learning. This awareness stands as a prerequisite for any successful interpersonal interaction the learners may engage in” (p.31 ).

Even if language and culture transmission are quite separate, they remain interrelated. The language classroom offers the possibility of culture transmission that coordinates with language ‘transmission’. Nevertheless, the whole issue remains problematic and challenging because if Swiderski (1993) “language learning is gaining a skill, culture learning as assimilation is transforming identity” (p. 23). Exposure to a foreign culture always involves rethinking one’s identity by comparing one’s culture to that of the target language either explicitly or implicitly. It is one of the central concerns in many foreign language contexts where attitudes towards the target culture are sometimes controversial ranging from total rejection to reluctant acceptance. Kramsch (1998) explains that “the teaching of culture as a component of language teaching has traditionally been caught between the striving for universality and the desire to maintain cultural particularity. What is certain is that each language classroom can be seen as an experiment in learning culture” (p. 10).

2. Goals and aims of teaching culture in EFL Classroom:

As described earlier, culture was presented in a way or another in the different approaches and methods for language teaching. The thing that makes it evident the study of language can not be divorced from the study of culture. Kramsch (1993) stresses that “cultural awareness and the learning of a second culture can only aid the attaining of second language
proficiency” (p. 197). Hinkel (1999) add that, “it is crucial that foreign language learners should become aware of differing cultural frameworks, both their own and those of others; otherwise they will use their own cultural system to interpret target culture messages whose intended meaning may well be predicated on quite different cultural assumptions” (p. 6).

Seelye (1988) has suggested six instructional goals for teaching culture based communicative competence. According to him “culture teaching should have the following goals:

**Goal 1- Interest**: the student shows curiosity about another culture (or another segment or subculture of one’s own culture) and empathy toward its members.

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

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

**Goal 4- where and when**: the student realizes that situational variables and conventions shape behaviour in important ways.

**Goal 5- why**: the student understands that people generally act the way they do because they are using options their society allows for satisfying basic physical and psychological needs.

**Goal 6- exploration**: the student can evaluate a generalization about a given culture in terms of the amount of evidence substantiating it, and have the skills needed to look at and organize information about a culture from the library, the mass media, people, and personal information” (p. 25).

Tomalin and Stempleski (1993) have modified these goals according to them culture instruction should help students to:

- Develop an understanding of the fact that all people exhibit culturally conditioned behaviours.
- Develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- Become more aware of conventional behaviour in common situations in the target culture.
- Increase their awareness of the cultural connotations of words and phrases in the target language.
- Develop the necessary skills to look at and organize information about the target culture.
- Stimulate students’ intellectual curiosity about the target culture, and to encourage empathy towards its people.

All in all these goals set by several scholars, despite the differences in terminology, and broadly speaking, most educators would agree that the goal of teaching culture is to increase students’ awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among culture.

3. Importance of culture in language teaching:

According to Wei (2005) “language has a dual character: both as a means of communication and a carrier of culture” (p. 56). Language without culture is unthinkable, so is human culture without language. A particular language is a mirror of a particular culture. Brown (1994) describes the relation between language and culture as follows: “A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (p. 165). In another words, Jiang (2000) “culture and language are inseparable” (p. 328).

When it comes to the realm of teaching and learning, as Gao (2006) presents it “the interdependence of language learning and cultural learning is so evident that one can conclude that language learning is culture learning and consequently, language teaching is cultural teaching” (p. 59). Gao (2006) further states that “foreign language teachers should be aware of the place of cultural studies in foreign language classroom and attempt to enhance students' cultural awareness and improve their communication competence” (p. 59). Wang (2008) likewise, asserts that “foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers” (p. 52).

According to Tomalin (2008), “the international role of the English language and globalisation are the two main reasons to teach culture as a fifth language skill, in addition to listening, speaking, reading and writing. What the fifth language skill teaches you is the mindset and technique to adapt your use of English to learn about, understand and appreciate the values, ways of doing things and unique qualities of other cultures” (p. 55). It involves understanding how to use language to accept differences, 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.
4. Cultural Influence on Foreign Language Teaching

To understand the importance of culture we need to know to what extent cultural background knowledge influences language learning and teaching, and how can we take advantage of that influence. To account for the roles culture plays in language learning and teaching, it is necessary to demonstrate the functions it may perform in the components of language learning and teaching, such as listening, speaking, reading, and translating.

4.1. Cultural influence on vocabulary

Language is the carrier of culture and vocabulary is the basic ingredient of language. The cultural difference will certainly demonstrated on the vocabulary, and the explanation of vocabulary will also reflect the national or cultural difference. Take colour as an example. In Chinese, white, denoting a colour, often associates with “pure, noble and moral goodness”, and the bride is dressed in white during the wedding in most western countries. In China the bride must wear red in the traditional wedding, definitely not white. Because Red means “happiness, good luck, flourishing and prosperous” in the future and people only wear white in funerals when one’s family member or relative is dead. White in China, is associated with “pale, weak and without vitality”. Thus, learning a language implies not only the knowledge of its grammar rules and the denotative meanings of words but it involves much more, such as the culture phenomena, the way of life, habits and customs, history and everything that is contained of culture. In a word, culture is a comprehensive composite with abundant implication, and each factor in it may be exhibited on words. Learning vocabulary, while paying attention to cultural factors, is vital and crucial.

4.2. Cultural influence on listening

In foreign language learning particularly in training their listening ability to understand better, learners often complain that although they spend lots of time in learning and practicing their ability of listening comprehension, their progress is not satisfactory. To achieve this end, they do everything what they can. Some, for example, buy tape recorders to facilitate their learning process in an attempt to improve their listening ability, and spend several hours in it every day. But when they meet new listening materials, they still can’t
understand them. The reason for this may be various, but some of them have been identified. Among them are their small vocabulary, weak grammar, and vague pronunciation. But a relatively more important reason is that they lack the necessary cultural background knowledge of the language they have learned.

Listening is closely related to the culture, politics and economy of the target language. In judging one’s listening ability, we are in fact considering his comprehensive ability, including the English level, intellectual range, analytical and imaginative ability, etc. We may have this kind of experience: when we are listening to something where the events involved are familiar to us, no matter what they are, e.g., news, reports, stories, lectures; or art, science, sports or economy, it is relatively easier for us to understand. Even if there are some new words in it, we can guess the meaning in the light of the context. On the contrary, it will be difficult for us to understand, if the materials we are listening to are closely related to the cultural background knowledge we are not familiar with. Sometimes the materials may be easy and we can get the pronunciation of each word from the tape, but the lack of necessary cultural background knowledge may hinder our thorough understanding. If, for example, a student comes across a sentence like: Edward Kennedy went downhill since Chappaquiddick. He won’t find it difficult to understand the structure of the sentence. But if he doesn’t know that “Chappaquiddick” is the name of a place in America, and is used in this sentence to refer to the traffic accident E. Kennedy suffered, they cannot understand the real meaning.

