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***Investigating the Integration of Teaching Culture in EFL Classrooms and its Role in Developing Learners' Intercultural Communicative Competence: A Case study of Getting Through Textbook of second-year high school***

**A Dissertation Submitted in Partial Fulfilment of the Requirements**

**For Master's Degree in Linguistics**

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## Dedication

*“If you want to go fast, go alone,*

*If you want to go far, go together”*

*(African proverb)*



*First, I want to thank Allah for preserving my health and giving me the strength and patience to accomplish this research.*

*I dedicate this work to my beloved parents, my source of success and happiness*

*A great thank to my lovely sisters Melouka, Fatima, Daouia, and Messouda, I can never get what I am without your love, confidence, and constant support indeed, words are not enough to express my deep gratitude, may Allah bless you*

*To my dear nephews Ahmed, Fouad, and Adam*

*To my sweet nieces Iman, Beissan, Issraa and the little angle Anfel*

*To my best friends Khadidja and Linda*

*To my respectful teacher of Computer Science Mr. Rachid HEROUAL*

*To all those who are forgotten by my pen but always present in my heart*

Djamila AICHOUBA



## **Dedication**

*In the name of Allah, the most gracious, the most merciful*

*First of all, this work is dedicated to my Mother and Father who pray for my success  
and for their love, patience, and encouragement*

*To my sisters Nawel, Fatima Miriam, Fatima Zahraa, Iman, and Afef*

*To my nephews and niece Abd Elillah, Braa, and Aridje, Mohammed Yahia, Maria,  
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## Abstract

This research work aims at investigating the incorporation of culture teaching within the process of teaching English as foreign/second language in Algerian secondary schools, and its role in developing EFL learners at secondary schools. To carry out this research, a questionnaire was designed to secondary school EFL teachers and a checklist for analyzing the cultural content of *Getting Through* textbook of second year. The results obtained from the data collected show that teaching culture is a marginal component in the teaching process, and intercultural communicative competence does not have much importance as the linguistic competence. Moreover, it showed that teachers are aware of the importance of the target culture but they are limited by a specific program and the lack of necessary materials notably the technological ones. In addition, the analysis of the textbook revealed that EFL learners lack the cultural aspects. The cultural themes portrayed in the textbook are not sufficient and the cultural components are not adequately covered. On the basis of these results, some strategies, methods, techniques and procedures are suggested and recommended for both the EFL teachers and for textbook designers in order to develop intercultural communicative competence content in EFL classroom at secondary schools.

**Key Words:** Language and culture, English as foreign language, culture teaching, learners' ICC, IC, intercultural awareness.

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## **List of Acronyms and Initialisms**

<b>CC</b>	Communicative Competence
<b>EFL</b>	English as Foreign Language
<b>ELT</b>	English Language Teaching
<b>ESL</b>	English as Second Language
<b>FL</b>	Foreign Language
<b>IC</b>	Intercultural Competence
<b>ICC</b>	Intercultural Communicative Competence
<b>ICLT</b>	Intercultural Communicative Language Teaching



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# General Introduction

## General Introduction

### Background of the Study

The fact that the English language is used in international and intercultural communication leads to say that intercultural education is an important part of the English language teaching and learning process. For successful intercultural communication, people need to be familiar with the intercultural knowledge about the target language they are learning. This means that mastering the English language requires acquiring not only the linguistic competence but also the (inter)cultural competence. So, to equip learners with the ability to use the target language appropriately, their intercultural communicative competence needs to be developed.

Developing learner's intercultural communicative competence becomes the main aim of ELT. The achievement of this goal mainly depends on teaching culture in EFL classroom. Learning and teaching culture provides more meaning and value to the communication process because when isolating language from its culture, it becomes senseless and meaningless, this is what Politzer emphasized (1959): *“if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning”* (as cited in Badrkhani, 2017, p. 137). Teaching culture and teaching language cannot be separated, both of them are necessary for the developments of learners' ICC.

Teaching culture provides learners with the curiosity to learn the foreign culture, to be aware about their own culture and target culture, accepting and valuing the foreign culture. Intercultural competence helps learners to manage their anxiety and stress when they interact with English native speakers or in intercultural settings. Thus, teachers should give more importance to introducing the cultural aspects when teaching English language in their classes. Through integrating culture in EFL courses, learners raise their intercultural awareness. For example, they will be aware of the appropriate ways to address people, ways of behaving, making request,

talking, etc. Teachers should function as mediators between the learners own culture and the target one.

### **Statement of the Problem**

According to the previous research, the incorporation of the cultural content in EFL classrooms does not give much importance which affects the learners' ICC level negatively. Teachers may introduce only the cultural part presented in the textbook. Moreover, the textbook does not provide learners with enough cultural knowledge. This lack of integrating culture in EFL classes leads to limitation the cultural background of learners, especially their understanding and achievement in intercultural communication.

### **Research Objectives**

Since teaching culture is an important tool in English language teaching, we attempt to investigate the extent to which cultural aspects is integrated and discussed during ELT in EFL classrooms at secondary schools and its contribution in developing EFL learners' ICC. In other words, within this research, we focus mainly on the relation between teaching culture and learners' achievement in intercultural interactions and if EFL teachers give importance to teaching culture to EFL/ESL learners second year at the secondary school. Besides, we are going to evaluate the cultural content of their textbook. Also, we highlight the relationship between language and culture and their significance in communication, and therefore integrate learners' communicative competence alongside linguistic competence through teaching culture in EFL classrooms, and raising teachers' intercultural awareness.

### **Research Questions**

In order to achieve the previous objectives, some research questions have been formulated as follow:

1. Does culture teaching contribute in developing learners' intercultural communicative competence?
2. How much importance was given to teaching culture in second year classes at secondary schools?

3. To what extent cultural aspects are integrated and discussed during ELT in EFL classrooms at secondary schools?

### **Research Hypotheses**

Therefore, the following hypotheses have been proposed:

1. Teaching culture enhances and develops EFL learners' ICC.
2. Intercultural competence is not given sufficient importance as the linguistic competence in EFL classroom.
3. Teaching culture is not deeply integrated in EFL classroom and second year textbook.

### **Structure of the Study**

The present research consists of two main chapters. The first chapter deals with the relation between language, culture and communication. It provides definitions of culture and language from various views. Besides, it presents the importance of teaching culture and its goals. Also, it sheds light on the concept of intercultural communication, communicative competence, intercultural competence, intercultural communicative competence and its components and other concepts. The second chapter is concerned with research methodology and research tools. It contains the analysis of teachers' questionnaire and the interpretation of its results. Moreover, this chapter deals with the evaluation of the cultural contents of the textbook using Byram's checklist. In addition, it provides a set of recommendations based on the results of the teachers' questionnaire and the second year textbook's evaluation. It offers some suggestions about the enhancement of learners' ICC and how we can support and provide more intention and interest to introduce sufficient cultural knowledge during teaching and learning English at secondary schools.

# Chapter One

## Language and Culture



## I.1. Introduction

Human life in its present form would be inconceivable without the use of language. Language is a means of communication in the sense of transmitting information from one person to another. It is crucial to communication, however; the latter might not be successful between people from different cultures, for language and culture are mutually and closely related. According to Wie, language has two characteristics; both as a means of communication and carrier of culture. Language without culture is unthinkable (as cited in Papa, 2015). From the one side, language deals with pragmatics, syntactic, and semantics for language users to communicate. On the other side, culture deals with meanings which are expressed through behaviours' pattern (brooks, 1997 as cited in Golshan & Renjbar, 2017). This means that Culture is not just materials but it is more than that; it is traditions, foods, customs, and art. Culture is also, beliefs, values, and the way people think and understand the world.

This chapter provides an understanding for both language and culture from different theories, focusing on the structure, functions of language, its basic elements, and the feature of culture. In addition, the chapter focuses on the relationship between culture and language and the way they influence each other, shedding light on the goals and the importance of teaching culture in EFL classroom. Furthermore, communicative competence and intercultural communicative competence has been given equal review as part of language proficiency.

## I.2. Language

Language is perhaps the most interesting entity that a researcher can tackle, and the study of language must begin with a certain idea about it. For instance, if you ask anyone about the best way for communication, s/he is very likely to reply directly '*language*'. Language is the effective means for people to communicate with each other; it is used to express our thoughts and feelings with others. However, many people want to know the appropriate definition of language. Several scientists and scholars studied the concept of language from different perspectives and concluded that is difficult to give an exact definition to the term language. But there are many definitions investigated by linguists and authors.

### I.2.1. Definition of Language

The study of language is not easy because language is a complex term which has various meanings according to the different understandings of linguists. Let us highlight some definitions of language provided by different scholars, linguists, and authors.

For Sapir 1921, language: *“is purely human and non-instinctive methods of communicating ideas, emotions, and desires by means of voluntarily produced symbols”* (p. 7). He refers to the combination between language and human beings only, and he says that it is a way to communicate and interact through symbols like sounds, words, etc. In 1972, Wardhaugh noted that: *“language is a system of arbitrary vocal symbols used for human communication”* (as cited in Siddiqui, 2008, p.133). He claims that there is an arbitrary relation between the words or the idea and its meaning, and this latter is conveyed through vocalic symbols which are produced by people in their interactions and for communication. In brief, according to the previous definitions we can conclude that language is a system of communication used by people to express their ideas, thoughts, and feelings, convey messages, and share meaning through symbols like words and gestures. It takes spoken and written forms which are governed by regular rules. Also, it has some features such as: systematic, arbitrariness, symbolic, and human communication.

### I.2.2. Components of Language

According to Yule (2006), the structure of language composed of:

- **Phonetic:** is the scientific study of speech sound of human language, basically, it treats how speech sounds are articulated, transmitted and received. It is chiefly concerned with the physical nature of speech sounds.
- **Phonology:** it deals with the way sounds behave in language and the way they are organized. It can be seen as a functional phonetics of a particular language.
- **Morphology:** is concerned with the formation of words. It defines the rules how a single word is formed by its constituent unit (s). It can be considered as the grammar of words.

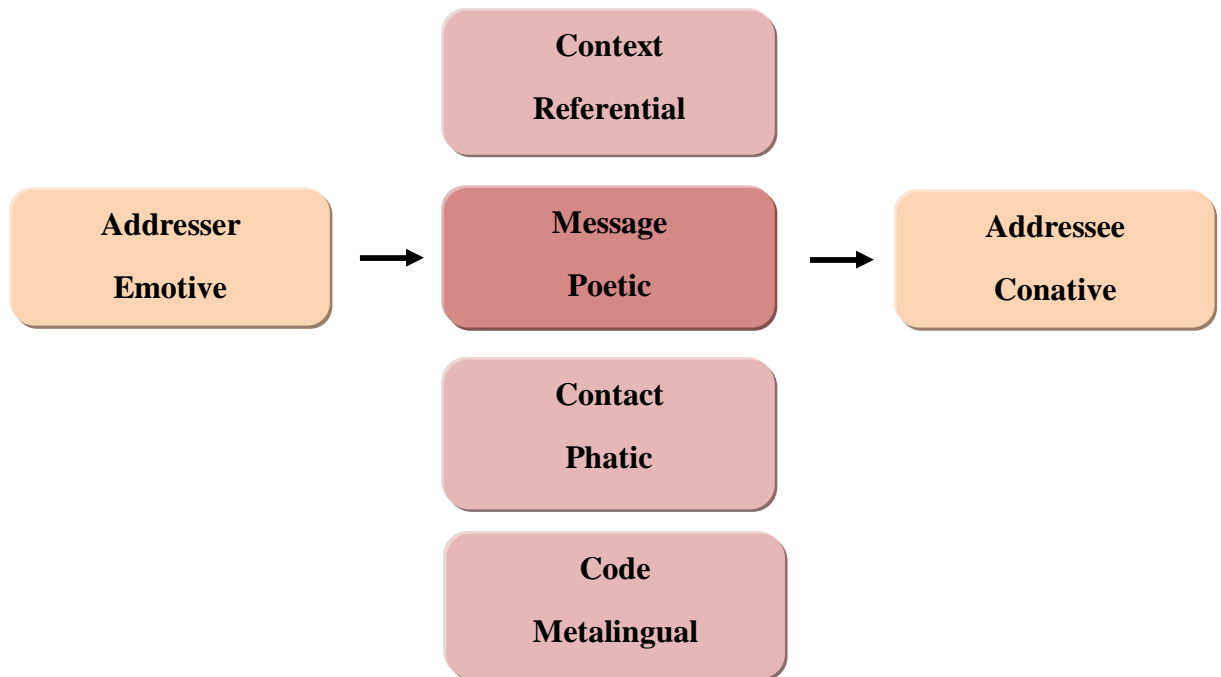
- **Syntax:** is the rule that defines the construction of the structural framework of speech. Syntax is the grammar of sentence construction which is mainly known with the grammar of language.
- **Semantic:** is concerned with the study of meaning in all its formal aspects. Words have several type of meaning.
- **Pragmatics:** It can be defined as the study of language in use it studies the ways in which context contributes to meaning.

### I.2.3. Functions of Language

In communication, people use different language functions to convey thier messages and interact with each other based on the purpose of their messages. For example, when they inform, ask, express, or offer something to the addressee, they use these functions. For more details, these are the description of six language functions by Roman Jakobson (1960) in his article *Linguistics and Poetics* as follows:

- **Referential:** is a denotative or a cognitive function which is the leading task of numerous messages. For example, the earth is round.
- **Emotive:** is an expressive function, focused on the addresser, aims at a direct expression of the speaker's attitude toward what he is speaking about. It tends to produce an impression of a certain emotion. For example, I am very happy.
- **Conative:** the conative function is marked by a focus on the addressee. A conative message would make the addressee react's. More precisely, messages have a conative function if they represent orders, demands, advice, or wishes, among others.
- **Phatic:** to attract the attention of the interlocutor for example, hello, do you hear me. Or to confirm his continued attention for example, are you listening.
- **Metalingual:** when the addresser and/or the addressee need to check up whether they use the same code. For example, "I don't follow you-what do you mean?"
- **Poetic:** when the focus is on the message, marked in conversations by the use of figurative language. Figurative language concerns the use of metaphor, alliteration, onomatopoeia, idioms, and irony, among others.

The six different functions determined by these six factors of communication (addresser, addressee, message, context, channel, and code.) as you see in the following schema:



**Figure I.1. Schema of Communication (adapted from Jakobson, 1960, pp. 353-357).**

### I.3. Linguistics

Linguistics is the study of language from its different sides. Clark (2007) said: “*linguistics is concerned with the study of language, including theories of language and the ways in which language is structured patterned*” (p. 3). This means that it deals with the language structure. Linguistics is known as the global study of language that treats it from a scientific point of view.

#### I.3.1. Definition of Linguistics

Linguistics is the study of language using a scientific method which is emphasized by John Lyons in 1968, when he said that linguistics is the scientific study of language. It is the investigation of language using empirical method. It studies the structure of language, analyses and examines its forms like grammar,

morphology, etc (p.1). Moreover, it treats the nature of language, Fries declared: *“linguistics science is body of language and understanding concerning the nature of human language, built up out of structure...and the history of...language”* (cited in Sinha, 2005, p. 97). Linguistics has set of branches like phonetics, phonology, morphology, syntax, semantics, and pragmatics which contain the principle levels of linguistics. Also, it concerns with other branches which are: sociolinguistics; the study of language and society. Stylistics is the study of language and literature. Psycholinguistics is the study of language and mind. Computational linguistics is the study of language using the computers. Comparative linguistics is the study of language and its linguistic system. Historical linguistics is the study of language change through time. Applied linguistics deals with the study of language teaching (Finch, 2000, p. 188).

## **I.4. Culture**

What culture really means is not clear; it may express different things by different people. For instance, Larry L. Naylor in (1997) stated that some see culture in terms of customs or tradition, a way of life, or the heritage of people, others see it as an observable behaviour of people, while some others see it a set of rules that generate behaviour. Naylor also views culture as a combination of beliefs, behaviours, and the physical and social products.

### **I.4.1. Definition of Culture**

Culture is a vague concept, it involves multiple and diverse meanings and definitions. According to Edward Burnet Taylor’s definition (1871) culture *“... is that complex whole which includes knowledge, belief, art, morals, laws, custom, and any other capabilities and habits acquired by man as a member of society”*(p. 01). From his view, culture of the individual is derived from the culture of the group, and the society that he/she belongs to, which means; it is something learned. However, it is not only a learned concept but also, a shared one. Spencer-Qatey believed that culture is shared beliefs, values, habits, expressions, assumptions and orientations to life, behaviours and attitudes by a group of people in a given society which affect way people behave get real meaning of other people’s behaviours (2008, p.3).

There is a list of more than one hundred different definitions compiled by the American anthropologists, Kroeber and Kluckhohn (1952) in their book *Culture: Critical Review of Concepts and Definitions*. Some of them What have been said by Boas (1939:79): “*Culture embraces all the manifestations of social habits of a community, the reactions of the individuals as affected by the habits of the group in which he lives, and the product of human activities as determined by these habits*” (p.43). Here, Boas believed that culture involves all what is linked to the way of life, social habits, human reactions and practices, and describes the way that members of group represent themselves in a society affected by a given group, or a society that live in through their productions, inventions and activities.

According to Kheel, the origin of the word culture is derived from the Latin verb ‘colere’, which means ‘to cultivate’ (2008, p. 38). Over centuries, more especially between the eighteenth and the nineteenth century, the term culture takes another meaning as Williams (1958:xvi) indicated:

*Before this period, it had meant, primarily, the tending of natural growth, and then, by analogy, process of human training .But this latter, which had usually been culture of something, was changed in the eighteenth and early nineteenth century, to culture as such, a thing in itself (as cited in Gunter Senft et al, 2009, p. 82).*

This leads to conclude that culture has been changed through time from cultivation, and adopted new meanings which perhaps deal with a whole way of life.