From the above explanation we can see how important the role that culture plays in our listening ability: Culture is one of its unalienable attachments. It can hinder our progress of listening, and it can also help it. So we should notice the existence of culture and try to take advantage of it.

4.3. Cultural influence on speaking

Just like listening, the ability of speaking is not a matter only concerned with pronunciation or intonation. People need to read a lot to understand the cultural background knowledge of the target language; only in this way they can communicate successfully with the others. So in the training of oral English, teachers should emphasize the practical use of the language, and try to use the materials which come from the daily life. This can help people use proper sentences in proper context. Otherwise, even if one may have been well trained in the linguistic aspect of the language, he may make mistakes or have misunderstanding for the
sake of lacking related cultural background knowledge. For this, the experience of a young interpreter is a case in point: There is a young interpreter whose pronunciation is standardized and natural. The first time he was appointed to accompany a foreign guest, he tried to do everything he could to show that he was enthusiastic, kind, considerate, and competent. He tried to be attentive as possible by saying “You come this way.” “You sit here.” “Don’t go too fast.” “Follow me.” “Don’t be late.” But the next day, he was shocked to know that the foreigner didn’t want to go with him, because the foreigner thought that the young interpreter was not polite. In the foreigner’s eyes, the interpreter is not helping him, but scolding him as scolding a child. There is no problem in the interpreter’s English, but the lack of the cultural background knowledge makes him incompetent for this job. The story is simple, yet it says something important. In the course of oral communication, speakers should pay much attention to the context, i.e. what you are saying, to whom you are saying it, when and where you are saying it, etc.

4.4. Cultural influence on reading

Larsen-Freeman and Long (2000) “The reading process is not simply the repetition and reappearance of the language knowledge which the students already have, but it is a complicated process under the stimulations of outside information to decode, recognize, analyze, judge, and infer the material through the cognitive system” (p. 193-196). So, it is critical for us to catch the nonverbal information, such as: the background information about humanism, history, geography, and the traditional local customs, etc. Linguistic knowledge can affect one’s reading, but cultural factors plays a more important role in the reading process, most of the true and serious reading barriers are not only from the language knowledge itself, but also caused by the cultural differences between the target language and our mother tongue.

Cultural differences exist in background information, words, sentences, and text structures, all of which are going to become potential barriers in reading matters. Sometimes we find that the students may recognize and understand the meaning of each word in the text, but they are still not so clear about the meaning of the whole sentences or paragraphs.

One of Churchill’s speeches during the Second World War is a very typical example of this case. In his speech, he used his private secretary’s words to express himself: “After dinner, when I was thinking on the croquet lawn with Mr. Churchill, he reverted to this
theme, and I asked whether for him, the arch anti-Communist, this was not bowing down in the house of Rimmon. Mr. Churchill replied, ‘Not at all. I have only one purpose, the destruction of Hitler, and any life is much simplified thereby. If Hitler invaded Hell, I would make at least a favourable reference to the devil in the House of Commons.’’ In the above paragraph, Churchill quoted three religious allusions: the first one is “bow down in the house of Rimmon.” which comes from the “Bible”. That means, “doing things against one’s willingness”; the second one is “Hell”; and the third one is “the devil”. If we don’t know the three allusions, we can’t fully understand that Churchill likened Communist USSR to the “Hell” and the Soviet Communist to the “devil”. In the use of the religious allusions in this paragraph, Mr. Churchill not only showed his anti-Communist stand, but also avoided annoying the Soviet Union Communist directly. So the real meaning of this paragraph is that his support to the USSR is for the salvation of the human beings, and it does not mean that he has changed his anti Communist stand. So we can see that the knowledge of language itself cannot solve all the problems in reading. People’s works are always related with the culture of their nations, especially related allusions or usage, which we are not familiar with. That reminds us that we should pay attention to the cultural influence in reading.

4.5. Cultural influence on translating

It is widely believed that translating is greatly influenced by culture. Galloway (1985) “in translating, we should have enough knowledge about both the target and the source language. The difficulty in translation mainly lies in the understanding of cultural background knowledge. The cultural background knowledge includes many aspects, such as art, history, geography, philosophy, science, etc” (p.17). For example: I was not Pygmalion, I was Frankenstein. There are two points that may puzzle us: one is “Pygmalion”, and the other is “Frankenstein”. We can see that they are the names of two persons, but who are they? In fact, Pygmalion is the King of Cyprus in Greek fairy tales. Once he carved a statue of a very beautiful young lady, and he fell in love with “her”. Because of his pious love, Aphrodite, the Goddess of Love gave the statue life, and at last, Pygmalion got married with her. Frankenstein was a character in M. W. Shelley’s “Frankenstein”, who was a young medical college student. Once he invented a monster, but that monster ate him. From the above background knowledge, we can see that “Pygmalion” means, “to enjoy one’s own creation”, while “Frankenstein” means “to suffer from one’s own actions”. So the success in translating
this sentence does not solely depend on understanding its structure but is determined by the knowledge of the cultural load the two terms carry respectively.

5. Problems of teaching and learning the English language culture in the classroom:

The interface between language and culture has been failed to be recognised by many teachers. As cf. Sercu (2005) rightly points out, “the literature show that teachers experience certain problems while teaching, which results in either not dealing extensively with culture or ignoring it completely” (p.113).

the overcrowded curriculum is one of the problems that teachers may face when teaching the English language culture. The study of culture requires time; hence, many teachers feel they can not spare time for teaching foreign language culture in an already overcrowded curriculum. They think that after students mastered the basic grammar and vocabulary of the target language, they will be exposed to cultural material later. However, this «later » never seems to come for most students. One more problem is that teachers may fear of not having sufficient knowledge on the target culture. That is, teachers are afraid to teach culture because they think that they do not know enough about it, they do not have enough background information concerning the English culture, and that their rule is limited to expose students to facts only.