#### **I.4.2. Elements of Culture**

Scholars and researchers who investigate the meaning of culture stated that culture is a social system which contains customs, traditions, attitude, and ways of behaving in a human society. According to Volti (2008), culture composed of two elements; material and non material. The main non material elements are values, norms, beliefs. (p. 215).

### I.4.2.1. Material

Material culture connotes physical manifestations of culture and embraces those segments of human learning and behaviour which provide a person with plans, methods and reasons for producing and using things that can be seen and touched. In this sense, material culture constitutes an abbreviation for artefacts in cultural context (Schlereth, 1999, p.02). Material culture entails the meaning of artefacts which deals with human work, products, styles and ancient culture. It includes, decorations made by man, style of clothing, style of walking, building, architecture, monuments like the big bang, pyramids of pharaohs.

### I.4.2.2. Non material

- **Values:** is concept that involves judgments of what is good and bad, right and wrong, true and false, positive and negative. It guides the actions of the individual and the group and determines what adequate subjects for study and what types of events lead individuals of group solidarity. Most importantly, it guides both perception and behaviour (Samovar & Porter, 2003, p. 12). The same point emphasized by Aquino: *“the value of culture identifies its ideals, its ultimate aims and most general standards for assessing good and bad, or desirable and undesirable”* (1997, p. 18). Values refer to admissible qualities accepted and endorsed by a given society like respect, justice, equality and freedom. It inspires, motivates and influences action in and by society.
- **Norms:** are the rules and the guidelines which determine the behaviour of an individual and keep a person within the culture of the society. It gives us restriction about what to do and what not to do. It organizes our behaviour and gives knowledge and instructions about wrong and right. Y.Xintian defines norms as a concept that has a relation to culture and society; it is socially constructed including rules, criterion, laws, customs and habits. It applies the collective anticipation and expectation to the proper behaviour of actors with a certain status (2004, p.6.)
- **Beliefs:** are expressed as agreements or disagreements with world views. Arcaro & Haskell said that *“beliefs are the idea people hold about what is true and/ or real”* (2010, p.39). Beliefs deal with what people believed in and

accepted with a pure satisfaction. For example, Muslims believe in Allah, the Prophet Mohammad (PBUH), and the Day of Judgment, etc.

### **I.4.3. Feature of Culture**

In the numerous and various definitions of culture, authors and scientists stated different features that characterize this concept. The most famous features are the following:

- Culture is something shared among a group of people, Schein declared: *“culture is the shared patterns of thought, beliefs, feelings, and value”* (2004, pp. 87-88).
- Culture is something learned that every individual in the group should acquire. According to Nieto (2010) culture is not inherited or handed down through our genes, it is learned. Culture is acquired through interaction with families and communities (p. 143).
- Culture is integrated. This is known as holism, or the various parts of a culture being interconnected. All aspects of a culture are related to one another and to truly understand a culture, one must learn about all of its parts, not only a few.
- Culture is transmitted, Ivanovic said that culture is transmitted from one generation to another over time, through learning (2008, p 11), also, it can be passed through interaction, and communication with environment.

### **I.5. Culture Teaching:**

The strong connection between language and culture creates awareness among scientists of foreign language and scholars about the importance of teaching culture in EFL classrooms. One of them, Sercu et al who noticed that: *“Bringing a foreign language education to the classroom means connecting learners to a world that is culturally different from their own”* (2005, p.1). This means that each language has its own culture which implies that language teaching is culture teaching.



### **I.5.1. Definition of Culture Teaching**

Teaching culture has been treated differently by several researchers in language education. For example, Risager (2006) discussed it as ‘culture pedagogy’ in which the relation between language and culture is emphasized and used it as a proof about saying that language teaching and culture teaching must be inevitably accompanied with each other (p.9). Maechel Byram referred to culture teaching using the term ‘cultural studies’ which he defined it: *“any information, knowledge, or attitudes about the foreign culture which is evident during foreign language teaching”* (1989, p. 3).

In 1991, Byram stated four basic components of the language and culture teaching process namely language learning, language awareness, cultural awareness, and cultural experience in order to indicate the role of teaching culture in language education. From Kramsh’s point of view, teaching culture in the language class has two main directions; one of them has focused on facts of civilisation, the classic of literature and arts, information about foods, fairs, and folklore. The other one is taken from cross-cultural psychology or cultural anthropology under the use of human behaviour to situate culture within interpretive framework (1993, pp.23-24).

Another important classification of cultural content that should tackle in the cultural courses through the process of teaching is that for many years, there was a debate about the meaning of the big culture ‘C’ and the small culture ‘c’. Culture with big ‘C’ considered as a humanistic concept, it refers to the general knowledge of arts and literature; it is the products of print literacy acquired in school, and represents whole way of life. However, the small culture ‘c’ which is seen as a sociolinguistic concept, it focuses mainly on communication and interaction in social context, it describes the way of behaving, eating, talking of a particular speech community, in addition to the customs, beliefs, and values, which means everyday way of life (Kramsch, 2013, pp.65-66).

### **I.5.2. Goals of Teaching Culture in EFL Classroom**

Teaching culture is something certainly needed in EFL classroom. It aims at helping students to react correctly when they interact with native speakers or within their contact with foreign culture through understanding the real meaning of language as Holmes argued: *“knowledge of culture presupposes a competence which is essential to grasp of language true meaning”* (2003, p. 20). Concerning the

teaching of culture in EFL classes, Seelye proposed seven (07) goals which aim at providing a body of information about the target culture and to show the cultural differences. Seelye's seven goals have been ordered according to the combination of linguistic and cultural objectives, these goals are (as cited in Lottgen, 1997, p. 138):

- **Attitude towards other societies:** students should demonstrate intellectual curiosity about the target culture and empathy towards its people.
- **The functionality and relativity of culturally conditioned behaviour:** students should demonstrate an understanding of the causes of their own foreign behaviour.
- **The integration of language and socio-cultural variable:** students will become aware of socio-cultural restrictions upon the use of language.
- **Cultural connotation of words and phrases:** students should indicate awareness that cultural images are associated with common words.
- **Conventional behaviour in common situations:** students' understanding of conventions constraining how people act in common situations in the target culture will be developed.
- **Evaluating statements about a culture:** students should demonstrate their ability to make, evaluate, and refine generalities of the target culture.
- **Researching another culture:** students show that they have developed skills needed to locate and organize information about the target culture.

In 1993, Tomalin & Stempleski provided some goals as to why culture ought to be incorporated into foreign language teaching courses (pp. 7-8):

- To help students to develop an understanding of the facts that all people exhibit culturally-conditioned behaviours.
- To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- To help students to become more aware of conventional behaviour in common situations in the target culture.
- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.

- To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- To help students to develop the necessary skills to locate and organize information about the target culture.
- To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

From Lafayette (1978) point of view, the following goals are necessary to understand the culture of the countries that speak the target culture. He claimed that the cultural goals in teaching language include the recognition and interpretation of:

- Geographical characteristics historical events related to the target country.
- Major institutions (administration, education, religious ...).
- Major artistic monuments including architecture, literature and arts.
- Everyday active cultural activities like: (greeting, eating, shopping...).
- Everyday passive cultural activities like: (marriage, work...).
- Acting appropriately in everyday situations.
- Using appropriately common gestures.
- Valuing different people and societies. (pp.1-2)

As seen above, teaching culture in foreign language classes is significantly beneficial for the acquisition and raising the cultural competence, moreover; in order to help students to develop their intercultural communicative competence as emphasized by Lazar: *“to develop intercultural communicative competence, we shall use teaching culture through language, and teaching culture and language interchangeably”* (2007, p. 9).

### **I.5.2. The Importance of Teaching Culture in EFL Classroom**

Scholars in the field of language education assert that language learning and teaching is uncompleted without the study of culture. Culture helps people to understand the language and how it works and to enrich their cultural background (Cortes, 2007, p. 231). It has a crucial role in the process of communication; it helps people to decode messages and the meaning beyond it as Samovar, Porter, and Jain (1981) asserted: *“culture and communication are inseparable because culture... helps to determine how people encode messages, the meanings they have for*

*messages*” (as cited in Kar, Sorsa, Tiwari, 2020, p. 159). Since culture and communication is inseparable, teaching the knowledge of culture contributes in increasing the communicative competence.

With the study of the necessity of incorporating culture into foreign language teaching, various reasons have been raised. Teaching cultural knowledge to EFL students is very essential because the mastery of language proficiency is related to the mastery of culture, Pachelar (1999) said: *“in order to become proficient target language speakers, therefore, learners need to be aware of the cultural dimension of language”* (p. 78). Cakir argued that making learners familiar with the cultural knowledge is very essential for developing their communicative abilities, the comprehension of both linguistic and behavioural patterns of the target and the native culture, to promote intercultural understanding, and to make teaching sessions to develop awareness to the mistakes that might come up in comprehension, interpretation, and communication(2006, p. 157). To sum up, it is clear that cultural background is necessary in EFL classes because the learning of foreign language cannot be achieved without a rich knowledge about a particular culture. Therefore, cultural competence makes communication more flexible and comprehensive.