Next after the second is that students’ negative attitudes. That is to say, students often assume target culture phenomena consisting of new patterns of behavior; there for, they try to comprehend the target culture within only their own from work of native culture. Isik (2004) pinpoints a similar concern for foreign language teaching as “students may put barriers between their own culture and the target culture by rejecting all the values associated with the terget culture. When cultural phenomena differ from what students expect, they may react negatively, characterazing the target culture as “’strange’ ” (p. 126 ).

The fourth problem is the lack of adequate trainig on behalf of teachers. Teachers may not have been adequately trained in the teaching of culture and do not have suitable strategies and clear goals that would help them to create a framework for organising instructions around cultural themes. As it is also proposed in the literature the development of such framwork depends on teachers’ own definitions of culture from which much of the difficulty arises.
Another problem is that teachers may not know how to measure cross cultural competence and changes in students’ attitudes as a result of culture teaching. Byram and Kramsch (2008) also state that “teachers who teach language as culture often fear of the stereotypes related to the target culture, and they have concerns related to students’ ability to deduce meaning from that they read and how they interact” (p. 88).

The reasons for these problems were due to the methods of teaching English in Algerian secondary schools that ignore teaching the English language culture, the lack of teachers' knowledge about English culture that affects negatively on the students' learning, the shortage of suitable topics related to culture in the curriculum which influences the students' attitude toward culture, neglect of culture’s importance in the teaching process would affect negatively the learning of foreign languages, because teaching vocabulary, grammar and other language skills seems insufficient, teaching culture is a time consuming process.

Most language teachers are always under time restriction that may limit, in a way or another, their treatment of culture in their classes, many language teachers are afraid to teach culture because they do not have enough knowledge about it. Hadley (1993) “some teachers neglect teaching culture because it deals with students' attitudes somewhat threatening, unclear, and unquantifiable area” (p. 99). To teach the learners how to make a sentence or conversation to communicate with others who are non-native speakers, should include knowledge of their culture.

Brown (2009) “ Devoting as much time to the teaching of culture as to the teaching of language and being knowledgeable about the culture of the target language are valued both by the teachers and students” (p. 74). However, teachers in different classroom in different parts of the world still ignore the importance of teaching culture as a part of language study.

In order to overcome this problem the first step of integrating culture into language learning should be to identify what teachers already think, believe and do in the classroom, namely what they already bring to the language classroom. Identifying what teachers bring to classroom in terms of culture is important to find out what kind of training awareness raising and in-service programs are needed to equipe further teachers to rise culturally sensitive, responsive, and inter-culturally competent learners. Although there is a branch of literature focusing on culture and foreign language teaching, the results of these studies indecate a certain level of contextual differences about how teachers define culture and implement it in their foreign language classroom. Thus, cf. Sercu (2005) “conducting studies about these
issues may provide invaluable insight into designing and implementing teacher training programs” (p. 65).

**Conclusion**

Consequently, how teachers approach to teaching culture in the foreign language classroom, and whether they have sufficient awareness on how to integrate culture in language teaching have an important role in determining how and to what extent foreign language culture should be integrated into language teaching.
Chapter Three: Field Work

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Résumé

الملخص
**Chapter three : Field work**

This chapter is practical and is devoted to the questionnaire that aims to shed light on the problems of teaching and learning the English Language Culture in Secondary Schools. First the sample of teachers and pupils will be described, then the results of the questionnaire addressed to the group of them both (teachers and pupils) will be presented and then they are discussed in relation to the questionns and hypotheses advenced at the beggining of this dissertation.

1 Research Methodology

1.1 Choice of the Method

A descriptive method is the appropriate method used in this study, because it allows the researchers to investigate the attitudes, and to accomplish our aims and test our hypothesis.

1.2 Population and Sample

1.2.1 The Population

The target population in our study is Secondary School teachers of English and pupils. Our study population is that of Secondary School teachers and pupils at the level of the Wilaya of Oum El Bouaghi. We approached teachers and pupils of different schools all over the Wilaya during the academic year 2016/2017.

1.2.2 The Sample

The sample of this study is included of 100 pupils and 20 teachers of second and third years. The reason behind choosing this category of people is that, they are aware about the problems of teaching and learning the English Language Culture in Secondary Schools.
1.3 Description of the Questionnaires

This study focused on two questionnaires which are administered to Secondary School teachers and pupils. In the introduction, we explained that this questionnaire is aimed to investigate the problems of teaching and learning the English Language Culture in Secondary Schools, Oum el Bouaghi. This questionnaire contains different types of questions: there are closed questions (yes/no), open ended questions, where the students are asked to put (✓) in the appropriate box. The obtained results of the questionnaires help to investigate the problems of teaching and learning the English Language Culture in Secondary Schools.

1.4 Description of Teachers’ questionnaire

In the introduction, we explained that its aim is to investigate the problems of teaching and learning the English language culture in Secondary Schools. The questionnaire includes 20 questions which are presented in four sections.

The first section is about "General background" consists of three questions related to teachers’ gender, teachers’ educational qualification and teachers’ experience.

The second section investigates teachers’ opinions on the role of culture in teaching and learning the English language culture in Secondary includes six questions.

The third section is about investigating the teachers’ points of view concerning the pupils’ attitudes towards learning The ELC. It consists of ten questions.

Finally, the last section is for teachers’ suggestions where they can add their comments.

1.5 Description of Pupils’ questionnaire

The main aim of this study is to investigate to investigate the problems of teaching and learning the English language culture in Secondary Schools. This questionnaire includes twelve questions which were divided into four sections.
The first section is about "General background" consists of three questions related to pupils’ gender and pupils’ age.

The second section is about pupils’ Attitudes towards Learning the English Language Culture.

The third section of the questionnaire is about pupils’ Attitudes towards the role of Culture in the teaching and learning process.

The fourth section is about the obstacles faced by pupils when learning the English Language Culture.
1.6 Analysis of the Results of teachers’ questionnaire

Section One: Background Information

Q1. Please, specify your gender

a. Male  ☐  b. Female  ☐

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Table 1.

Figure 1. Teachers’ gender

This question illustrated the teachers’s gender. The table above indicates the number of female was (11, 55%) and the number of male was (09, 45%). From this Figure, we can notice that the highest percentage of teachers are females.
Q2: what is your educational qualification?

a. License  b. Master  c. Magister  d. Doctorate

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Table 2.

Figure 2. Teachers’ educational qualification

As we can notice from the table above, the majority of teachers have the Master Degree with (11, 55%). While (06, 30%) presents teachers who have the License Degree. We note that teacher in our sample who have the Magister Degree represents the lowest percentage of about (01, 05%). However, (02, 10%) goes to teachers with the Doctorate Degree with an experience that exceeds 20 years and more.
Q 3: How long have you been teaching English at the Secondary School?

a. Less than 5 years
b. 5-10 years
c. Over 20 years

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<td><strong>Total</strong></td>
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Table 3.

**Figure 3. Teaching Experience of teachers**

From this table, it is clearly viewed that the highest percentage (10, 50%) belongs to teachers’ experience that ranges from 5 to 10 years. (08, 40%) percentage belongs to teachers’ experience with less than 5 years. However, a less percentage (02, 10%) goes to teachers with more than 20 years experience.

Section Two: Teachers’ opinions on the role of Culture in teaching and learning English as a Foreign Language

43
Q 4: Do you think that teaching English as a Foreign Language in isolation from its culture affects the pupils’ acquisition of that language?

a. Strongly agree ☐

b. Agree ☐

c. Disagree ☐

d. Strongly disagree ☐

<table>
<thead>
<tr>
<th>Options</th>
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<th>%</th>
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</thead>
<tbody>
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<tr>
<td>Agree</td>
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<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4.

Figure 4. Teaching English as a Foreign Language in isolation from its culture affects the pupils’ acquisition of that language

The Table four shows that the majority of the teachers who make up (12, 60%) answered by strongly agree. They affirm that teaching English as a Foreign Language in isolation from its culture affects the pupils’ acquisition of that language. Besides, out of
twenty participants five of them (05, 25%), similarly agreed that separating language from its context affects the pupils’ acquisition of that language. In contrast, (02, 10%) of those teachers disagree with this view. On the other hand, only (01, 05%) of them answered the option of strongly disagree. From this, we can say that teaching English as a Foreign Language in isolation from its culture affects the pupils’ acquisition of that language.

Q 5. Do you think that The Secondary English language textbook aims at ?

a. Rising awareness about the target Language Culture

b. Rising awareness about the local culture

c. Rising awareness about the differences between the foreign and local culture

d. Rising awareness about the importance of culture in learning the English language

e. Others: please specify

<table>
<thead>
<tr>
<th>Options</th>
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<tr>
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<tr>
<td>Rising awareness about the local culture.</td>
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<td>15</td>
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<td>Rising awareness about the differences between the foreign and local culture.</td>
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<td>50</td>
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Table 5.
From the answers of the surveyed teachers and as the Table.5 shows, out of 20 teachers, ten of them (10, 50%) claimed the aim of the Secondary English Language textbook is rising awareness about the differences between the Foreign and Local culture. (05, 25%) of the participants stated that the aim of the English textbook is rising awareness about the target Language Culture. (15, 15%) of the teachers reported that rising awareness about the local culture is the aim of the English textbook, and only two students (02, 10%) stated that the aim is rising awareness about the importance of Culture in learning the English Language.

Q 6. Which foreign culture category do you think the textbook emphasizes on more?

a. The Big C culture

b. The small c culture

c. Both
Table 6.

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
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<tr>
<td>The Big C culture</td>
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<td>75</td>
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<tr>
<td>The small c culture</td>
<td>3</td>
<td>15</td>
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<tr>
<td>Both</td>
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<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
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</tbody>
</table>

Figure 6. The foreign culture category that the textbook emphasizes the most

As Table 6 shows, a high percentage of the teachers surveyed (75%) think that the Foreign culture category that the Big C culture is emphasized the most. The textbook, from the teachers perspectives, emphasizes both categories (the Big C culture and Small c culture) with (10%). However, (03, 15%) percentage of teachers think that the textbook emphasizes the Small c culture the most.

Q 7. Does teaching culture mean:

a. Introducing some elements of surface culture (customs, food, or festivals...)

47
b. Raising the awareness of pupils towards the deeper culture (beliefs, values, and/or norms...)

c. Both

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
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<td>85</td>
</tr>
<tr>
<td>Raising the awareness of pupils towards the deeper culture (beliefs, values, and/or norms...)</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Both</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
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</tbody>
</table>

Table 7.

Figure 7. The meaning of teaching Culture.
The results of this question indicate that, the majority of the teachers (17, 85%) reported that the meaning teaching culture means introducing some elements of the surface culture (customs, food, or festivals...). However, (02, 10%) of the teachers claimed that what teaching culture means is raising the awareness of pupils towards the deeper culture (beliefs, values, and/or norms...), and only (01, 05%) of the teachers surveyed stated that teaching culture means both introducing some elements of the surface culture (customs, food, or festivals...) and raising the awareness of pupils towards the deeper culture (beliefs, values, and/or norms...).

Q 8. Do you think that teaching the English culture creates a positive view about English speakers?

<table>
<thead>
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<th>%</th>
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<td>80</td>
</tr>
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<td>No</td>
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<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 8.
Figure 8. The role of teaching the English Culture in creating a positive view about English speakers.

This question sought to illustrate whether teaching the English Culture creates a positive view about English speakers. Out of 20 teachers surveyed, (16, 80%) of them believed that teaching the English Culture creates a positive view about English Speakers. In contrast, (04, 20%) stated that teaching the English Culture do not create a positive view about English speakers.

Q9. Please justify your answer

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

Section Three: The teachers’ points of view concerning the pupils’ attitudes towards learning The English Language Culture

Q10. According to your experience, how could you describe your pupils’ level in English?

a. High                                                              c. Average
b. Above the average                                               d. Low

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
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<td>15</td>
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<tr>
<td>Above the average</td>
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<td>25</td>
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<tr>
<td>Average</td>
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<td>50</td>
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<td>Low</td>
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<td>10</td>
</tr>
<tr>
<td>Total</td>
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</tr>
</tbody>
</table>

Table 10.
The Table 3 shows that, out of 20 teachers surveyed, ten of them (50%) believed their pupils’ level in English is average, five of them (25%) claimed that their level is above average. On the other hand, (15%) stated that pupils’ level in English is high, and only two teachers (10%) argued that pupils’ level in English is low. From this, we observe that pupils of this category have an average level in English.