## **I.6. Language and Context**

Language is generally recognized as a means of human communication. It is considered as a tool for making a good relationship with society through learning, transmitting knowledge and expressing feelings and ideas to others. However, this language to be well understood depends largely on the situation or the context depending on time and place, the interlocutor, and the purpose behind that situation (Coultas, 2003, p. 4). That is the circumstances under which a speech was created including its function, purpose, use time the speaker and the listener. Oches (1979:5) said:

*The concept of context includes minimally language users beliefs and assumptions about temporal, spatial and social setting; prior, on going, and feature actions (verbal and non-verbal), the state of knowledge and attentiveness of those participating in the social interaction at hand (as cited in Illes, 2001, p. 17).*

So, there are many factors that influence our language behaviours and the way people speak in any context which is investigated by sociolinguistics, such as social class, education background, and age, formal and informal meetings with friends for example.

## **I.7. Language and Culture**

Culture is a human phenomenon shared by a nation, a society or community. It is basically a social practice .it can be seen at different level such as traditions, institutional monuments, artefacts and artistic products. We can see it through behaviours, values and the meaning that the speaker gave them through the discourse of verbal exchange. The social scientist Richard Brislin in his book *Applied Cross-Cultural Psychology* stated that: “*Culture refers to widely shared ideals, values, information, and uses of categories, assumptions about life, and goal directed activities that become unconsciously or subconsciously accepted as right and correct by people who identify themselves as members of society*” (Brislin, 1990, p.11).

In applied linguistic Kramsch argued that: “*membership in a discourse community that shares a common social space and history and a common imagining ...*” (1998, p.10). That is a culture of given community plays an important role in understanding their language and vice versa. Hence, if any one of them is separated the other remains incomplete. In this regard, Brown (1994, .1 65) viewed that language and culture are inseparable in which culture is part of language and language is part of culture, if they separate, they will lose their effectiveness (as cited in Yeung, Brown, & Lee, 2012, p. 106).

### **I.7.1. Culture and Encoding**

Intercultural communication is the process of communication that occurs when individuals from one culture connect with individual from another. Now, those individuals most likely have very diverse and different cultural norms and ways of communication. We exchange information not just via verbal means; we can utilize various options like eye contact and gestures. Every discourse community encodes their experience differently. That is, each culture has its own encoding of a message. This process is a system of coded meaning. The sender uses a verbal (e.g. words) and non verbal (e.g. face expressions’, body language). It is very important how a

message will be encoded, it partially depends on the purpose of the message “*The effective encoding and decoding process lead to share meanings, ineffective encoding and decoding by one of the two transceivers can potentially lead to inter-cultural or intergroup misunderstanding*” (Ting-Toomy & Dorjee, 2001, p. 28).

### **I.7.2. Cultural Connotation**

The study of meaning is an important aspect in language, and language is closely related to culture. In this sense, any level in the language (words, phrase, sentence...) has a cultural meaning and its interpretation refers to the cultural knowledge of the target language (Yunlong, 2002, p. 31). Linguists divide meaning into two types: denotation and connotation, they differ from each other. The denotation is a literal meaning of words as in the dictionary while the connotation is the meaning of words within their context, or come from the context of communication (Rouse & Rouse, 2002, p. 58).

Before people from different cultural backgrounds communicate with each others, they need to know the connotative meaning because the implied meaning (connotation) of words in language differ from one culture to another as stated by Philip (2011) “*connotations...vary from one social groups or culture to another*” (p. 74). For example, the word ‘*white*’ the denotative meaning is considered as colour, however; its connotative meaning, depends on the culture, for instance, in the western culture it expresses ‘*pureness, nobleness, and innocence*’ while in China, the word ‘*white*’ means ‘*weak and without vitality*’ (Weilkiens, Lamm, Roth, & walker, 2016, p. 300).

As we discussed before, it is not easy for people from different communities to recognize cultural connotation in language meaning unless they shared the same culture. So, those who want to be good users of a foreign language need to be familiar with the target culture as presented by Gonzalez (2004): “*the more an individual is familiar with culture...the easier it will be to communicate*” (p. 58). Therefore, this emphasises the inseparability of language and culture.

### **I.7.3. Linguistic Relativity**

The idea of linguistic relativity was discussed by Edward Sapir and Benjamin Lee Whorf. It refers to the relation between language, culture, and thought which is asserted by Gumperz and Levinson “*the linguistic relativity, the idea that culture*

*through language affects the way people think*” (1996, p. 1). Linguistic relativity or what is called the Sapir-Whorf hypothesis came into strong and weak versions. The first one means that language determines the thought while the second one means that language influences the way of thinking (Kovercses, 2006, p. 34).

The theory of Sapir-Whorf hypothesis holds that the structure of a language affects the way in which speakers conceptualize their world or influence their mental process. From this point, Whorf emphasised that: *“the background linguistic system (grammar) of each language is... the shaper of ideas and the guide for the individual’s mental activity”* (1956, p. 212). He (1956) argued that grammar of language involves the distinction between singular and plural forms. For example, in English, the pronoun ‘*you*’ is used for both forms singular and plural while in Arabic there is a clear distinction between the two forms. The pronoun ‘أنتَ, أنتِ’ for singular, and ‘أنتم, أنتن’ for plural form.

Also, there is a difference in terms of vocabulary like the word ‘aunt’ in English refers both the maternal aunt and the paternal aunt. Whereas in Arabic, the word ‘الخالة’ refers to the maternal aunt, and the word ‘العمة’ refers to the paternal aunt. Abdelaal (2020), provides an illustration concerning vocabulary, in Arabic, the term ‘الخشوف’ to refer to the lunar of the moon and the term ‘الكسوف’ to refer to the solar of the sun. In the English language, they refer for both lunar and solar by the term ‘*eclipse*’ (p. 47).

Linguistic scholars have noticed differences in language structure that shape the thought of speakers of each language. For example, at the level of formality, there is no distinction in the uses of the pronoun ‘*you*’ in the English language. However, in Spanish, the word ‘*tu*’ is used in informal situations and ‘*usted*’ in formal situation (Jackson, 2010, p. 653). Also, in the French language, the pronoun ‘*tu*’ is used for informal settings and the pronoun ‘*vous*’ for formal settings.

The relationship between language and culture and the way language influences thought emphasizes that the way of thinking differs from one community to another depending on the language and the cultural differences between people around the world.

## **I.8. Communication**

It is commonly known that people around the world interact and exchange ideas; they send messages, get information, share assumptions, express feelings, and

convey what is in their heads to each other through what is called communication. Communication is one of the most complex concepts in terms of definition as stated by Fiske: “*communication is one of those human activities that everyone recognizes but few can define satisfactorily*” (1990, p. 1). Below are multiple definitions conducted by different theorists and scholars with different views to refer to the term communication.

### **I.8.1. Definition of Communication**

In fact, Dance & Larson list more than one hundred definitions for the term communication which means it is not simple a term to define. May be the simplest definition of the word communication is the one provided by Stewart-Gross: “*communication is the act of sending and receiving messages, usually between two or more people within some sort of context*” (2004, p.1). Liu, Volcic & Gallois regard communication as a process of sharing understanding and exchanging information, and getting purposes (2015, p. 26).

The etymology of the word communication originated from a Latin root; it is derived from the verb ‘communicare’ which means ‘to share’, and the word ‘communis’ which means ‘common’ (Tyagi & Misra, 2011, p. 4).

Wrench said that the word communication is created by Shannon & Weaver (1994) and it contains four basic parts: sender, receiver, message, and channel in which the sender formulates the message and sends it to the receiver. The message refers to the idea transmitted by the sender through the channel which has three different forms: verbal, non verbal, and mediated. The verbal one consists of words that are used for conveying messages. The non verbal is used for helping the receiver to understand the message, and the mediated channel means to convey the message by mediating technology like the internet (2013, pp. 12-13). More clearly, Guffey & Almonte (2010, pp. 6-7) in their book *Essentials of Business Communication* discussed the steps of communication which are:

- **Sender forms the idea:** the idea is influenced by his mood, culture, background, context... etc.
- **Sender encodes the idea:** he encodes the idea into a message using signs like words, gestures...etc to convey meaning.



- Passing the message over the channel: the channel is a means for sending the message (telephone, computer, fax, email...). Senders must select the channel cautiously to avoid any distribution in transmitting the idea like noise which is considered as communication's barrier.
- Receiver decodes the message: he decodes the message and gets the idea behind it.
- Feedback for the sender: the receiver makes response or feedback to show that the idea is well received and understood.