Q11. When teaching foreign topics introducing culture, do you think your pupils are?

a. Highly motivated

b. Motivated

c. Less motivated

d. Not motivated
<table>
<thead>
<tr>
<th>Options</th>
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<td>Motivated</td>
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<td>30</td>
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<tr>
<td>Less motivated</td>
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<td>15</td>
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<td>Not motivated</td>
<td>7</td>
<td>35</td>
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<tr>
<td>Total</td>
<td>20</td>
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</tr>
</tbody>
</table>

**Table 11.**

**Figure 11.** When teaching foreign topics introducing culture, do you think your pupils are:

This question demonstrated teachers’ opinions about their pupils’ attitudes when they learn about foreign topics introducing culture. As shown in the above rates, (07, 35%) of the teachers claimed that their pupils are not motivated. (06, 30%) of them argued that they are motivated, (4, 20%) state that their pupils are highly motivated. However, only (3, 15%) of our sample believed that their pupils are less motivated. From this analysis, we can say that the majority of pupils are totally not motivated when teachers teach them foreign topics introducing culture.
Q12. Do you think the cultural topics should be selected based on the pupils’ interests in accordance to their age?

a. Yes  b. No

<table>
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<tr>
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</tr>
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<td>Total</td>
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</tbody>
</table>

Table 12.

Figure 12. The cultural topics should be selected based on the pupils’ interests in accordance to their age.

As shown in the table above, the majority of the teachers (18, 90%) the cultural topics should be selected based on the pupils’ interests in accordance to their age. while (02, 10%) refused that idea. From the results, we may say that almost the pupils believe that the cultural topics should be selected based on the pupils’ interests in accordance to their age.
Q 13. Do you think that teaching culture in the English language classroom is important and justify!

a. Yes                                                              b. No

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
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</table>

Table 13.

This question sought to illustrate whether teaching culture in the English language classroom is important or not. Out of 20 teachers, (75%) of them believed that teaching culture in the English language classroom is important. While (25%) stated that teaching culture in the English language classroom is not important.

Q14. Is teaching the foreign culture beneficial for pupils?
This question sought to identify the teachers’ knowledge about whether teaching the foreign culture beneficial for pupils or not. The majority of the correspondents (85%) believed that teaching the foreign culture beneficial for pupils. Whereas (03, 15%) of the participant claimed that teaching the foreign culture is not beneficial for pupils.

Q 15. Please, justify your answer
Q 16. Do you think that the pupils neglect the importance of culture in the learning process?

a. Yes

b. No

<table>
<thead>
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<th>Options</th>
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<th>%</th>
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</thead>
<tbody>
<tr>
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<td>20</td>
</tr>
<tr>
<td>Total</td>
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</tr>
</tbody>
</table>

Table 16.

Figure 16. The pupils neglect the importance of culture in the learning process.

This question sought to identify the teachers’ knowledge about whether their pupils neglect the importance of culture in the learning process or not. The majority of the correspondents (80%) stated that the majority of the pupils neglect the importance of culture in
the learning process. Whereas (10%) of the participant claimed that the pupils do not neglect the importance of culture in the learning process.

**Q 17. Please, justify your answer**

- Pupils do not feel the desire to learn English.
- Pupils hate the foreign culture because it is inconsistent with their culture.
- The textbook does not present the foreign celebrations, festivals, and food that differ from their society.
- The cultural diversity does not increase the pupils desire to know more about knowledge of culture does not help students in communicate or in study

**Q18. Pupils face difficulties in learning the target culture due to:**

- a. The lack of interest
- b. The absence of cultural perspectives in their first language
- c. The pupils negative attitudes towards English as a foreign culture
- d. Others

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
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<td>The lack of interest</td>
<td></td>
<td>8</td>
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<tr>
<td>The absence of cultural perspectives in their first language</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>The pupils negative attitudes towards English as a foreign culture</td>
<td>7</td>
<td>35</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>20</td>
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</tbody>
</table>

*Table 18.*
After the analysis of this question, we find that (40%) of the participants answered that the difficulties faced by pupils when learning the target culture were due to the lack of interest. In addition, (35%) of the teachers ticked the option of the pupils’ negative attitudes towards English as a foreign culture. On the other hand, (25%) claimed that these difficulties were due to the absence of cultural perspectives in their first language.

Q 19. According to you, what are the problems that you confront when you teach The English culture?

a. The overcrowded and restricted curriculum

b. The limited time

c. Do not have sufficient knowledge on the target culture

d. Pupils’ negative attitudes towards the English culture

e. Others, please
As illustrated in Table 19, the majority of the teachers (40%) believed that they face problems when teaching the English Culture due to the overcrowded and restricted curriculum.
and the limited time. (25%) stated that they do not have sufficient knowledge on the target culture. Moreover, (20%) of those teachers confront problems due to pupils’ negative attitudes towards the English culture. On the other hand, (10%) answered that the overcrowded and restricted curriculum is one of the main problems teachers confront when teaching the English Culture. Whereas, only (5%) reported that the limited time is the main problem they face.

Section Four: Further Suggestions or Comments

Q 20. Do you have any suggestions or comments that may help us in our study?

- Teachers need to be trained in the teaching of a foreign culture.
- Curriculum need to modify the content of foreign cultural aspects.
- English lessons need to increase the definition of a foreign culture.
- The need to promote the concept of integrating culture with language in order to teach English language teachers (non-local) of foreign nationals to reflect the concept of culture they have.
- The EFL curriculum should help the pupils to internalize the Islamic and the English culture.
- Pupils need to develop self-confidence and self-reliance to meet the demands of school requirements and further education.

Conclusion

From the analysis of teachers’ questionnaire, we have noticed that the teachers are aware about the problems of teaching and learning the English Language Culture in Secondary Schools. Moreover, the results show that the majority of teachers are aware about the importance of culture in English Language teaching and learning. Even though, they have neglected its importance due to several reason as such limited time, restricted curriculum, pupils’ negative attitudes towards English as a foreign Language. It was found that the pupils are not much motivated to learn English in general, for they do not feel the desire to learn it. Students have negative attitudes towards the foreign culture, as they feel knowing it has
nothing to do with learning English. They also think that the foreign culture threatens their own culture and will not help them to improve their language skills. Besides, they love Arabic culture more than the foreign culture.

Modernize and develop the English language curriculum in line with the concept of linking cultural aspects with English language teaching, focusing on cultural topics as well as other English language skills.
Pupils’ Questionnaire

1.7 Analysis of the Results of pupils’ questionnaire.

Section One: Background Information

Q 1. Please specify your gender

<table>
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<tr>
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</tr>
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<tbody>
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<td>63</td>
</tr>
<tr>
<td>Total</td>
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<td>100</td>
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</table>

Table 1. Pupils’ Gender

Figure 1. Pupils’ Gender
This question illustrated the student’s gender. The table above indicates the number of female was (63%) and the number of male was (37%). From this we can notice that females have a tendency to be more expected to learn English rather than males

Q 2. Age

a. 16- 20 years  
b. Over 20

Table 2: Pupils’ age

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
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</thead>
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<tr>
<td>16- 20 years</td>
<td>73</td>
<td>73</td>
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<tr>
<td>Over 20</td>
<td>27</td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
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</table>

Figure 2. Pupils’ Age
On the other hand, (73%) of the pupils are between the age of 16-20, only (27%) of them are aged more than 20.

Section Two: Pupils’ Attitudes towards Learning the English Language

Culture

Q3. Learning the English Language is:

a. An easy school subject  
   b. A difficult school subject

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
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<td>An easy school subject</td>
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<tr>
<td>A difficult school subject</td>
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<td>64</td>
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<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3.

Figure 3. Pupils Attitudes Towards Learning The English Language
As shown in the Table 3, most of correspondents (64%) claimed that learning the English Language is a difficult school subject. Few of them (36%) revealed that learning the English Language culture is an easy school subject.

**Q4. How could you describe your level in the English language:**

a. High  
 b. Above the average  
 c. Average  
 d. Low

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
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<td>Above the average</td>
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<td>Average</td>
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<td>Low</td>
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<tr>
<td>Total</td>
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<td>100</td>
</tr>
</tbody>
</table>

Table 4.

Figure 4. Pupils’ Level In English
The Table 4 shows that, out of 100 participants twenty one of them (46%) believed that their level in English is good, five of them (16.67%) claimed that their level is average. On the other hand, (10%) stated that their level in English is very good, and only one student (3.33%) argued that h/she has an excellent level in English. From this, we observe that students of this category have an good level in English.

Q 5. When studying topics introducing foreign culture, do you think that you are?

a. Highly motivated

b. Motivated

c. Less motivated

d. Not motivated

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
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<tr>
<td>Less motivated</td>
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<tr>
<td>Not motivated</td>
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<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
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</tr>
</tbody>
</table>

Table 5.
This question demonstrated pupils’ opinions about their attitudes when they learn about foreign topics introducing culture. As shown in the above rates, (50%) of the pupils claimed that they are not motivated. (30%) of them argued that they are not motivated, (13%) state that they are highly motivated. However, only (7%) of our sample believed that they are less motivated. From this analysis, we can say that the majority of pupils are totally not motivated when teachers teach them foreign topics introducing culture.

Q 6. Do you think the selection of cultural topics interests you?

a. Yes

b. No

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
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<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
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</tbody>
</table>
This question sought to illustrate whether the selection of Cultural topics interest pupils or not. Out of 20 pupils (63%) of them believed that the selection of cultural topics interest them. In contrast, (37%) stated that the selection of cultural topics do not interest them at all.

Q7. Is studying the foreign cultural topics beneficial for you?

a. Yes

b. No

<table>
<thead>
<tr>
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<th>Frequency</th>
<th>%</th>
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<td>100</td>
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</tbody>
</table>
This question sought to illustrate whether studying the foreign cultural topics beneficial for pupils or not. The majority of them (56%) believed that studying the foreign cultural topics is not beneficial. However, (44%) stated that studying the foreign cultural topics is beneficial.

**Q8. Does studying the English culture in the classroom motivate you to learn the English language?**

a. Yes

b. No
This question demonstrated pupils’ opinions about their attitudes when they learn the English Culture in the classroom. As shown in the above rates, (67%) of the pupils claimed that. Studying the English Culture in the classroom do not motivate them to learn the English Language.. However, only (33%) of our sample believed that Studying the English Culture in the classroom motivate them to learn the English Language.

Section Three: Pupils’ Attitudes towards the role of Culture in the teaching and learning process
9. In your opinion, what are the goals behind learning the English Language Culture? (you may tick more than one option).

a. Raising cultural awareness

b. Understanding cultural values

c. Having knowledge about the differences in the way of life

d. Helping pupils to internalize the English culture

<table>
<thead>
<tr>
<th>Options</th>
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<td>Understanding cultural values</td>
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<tr>
<td>Having knowledge about the differences in the way of life</td>
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<td>Helping pupils to internalize the English culture</td>
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<tr>
<td>b+c</td>
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<td>68</td>
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</tbody>
</table>

Table 10.
This question demonstrated pupils’ opinions about the goals behind learning the English Language Culture. As shown in the above rates, (68%) of the pupils claimed that raising cultural awareness and understanding cultural values are the two main goals behind learning the English Language Culture. (20%) of them argued that the goal is to having knowledge about the differences in the way of life, (9%) stated that the goal is to raising cultural awareness only and (2%) of them asserted that the goal is to understand cultural values. However, only (1%) of our sample believed that is to having knowledge about the differences in the way of life.

Q 10. Are you interested in learning the English culture?

a. Yes

b. No

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
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<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 10.
As shown in the Table 10, the majority of the pupils (63%) are interested in learning the English culture, while (37%) claimed that they are not interested in learning the English Culture.

**Q 11. Do you think that learning The English language culture in the classroom is:**

a. Very important

b. Important

c. Not important

d. Difficult

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very important</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Important</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Not important</td>
<td>54</td>
<td>54</td>
</tr>
<tr>
<td>Difficult</td>
<td>26</td>
<td>26</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 11.
According to the table 11, we noticed that the majority of the participants who make up (83, 33%) answered by not important. They affirm that learning the English Language Culture in the classroom has no importance. On the other hand, (26%) was given to those who affirm that learning the English Language Culture in the classroom is difficult. However, (11%) of the pupils who claim that is importance. In contrast, only (9%) of them answered by the option of very important.

Section Four: The obstacles faced by pupils when learning the English Language Culture

Q 12. Do you think that learning the English culture is difficult?

a. Strongly agree  c. Disagree

b. Agree  d. Strongly disagree

Table 12.
The Table 12 shows that, out of 99 participants, forty of them (40%) agreed that learning the English Culture is difficult, thirty of them (30%) strongly agreed that learning the English Culture is difficult. On the other hand, (19%) disagreed that learning the English Culture is difficult, and only twelve pupils (11%) strongly disagree that they have an excellent level in
English. From this, we observe that students of this clt disagreed that learning the English Culture is difficult.