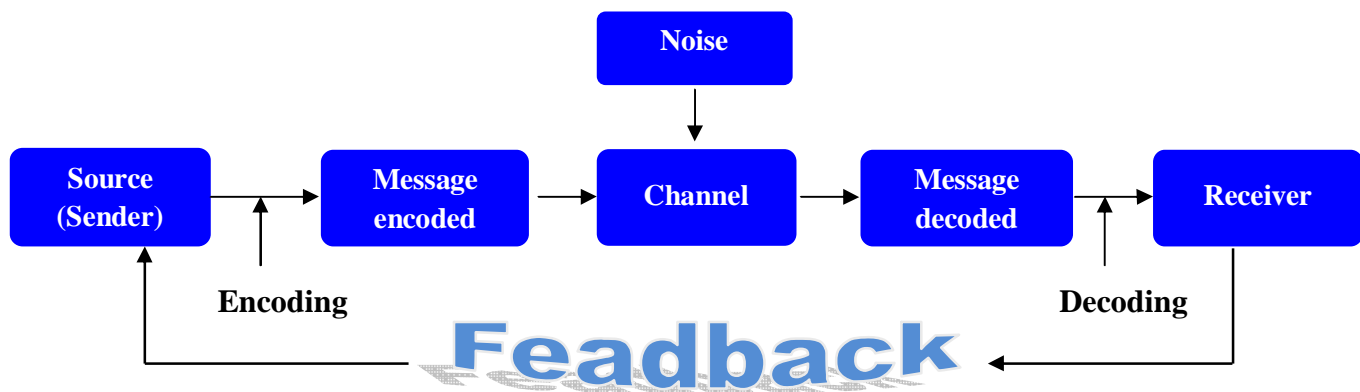


Figure I.2. The Linear Model of Communication (Liu, Volcici & Gallois, 2015, p.37)

## I.8.2. Intercultural Communication

When people from different cultures come into contact with each other, they apply what is known as intercultural communication. The study of intercultural communication is generally associated with Hall, E (1959) in his book *The Silent Language*. It has been defined variously. Sadri & Flammia argued that intercultural communication is process of creating and sharing meanings by members who have different cultural perspectives, it may occur between individuals, groups of people, or within nations (2011, p. 10).

In 1997, Byram presented three cases of intercultural communication. First, intercultural communication is a situation between people who speak different languages and belong to different countries, but one of them speaks the native language that is used. Second, intercultural communication is a situation between people who speak different languages and belong to different countries, but the language used is a lingua franca. Third, intercultural communication refers to the

interaction between people who come from the same country but have different languages. One of the members is the native speaker of the language used (p. 22).

Intercultural communication helps people to raise their cultural background about the culture of different languages. It describes how cultural diversity influences the process of communication when people interact with each other, Findlay asserted: *“describing, analyzing, and applying an understanding of how culture influences communication when people from fundamentally different cultures attempt to communicate”* (1998, p111).

### **I.8.2.1. Barriers of Intercultural Communication**

For all human beings, intercultural communication is an important process because it gives them the opportunity to see the different worldviews, to establish connections with people from different cultures, and to avoid misunderstanding and breakdowns through interaction. However, there are multiple obstacles that prevent the success of the intercultural communication. In 1997, Larray Barna developed a set of barriers of intercultural communication which are: language, nonverbal misinterpretation, anxiety, Ethnocentrism, and Stereotypes (as cited in Mohanthy, 2005, p. 67).

- a. Language:** people communicate with each other using language. This language contains signs and symbols that mean different things in different cultures. The differences between these symbols complicate the process of intercultural communication for this reason communicators have to know its denotative and connotative meaning. To realize the success of intercultural communication, you have to learn the language within its culture not just its structure.
- b. Non verbal misinterpretation:** non verbal communication is certainly needed in understanding human behaviour. It expresses communicating without using words, using other signs like gestures, facial expressions, eye contact, tone of voice, etc (Auld, 2010, p. 64). Non verbal expressions differ among cultures which cause a miscomprehension (Jandat, 2009, p. 398). For instance, the thumb and the forefinger form circle, the gesture produced means ‘ok’ in American culture while in Algerian context used for ‘insult’ (to say zero to someone). Thus, in order to avoid misinterpretation during

intercultural interaction; people have to be familiar with interpretation of non verbal expressions.

- c. **Anxiety:** Barna, 1988; Kim, 1991; Perttigrw, 1986, anxiety occurs when the communicators are stressed because of unfamiliarity and uncertainty, and it replicates the problems occurred because of other intercultural communication barriers (as cited in Novinger, 2001, p. 161). For example, when someone meets another from a different culture for the first time, knows only some information about his or her culture, he finds himself anxious (Neulp, 2009, p. 297). Consequently, feeling anxious and stressed confuses people through communication with others and prevents the process of intercultural communication.
- d. **Ethnocentrism:** refers to the evaluation of cultures by preferring a particular culture and believing in its superiority, people consider their own culture is perfect and the other one is defective (Ting-Toomy 1999, p. 14). So, the idea of ethnocentrism affects negatively the process of intercultural communication, Gudykunst said that it causes a complete misunderstanding of the cultural practices of the others and leads to a serious miscommunication (2003, p. 114).
- e. **Stereotypes:** refer to oversimplifying and generalizing belief, conception, or opinion about particular individual or group (Chowdhury, 2011, p. 86). More precisely, Tuleja claimed that when people judge the whole group according to the characteristics of one or some of its members, they are stereotyping (2009, p. 131). For example, one might say that all Algerian people are nervous, noisy and barbaric. However, this does not mean that the judgement is true or right in reality. So, it is very important to distinguish the culture of someone and the part of his or her personality so as to realize the effectiveness of intercultural communication (Gibson, 2000, p. 12).

## I.9. Communicative Competence

The term competence is originally introduced by Noam Chomsky (1965) in his book *Aspects of the Theory of Syntax*, 1965, Chomsky said that the competence involves the knowledge of the speaker-hearer which helps them to form and understand sentences of his language. He sees that the grammar knowledge of language describes the competence of speaker-hearer (p. 4). However, the

Chomskian competence is criticized by the anthropologist and sociolinguist Dell Hymes (1972) who claimed that the grammatical knowledge is not enough for the appropriate use of language. He introduced and provided a broader definition of communicative competence:

*To account for the fact that a normal child acquires knowledge of sentences, not only as a grammatical but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part of speech events (1972, p. 277).*

For Saville-Troike, Communicative competence “*involves knowing not only the language code but also... involves the social and cultural knowledge which enables them to use and interpret linguistic forms*” (2003, p. 18). Thus, the idea of communicative competence has a vital role in mastering the language; it refers to the ability of speakers to use language effectively and appropriately in real situations (Ottenheimer, 2009, p. 119).

Hymes’ theory of CC has been developed by other researchers like Canale & Swain (1980, p. 27) who established three components of CC (grammatical, sociolinguistic, and strategic competence). Later, Canale (1983, pp.6-10) added the fourth component (discourse competence). The first one, grammatical competence, includes the level of grammar required in oral and written communication; knowledge of lexical items and rules of morphology, syntax, semantics and phonology. The second one, sociolinguistic competence, refers to knowledge of the rules of the appropriate use of language in different settings. The third one, strategic competence involves strategies to solve communicative breakdowns. The fourth and the last one, discourse competence, deals with how to combine grammatical forms and meaning to achieve unified spoken or written text through cohesion (how utterances are linked and interpreted) and coherence (the relationship among the different meanings).

## I.10. Intercultural Competence

Concerning the term intercultural competence, Dreardorff developed a model of IC. Accordingly, for him, IC refers to the ability to communicate and behave effectively and appropriately during intercultural settings (2009, p. 479). Garrett-Rucks, IC is: *“the ability to step beyond one’s own culture and function with other individuals from linguistically and culturally diverse background”* (2016, p. 44).

Dreardorff claimed that IC involves knowledge, attitudes, and skills. Knowledge consists of cultural self-awareness (awareness of understanding one’s culture) and awareness of culture specific knowledge (knowing about other cultures and other’s world views). Attitudes include respecting and valuing other cultures, openness and curiosity to intercultural learning and to people from other cultures. Skills refer to the ability to listen, to interpret, explain, to analyze and to evaluate (2006, p. 254). Developing IC helps people to understand and respect people who belong to different cultural affiliation from their own and gives them the opportunity to establish positive relationships with them. Also, it enables them to communicate appropriately, effectively and respectfully through interaction with other people (Huber & Reynolds, 2014, p.16).

### I.10.1. Intercultural Awareness

For using the language appropriately in intercultural interaction, speakers or learners of the language need to have cultural knowledge and develop intercultural awareness. Skopinskaja 2010, noticed: *“the main target for EFL learners is to acquire intercultural awareness as well as an ability to communicate effectively and appropriately in variety of...situations”* (p. 109). According to Yassine, Intercultural awareness is to be more interested in developing better understanding of one’s own culture and other cultures all over the world to raise intercultural understanding (2006, p.54). It has several components such as: awareness of the role that culture and context play in interpreting the meaning, awareness to the cultural perspectives within groups, awareness to initial interaction in intercultural communication, and awareness of possibilities for mismatch and miscommunication between specific culture and so on (Baker, 2009, p. 88-89). Therefore, intercultural awareness is an important step in developing intercultural competence.

## I.11. Intercultural Communicative Competence

Intercultural communicative competence has become a subject matter for many researchers in intercultural and language fields. The development of ICC has become a necessity *“the need to understand the role of culture in interpersonal communication is growing because of demographic, technological, economic, peace and interpersonal concern intercultural competence is now more vital than ever”* (Lusing & Koester, n.d, p.03). ICC refers to the ability to understand cultures, including your own and use of this understanding to communicate with people from other cultures successfully. Fantini defines ICC as the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from one’s self (as cited in Ruiz and Spinola)

### I.11.1. Byram’s Model of ICC

Byram (1997) view intercultural communicative competence as a complex combination of some dimensions, he presents them as the five so called savoir

- a. **Knowledge:** (savoir) *“which refers to social groups and their products and practices in one’s interlocutor’s country, and of the general process of societal and individual interaction”* (p.51). the knowledge is about:
  - Historical and contemporary relations between one’s own and interlocutors’ countries.
  - The means of achievement contact with interlocutors from another country at distance or in proximity.
  - The process of institution of socialization in one’s own and the interlocutors’ country.
  - Knowledge is related to socialization. learner’s need to get knowledge about history ,
  - Geography, boundaries, belief and social norms of one’s own country and the target one

**b. Skills:** divided into two types. First, '*savoir comprendre*' related to skills of interpreting and relating defined as "*the ability to interpret a document or event from another culture to explain it and relate it to documents from one's own* (p.52). The skills are about:

- Identifying ethnocentric perspectives in a document event and explain their origin.
- Identifying eras of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural system present.

Second, '*savoir apprendre/faire*' related to the skills of discovery and interaction defined as "*The ability to acquire new knowledge of cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real time communication and interaction*"(p.52). it is the ability to:

- Elicit from interlocutor the concepts and values of documents or events and develop to other phenomena.
- Identify significant references within and across cultures and elicit their significance and connotations.

**c. Attitudes:** Byram (1997) asserted that attitude is "*the curiosity and openness readiness to suspend disbelief about their cultures and beliefs about one's own*" (p.50). Attitudes of:

- Willing to question the values and presupposition in cultural practices and products in one's own environment.
- Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction.

## I.12. Intercultural Communicative Approach in FL Teaching

In today globalized world, peoples need to be intercultural competent and sensitive to communicate successfully with people from different societies. As result of new technologies, mass economic, and refugee migration, it has become clear that language teaching is inadequate to the task of teaching for communication (Byram, Holmes, & Savvides, 2013). In a document of *Standards for Foreign Language Learning: Preparing for the 21<sup>st</sup> Century* (1996), set of goals for language learning

are proposed such as: communication, cultures, connections, comparison and communities. They are known as the five ‘C’s’ of foreign language education. Communication is the in the heart of a second language study; however, students cannot truly master the language, until they have also mastered the cultural context in which the language occurs. Moreover, learning language provides additional bodies of knowledge and through comparison with language being studied, students develop greater insight into their culture and view the world exists from different sides.

Foreign language teachers as key players of language education should themselves be interculturally competent and sensitive to be able to develop their learners’ intercultural communicative competence. Sercu stated that “*it has now become common place to state that...the main objective of foreign language education is no longer defined strictly in terms of the acquisition of communicative competence. Teachers are now required teach intercultural communicative competence*” (2006, p. 55). Students need to develop their ICC through developing their knowledge, skills, and attitude regarding their own culture and the target culture. Successful communication requires communicative competence composed of linguistic, sociolinguistic and pragmatic competences. Byram noted that:

*The acquisition of a foreign language is the acquisition of the cultural practices and beliefs for particular social groups, even though the learner may put it to other uses too. It is also the relativisation of what seems to the learner to be the natural language of their own identities, and the realization that these are cultural, and socially constructed. Teaching for linguistic competence cannot be separated from teaching of intercultural competence (1997, p. 22).*

The ultimate goal of ICLT is to help learners to become intercultural speakers with ICC who can interact effectively and appropriately with others from different cultures (Tran and Duong, 2018p.14).



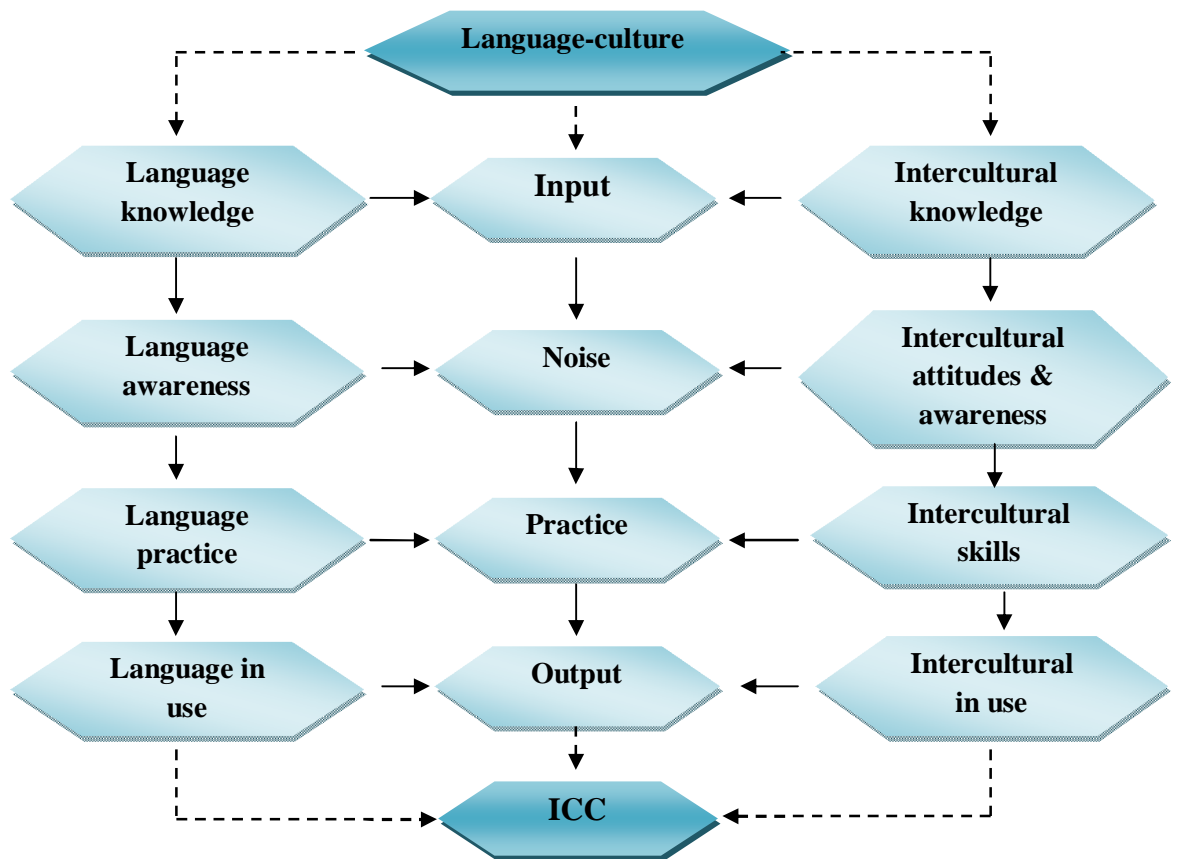


Figure I.3. ICLT model (Tran, 2016, p.124 as cited in Tran and Duong, 2018, p.

4)

### I.13. The Effectiveness of Teaching Culture in Improving ICC

Intercultural communicative competence is a crucial skill in the 21 century. Integrating culture in foreign language teaching is urgent and necessary for FL learners to achieve appropriate communication in the globalized community, to grasp and enhance their intercultural communicative competence. Liddicoat (2004, p. 17) defines as follow:

*Intercultural language teaching places and seeks to teach culture in a way in which develops intercultural communicative skills at the same time as developing language skills this is an approach to the teaching of culture which sees language and culture as intimately linked and which recognizes that culture is always present when we use language.*

The lack of any cultural back ground in FL teaching process will cause a trouble for learners in understanding the target language correctly. It is very

important for students to understanding diverting cultural practices to develop critical communicative skills. Byram asserted that students need not only to communicate without mistakes but also, to communicate appropriately in foreign cultural situation. For him, we need to help students to raise their intercultural awareness through using activities that contains cultural content about the other's culture (as cited in Racha, 2016, p. 108).

#### **I.14. Conclusion**

According to what has been theoretically reviewed, teaching a foreign language has become tightly related to teach its culture. Teachers should pay great attention to the target culture as well as teaching linguistic knowledge. Indeed, foreign language is comprised of grammatical competence, communicative competence, language proficiency and cultural competence. The aim is to enrich the learners' awareness, attitudes, knowledge and skills concerning their own and other cultures. So that intercultural communicative competence can be enhanced. Training students for foreign language communication help them to see the world and at the same time realize themselves an integral part of intercultural interaction.