Q 13. According to you, what are the problems that you face when you learn about the English culture? (you may tick more than one option)

- a. Lack of adequate training on the behalf of teachers
- b. It contradicts with your culture
- c. The lack of interest in the Foreign culture
- d. Teachers do not have enough knowledge about the foreign culture
- e. Others

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of adequate training on the behalf of teachers</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>It contradicts with your culture</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>The lack of interest in the Foreign culture</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Teachers do not have enough knowledge about the foreign culture</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>b+c</td>
<td>75</td>
<td>75</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 13.
Figure 13. The Problems That Are Face By Pupils When They Learn About The English Culture

As illustrated in Table 13, the majority of pupils (75%) believed that the main problems they face when learning the English Culture because the English Culture contradicts with their culture and they are not interested in the Foreign culture. (13%) stated that teachers do not have enough knowledge about the foreign culture. On the other hand, (7%) claimed that the lack of adequate training on the behalf of teachers is the main problem that make them face difficulties while they about the English Culture, whereas only (2%) reported that they lack the interest in the foreign culture.

Conclusion

From the analysis of pupils’ questionnaire, we have noticed that the pupils are aware about the problems of teaching and learning the English Language Culture in Secondary Schools. Moreover, the results show that the majority of pupils are aware about the importance of culture in English Language teaching and learning. Even though, they have neglected its importance due to several reason as such pupils’ negative attitudes towards English as a foreign Language, lack of interest, they claimed that learning the English Language Culture is difficult, contradicts with their culture and they are not motivated when studying cultural
topics of the English Language. So, it was found that the pupils are not much motivated to learn English in general, for they do not feel the desire to learn it.

**General Conclusion**

Our research investigates the problems of teaching and learning the English Language Culture in Secondary Schools. Therefore, to confirm the hypothesis that has been discussed in the introduction, a descriptive method was conducted in this research. Thus, two questionnaires were administered to (100) second and third year pupils and (20) English teachers of different Secondary Schools at the level of the Oum El Bouaghi during the academic year 2017-2018.

Our research includes two main chapters. First chapter is the theoretical part, and the second chapter is a practical part.

The first chapter is a review about Culture in Foreign Language teaching and learning. In the same chapter, we discussed in the first section the The concept of culture, definition of culture, what is meant by culture in the EFL classroom and what is needed for, major Conceptions of Culture: culture as a Body of Knowledge, culture as System of Social Practices and Shared Values and Beliefs, culture as a communication and discourse, and the relationship between language and culture.

In the second section, we made a general overview about Cultural knowledge in language teaching. We discussed teaching culture in general, teaching culture in EFL classrooms in particular, culture in Foreign Language Teaching and learning goals and aims of teaching culture in EFL Classroom, importance of Culture in Language teaching and learning, cultural Influence on Foreign Language Teaching: cultural influence on vocabulary, cultural influence on listening, cultural influence on speaking, cultural influence on reading,
and cultural influence on translating. After that, we mentioned the problems of teaching and learning the English language culture in the classroom.

The second chapter is a practical part. In this part, we analyze and interpret the data gathered from the teachers and pupils’ questionnaires. From the results obtained after these questionnaires, the hypothesis was confirmed.
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Pedagogical Recommendations

To close this study that investigates the problems of teaching and learning the English Language Culture in Secondary Schools. We classify some recommendation that will be helpful for teachers and pupils to overcome these problems.

- Making the learning of culture a requirement
- Integrate language learning and culture learning
- Allow for the identification of a spectrum of proficiency levels
- Address the affective as well as the cognitive domains
- Consider culture as a variable rather than a static entity
- Provide pupils with the skill to reform perceptions of culture
- Provide pupils with the ability to interact successfully in novel cultural situations
- Exemplify that participants in the culture are the authors of the culture
- Relate to the native culture
- Relieve the teacher of the burden of being the cultural authority
Appendix A

Teachers’ Questionnaire

Dear Teachers,

This questionnaire is designed to gather data as a part of research work carried out in the framework of Master degree. It aims at investigating problems of teaching and learning The English Language culture in Secondary Schools. We will really appreciate if you could take time and energy to share your experiences and ideas by answering the following questions by putting a tick (√) in the suitable box (es), and making a full statement or explanation whenever necessary.

Thank you in advance.

Ms: Lebcir Amal

Faculty of Letters and Languages

Department of English

Larbi Ben Mhidi University

Oum El Bouaghi.

Key words:

Big C culture: It was seen as arts and great literature that is concerned with a specific class of people. It refers to that culture which is visible including holidays, art, popular culture, literature, food, and architecture. These are things that will never go away.
Small c culture: Is the more invisible type of culture which includes beliefs, attitudes, norms, and values, as such communication styles, verbal and non-verbal language symbols, cultural norms, how to behave, and myths and legends. This is the stuff that is here today and may go away tomorrow.

Section One: Background Information

1. Please, specify your gender
   a. Male  
   b. Female

2. What is your educational qualification?
   a. License  
   c. Magister
   b. Master  
   d. Doctorate

3. How long have you been teaching English at the Secondary School?
   a. Less than 5 years  
   b. 5-10 years
   c. Over 20 years

Section Two: Teachers’ opinions on the role of Culture in teaching and learning English as a Foreign Language

4. Do you think that teaching English as a Foreign language in isolation from its culture affects the pupils’ acquisition of that language?
   a. Strongly agree  
   c. Disagree
   b. Agree  
   d. Strongly disagree
5. Do you think that The Secondary English language textbook aims at?

a. Rising awareness about the target Language Culture
b. Rising awareness about the local culture
c. Rising awareness about the differences between the foreign and local culture
d. Rising awareness about the importance of culture in learning the English language
e. Others: please specify........................................................................................................
.......................................................................................................................................................
.......................................................................................................................................................
.......................................................................................................................................................

6. Which foreign culture category do you think the textbook emphasizes on more?

a. The Big C culture
b. The small c culture
c. Both

7. Does teaching culture mean:

a. Introducing some elements of surface culture (customs, food, or festivals...)
b. Raising the awareness of students towards the deeper culture (beliefs, values, and/or norms...)
c. Both

8. Do you think that teaching the English culture creates a positive view about English speakers?
Section Three: The teachers’ points of view concerning the pupils’ attitudes towards learning The English Language Culture

10. According to your experience, how could you describe your pupils’ level in English?
   a. High ☐
   c. Average ☐
   b. Above the average ☐
   d. Low ☐

11. When teaching foreign topics introducing culture, do you think your pupils are?
   a. Highly motivated ☐
   b. Motivated ☐
   c. Less motivated ☐
   d. Not motivated ☐

12. Do you think the cultural topics should be selected based on the pupils’ interests in accordance to their age?
   a. Yes ☐
   b. No ☐
13. Do you think that teaching culture in the English language classroom is important and justify!

   a. Yes ☐ b. No ☐

Why................................................................................................................................................................
................................................................................................................................................................
................................................................................................................................................................