**Chapter Two**  
**Research Methodology,**  
**Data Analysis and Interpretations**

## II.1. Introduction

This chapter gives an outline of the research method followed in the study. It aims at discovering the importance of culture teaching and to what extent it is included in ELT lessons. Besides, it will demonstrate the attitudes toward the cultural content of the English text book as well as the incorporation of ICC in FLT and its impact in enhancing students' proficiency. It deals with the interpretation of results obtained from data collection namely a teacher's questionnaire and cultural evaluation of second year secondary school textbook. We opted particularly for second year learners because their age is intellectual and their linguistic background is more appropriate. Moreover, this chapter offers the possible suggestions and recommendations that can help improve the language learning especially, the intercultural perspective.

## II.2. Research Methodology

The term research is combination of two words: *re* + *search* which means to search again. Research is a systematic investigation or activity to collect new data of the already existing facts. It is responsible for correcting the present mistakes, removing existing misconceptions and adding new learning to the existing knowledge (Pandey & Pandey, 2015, p.7). For Kothari, research methodology is: "a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it we study the various steps that are...adopted by a researcher in studying his research problem" (2004, p.8).

Research has different types, the most common are quantitative and qualitative. Quantitative research is based on the measurement of quantity. It is concerned with object that expressed via quantity and related to something that can be counted. It involves systematic analysis of the phenomenon via statistical, mathematical or computational methods using numerical form. For example, statistics, percentages, etc. However, qualitative research deals with qualitative phenomenon that related to quality. It is descriptive which means using non-numerical data. Qualitative data is more difficult to analyze than quantitative data (Mishra & Alok, 2011, p. 3).

## II.3. Research Tools

### II.3.1. Questionnaire

Questionnaire is the most popular method to collect data for the research subject. According to Brown, questionnaire is: “any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers” (2001, p.6). Questionnaire is easy to understand. It is the cheapest way of gathering information from hundreds or thousands of people. Its responses can be analysed using various statistical techniques. It is very time efficient you can collect information from quite a large number of people in one fell swoop. The questionnaire offers the possibility of a high returns rate. It is composed of standardised questions (there is no interviewer coming between the respondent and the question and so there is no scope for negotiating or clarifying the meaning of the question). However, the information collected tends to describe rather than explain why things are the way they are. The information can be superficial. The time needed to draft and pilot the questionnaire is often underestimated and the usefulness of the questionnaire is reduced if preparation has been inadequate (Munn & Drever, 1990, pp.9-13). Because its questions are standardised, it can be misinterpreted by the respondents.

Our research is composed of one questionnaire for EFL teachers at secondary school.

### II.3.2. Teachers’ Questionnaire

Teachers’ questionnaire contains fourteen questions (12) which aim at collecting data about the incorporation of teaching culture in EFL classroom and its role in developing learners’ intercultural communicative competence. It analyses the intercultural background of learners and its influence on their communicative abilities. Besides, it aims at knowing teachers’ opinions and suggestions for improving learners’ ICC. The questionnaire consists of both closed and open-ended type of questions:

- **Closed questions:** in this type of questions the respondents choose from the already existing suggestions by crossing the right box. (Q1, Q2, Q3, Q5, Q8, Q9, Q11) have multiple choices, (Q6, Q7) have yes/no answers, Q10 has dichotomous response.

- **Open-ended questions:** are free-response questions, the respondents can answer the questions using their own words and ideas (Q4, Q12).

This questionnaire allows us to obtain quantitative data that can be represented through numerical form. The findings have been introduced in tables and pie charts to make it clear and understandable for the reader, and some of the findings have been expressed in written form using short paragraphs.

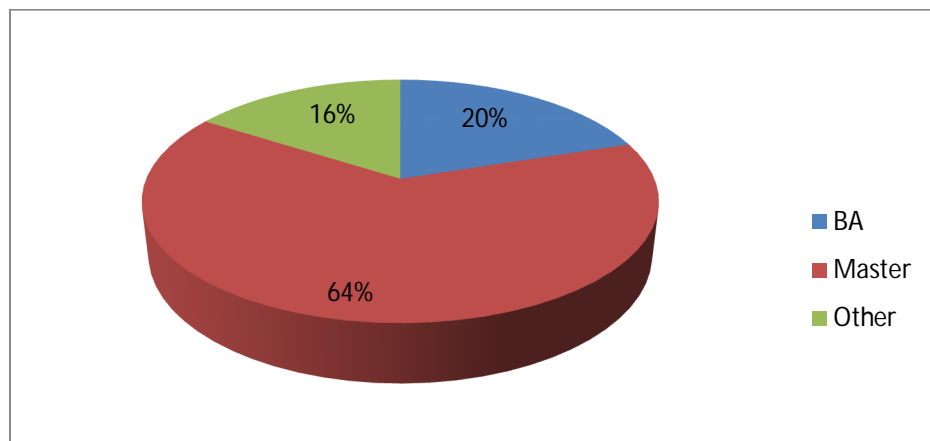
Concerning the sample, the questionnaire was distributed to fifty (50) second year secondary school teachers, it allowed them to give concrete answers and made them feel comfortable since they are anonymous. In addition, their teaching experience adds a great effectiveness to the present dissertation. The teachers were from sixteen (16) different secondary schools in Tiaret, they were chosen randomly.

### II.3.3. Analysis of Teachers' Questionnaire

Question 01: what is your educational level?

Suggestions	Number	Percentage
BA	10	20%
Master	32	64%
Other	8	16%

**Table II.1. Teachers' educational level**



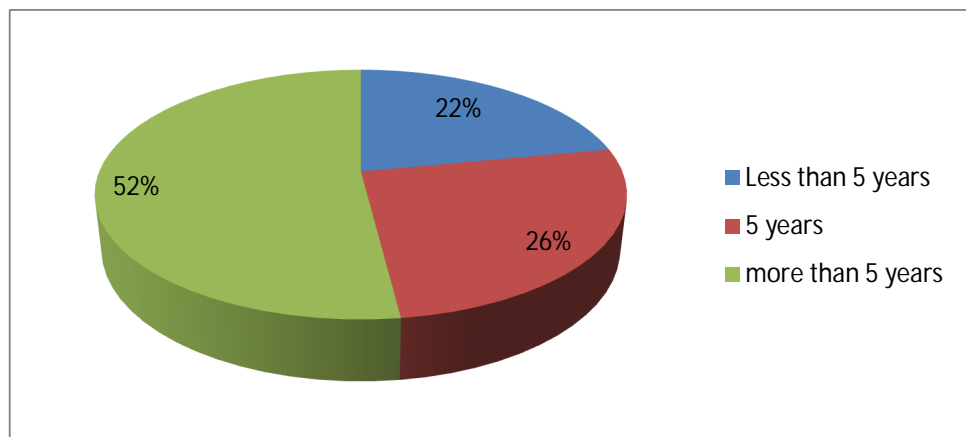
**Figure II.1. Teachers' educational level**

Concerning teachers' educational level, 64% of teachers have master degree, 20% have BA, and 16% have other levels. Therefore, most of them have master degree.

Question 02: How long have you been teaching English?

Suggestions	Number	Percentage
Less than 5 years	11	22%
5 years	13	26%
More than 5 years	26	52%

**Table II.2. Experience of teachers in teaching**

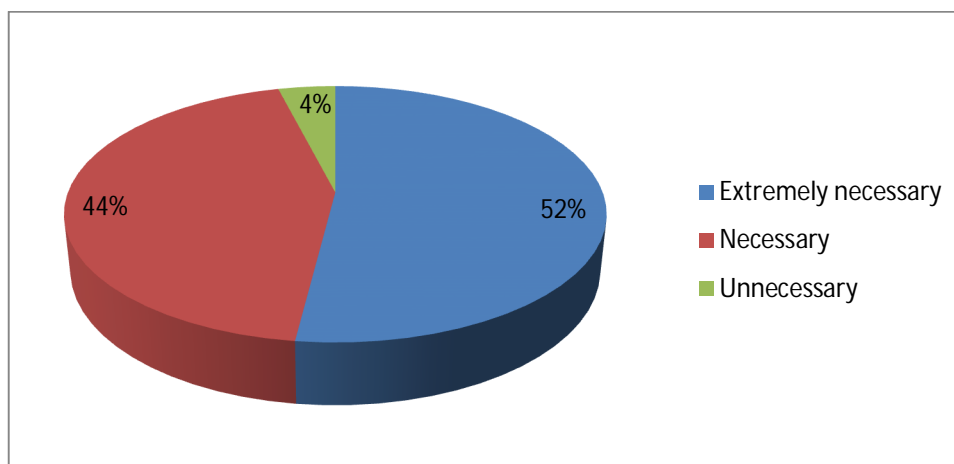


**Figure II.2. Experience of teachers in teaching**

Through table II.2 and figure II.2, 22% have less than five (5) years in teaching experience, 26% have five (5) years of experience, and 52% have more than five (5) years of experience in teaching. So, the majority of teachers have more than five (5) years of teaching experience.

Question 03: What do you think about teaching cultural aspects in EFL classroom?