14. Is teaching the foreign culture beneficial for pupils?

   a. Yes ☐ b. No ☐

15. Please, justify your answer

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

16. Do you think that the pupils neglect the importance of culture in the learning process?

   a. Yes ☐
   b. No ☐

17. Please, justify your answer

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

18. Pupils face difficulties in learning the target culture due to:
a. The lack of interest

b. The absence of cultural perspectives in their first language

c. The pupils negative attitudes towards English as a foreign culture

d. Others............................................................................................................................

19. According to you, what are the problems that you confront when you teach The English culture?

a. The overcrowded and restricted curriculum

b. The limited time

c. Do not have sufficient knowledge on the target culture

d. Students’ negative attitudes towards the English culture

e. Others, please ..............................................................................................................

Section Four: Further Suggestions or Comments

20. Do you have any suggestions or comments that may help us in our study?
Thank you
Appendix B

Pupils’ Questionnaire

Dear pupils,

We would be very grateful if you help us and take part in the investigation of the research by answering the following questions. This questionnaire aims at investigating the problems of teaching and learning The English Language culture. Please answer each statement by putting a tick (√) in the suitable box (es), and making a full statement or explanation whenever necessary.

Thank you in advance.

Ms: Lebcir Amal

Faculty of Letters and Languages

Department of English

Larbi Ben Mhidi University

Oum El Bouaghi.

Section One: Background Information

1. Please specify your gender
   a. Male
   b. Female

2. Age
   a. 16- 20 years
   b. Over 20
Section Two: Pupils’ Attitudes towards Learning the English Language Culture

3. Learning the English Language is:

a. An easy school subject ☐

b. A difficult school subject ☐

4. How could you describe your level in the English language:

a. High ☐

b. Above the average ☐

c. Average ☐

d. Low ☐

5. When studying topics introducing foreign culture, do you think that you are?

a. Highly motivated ☐

b. Motivated ☐

c. Less motivated ☐

d. Not motivated ☐

6. Do you think the selection of cultural topics interests you?

a. Yes ☐

b. No ☐

7. Is studying the foreign cultural topics beneficial for you?

a. Yes ☐

b. No ☐

8. Does studying the English culture in the classroom motivate you to learn the English language?

☐
Section Three: Pupils’ Attitudes towards the role of Culture in the teaching and learning process

9. In your opinion, what are the goals behind learning the English Language Culture? (you may tick more than one option).

   a. Raising cultural awareness
   b. Understanding cultural values
   c. Having knowledge about the differences in the way of life
   d. Helping pupils to internalize the English culture

10. Are you interested in learning the English culture?

    a. Yes
    b. No

11. Do you think that learning The English language culture in the classroom is:

    a. Very important
    b. Important
    c. Not important
    d. Difficult

Section Four: The obstacles faced by pupils when learning the English Language Culture
12. Do you think that learning the English culture is difficult?

a. Strongly agree  

b. Agree  

c. Disagree  

d. Strongly disagree  

13. According to you, what are the problems that you face when you learn about the English culture? (you may tick more than one option)

a. Lack of adequate training on the behalf of teachers  

b. It contradicts with your culture  

c. The lack of interest in the Foreign culture  

d. Teachers do not have enough knowledge about the foreign culture  

e. Others: please specify...................................................................................................................
..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................

Thank you for your collaboration
Résumé

La culture et la langue sont étroitement liées, elles sont les deux faces d'une même pièce. Enseigner la langue signifie automatiquement enseigner la culture. Malgré la relation étroite qui existe entre la langue et la culture, les besoins ne sont plus démontrés parce que le langage est essentiellement enraciné dans la réalité de la culture au point que la vie sociale ne peut être expliquée sans référence constante aux contextes plus larges des énoncés verbaux. L'objectif principal de cette étude est d'explorer les défis culturels qui entravent le processus d'enseignement et d'apprentissage de l'anglais dans les écoles secondaires algériennes et de proposer des solutions pour surmonter les problèmes d'enseignement et d'apprentissage de la culture de la langue anglaise. Plus particulièrement, la présente étude met en lumière les problèmes de l'enseignement et de l'apprentissage de la culture de la langue anglaise dans les écoles secondaires. Une méthode descriptive a été menée. Deux questionnaires ont été administrés à (100) élèves de deuxième et troisième année et (20) professeurs d'anglais de différentes écoles secondaires au niveau de la Wilaya d'Oum El Bouaghi. Les résultats de cette étude ont révélé que les résultats de l'étude ont affirmé que les enseignants et les élèves ont leurs propres points de vue et opinions sur l'enseignement et l'apprentissage d'une culture étrangère.
الملخص

ترتبط الثقافة واللغة ارتباطًا وثيقًا، وهما وجهان لعملة واحدة. تدرس اللغة ثقافيا يعني تعلم التنوع. على الرغم من أن العلاقة الوثيقة بين اللغة والثقافة لم تعد بحاجة إلى إثبات لأن اللغة متجردة أساسا في واقع الثقافة إلى درجة أن الحياة الاجتماعية لا يمكن تفسيرها بدون الرجوع للمستفيدين. الفوارق والاختلافات الكلامية. الهدف الرئيسي من هذه الدراسة هو استكشاف التحديات الثقافية التي تعيق عملية تدريس وتعلم اللغة الإنجليزية في المدارس الثانوية الجزائرية واقتراح حلول للتغلب على مشاكل تعلم وتعلم ثقافة اللغة الإنجليزية. ويشمل أكثر تفصيلاً تلقى الدراسة الضوء على مشاكل التعليم وتعلم ثقافة اللغة الإنجليزية في المدارس الثانوية. وقد تم إجراء طريفة نصية تمت إدارة اثنين من الباحثين إلى (90). تمت تدريس اللغة الإنجليزية في مختلف المدارس الثانوية على مستوى ولاية أم البوق. السكان المستهدفون في دراستنا هم معلمو المدارس الثانوية في اللغة الإنجليزية والتعليم. وقد أظهرت نتائج هذه الدراسة أن نتائج الدراسة أكدت أن كل من المعلمين والطلاب لديهم وجهات نظرهم وأراءهم الخاصة حول تعلم وتعلم ثقافة أجنبية من خلال تعلم اللغة الإنجليزية لغة أجنبية.