Suggestions	Number	Percentage
Extremely necessary	26	52%
Necessary	22	44%
Unnecessary	2	4%

**Table II.3. The necessity of teaching culture in EFL classroom****Figure II.3. The necessity of teaching culture in EFL classroom**

While 4% of teachers said that teaching culture is unnecessary, 52% of teachers asserted that cultural aspects are extremely necessary in English language teaching and learning inside the classroom, and 44% said that it is necessary.

- **Teachers' Justification:**

Teachers who considered teaching cultural aspects in EFL classrooms as extremely necessary /necessary said that because language and culture are interrelated, we cannot acquire a language without referring to its culture. They believe that culture facilitates the understanding of the English language, improves learners' communicative skills and enriches their intercultural background. Besides, it helps learners to produce good, correct, and effective utterances, gives them the ability to respect and appreciate the foreign culture, and raises their intercultural awareness. Knowing much about the cultural elements is a key to minimize the gap between learners and their teachers. Moreover, it gives teachers the opportunity to compare between learners' own culture and the target culture. Learners will find learning language useful and enjoyable when the classroom situation is a mixture between language and culture. This motivates learners to learn about the foreign culture. In addition, they claimed that learning and teaching a



language is not about grammar only but also, it about knows the target culture because culture refers to a way of life; represents the context within which we exist and relate to others. These teachers said that teaching culture provides safe and more tolerant teaching and learning settings while teachers who see teaching culture in EFL classroom as unnecessary, they see the foreign culture as threat to their own culture. They think that grammatical rules are sufficient for learners to master the foreign language and to realize effective communication.

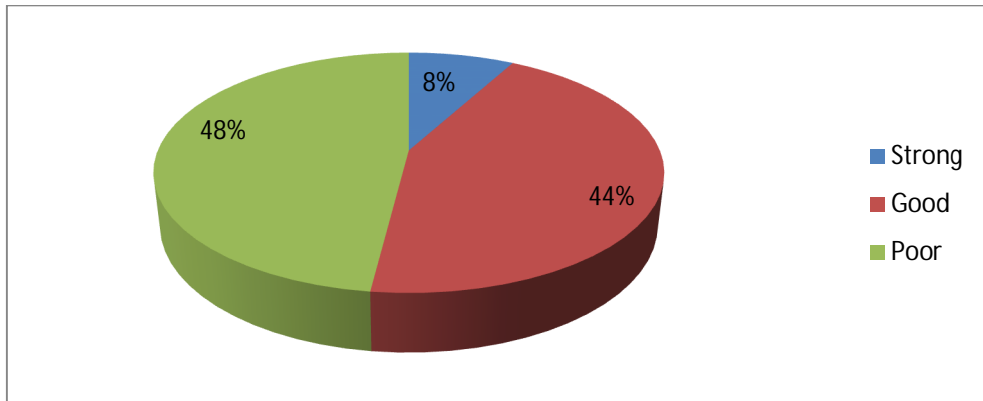
Question 04: How do you define the term culture?

Some teachers defined culture as an integrated system that includes knowledge, laws, norms, attitudes, and many other things that a person acquires from a particular society. They said that culture encompasses language, religion, social habits. Some of them argued that culture is customs, traditions, and human intellectual achievements regarding life style and environment. Others said that it is a set of behaviour being manifested within a group in addition to art, literature, and civilisation. In addition, some teachers noticed that culture is divided into two categories. The First one is a visible culture which refers to material productions of a certain community such as, architecture, building, social institutions, and folklore. The second category is less noticeable or invisible. It refers to customs, traditions, beliefs, values, assumptions, orientations, social etiquettes that are shared by a particular group.

Question 05: How do you evaluate your learners' intercultural background?

Suggestions	Number	Percentage
Strong	4	8%
Good	22	44%
Poor	24	48%

**Table II.4. Teachers' evaluation of learners' intercultural background**



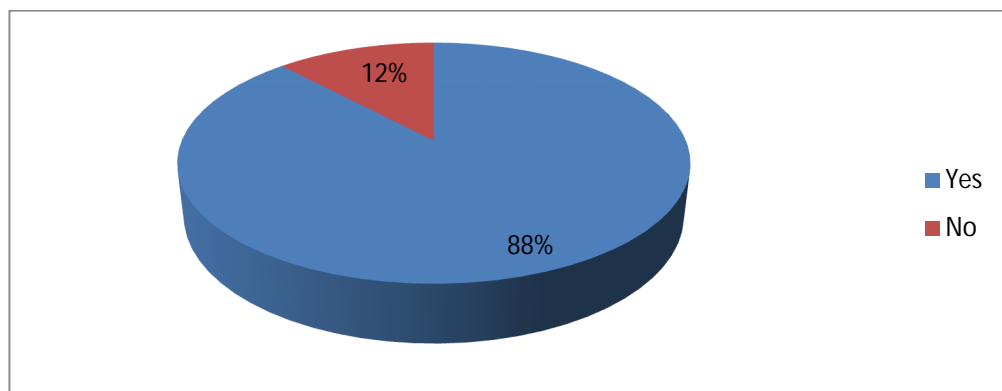
**Figure II.4. Teachers' evaluation of learners' intercultural background**

The figure II.5 shows that 8% of teachers said that learners' intercultural background is strong, 44% said that it is good, while 48% of teachers claimed that it is poor.

Question 06: Do you provide communicative opportunities for students to discuss the cultural differences between their own culture and other ones?

Suggestions	Number	Percentage
Yes	44	88%
No	6	12%

**Table II.5. Discussing the cultural differences between the origin and target culture**



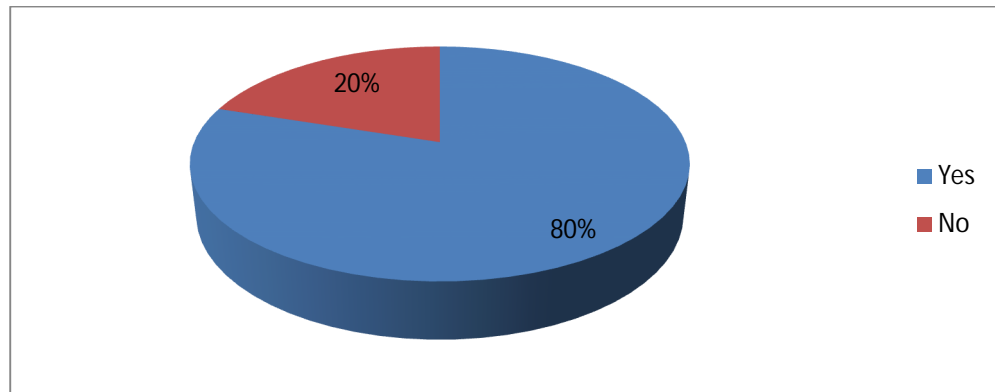
**Figure II.5. Discussing the cultural differences between the origin and target culture**

88% of teachers said yes for providing communicative opportunities to discuss the cultural differences between the origin and foreign culture, and 12% said no, they do not provide communicative opportunities to discuss the cultural differences between the origin and foreign culture.

Question 07: Do you promote dialogues and communicative tasks for your learners in order to improve their ICC?

Suggestions	Number	Percentage
Yes	40	80%
No	10	20%

**Tables II.6. Promoting dialogues and communicative tasks for learners' ICC**



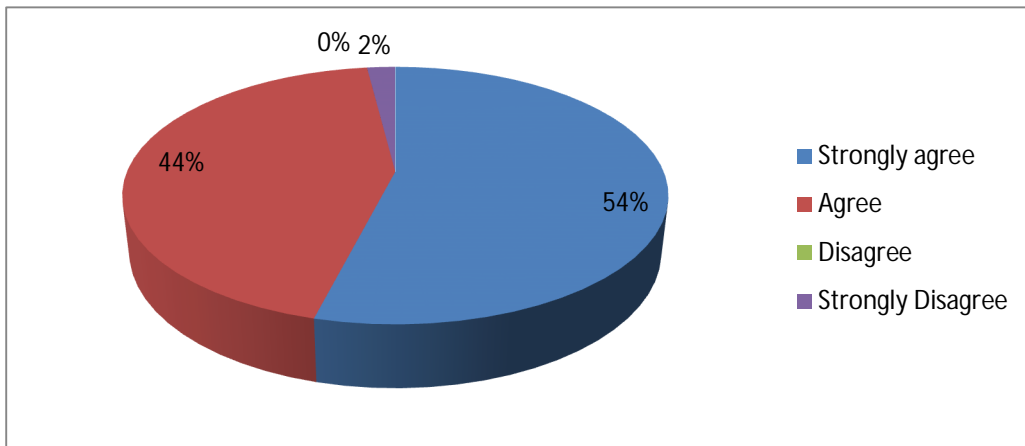
**Figure II.6. Promoting dialogues and communicative tasks for learners' ICC**

80% of teachers promote dialogues and communicative tasks for their learners to practice their ICC, and the other 20% do not provide any.

Question 08: Teaching culture in EFL classes facilitates understanding English

Suggestions	Number	Percentage
Strongly agree	27	54%
Agree	22	44%
Disagree	0	0%
Strongly disagree	1	2%

**Table II.7. Role of teaching culture to understand English**



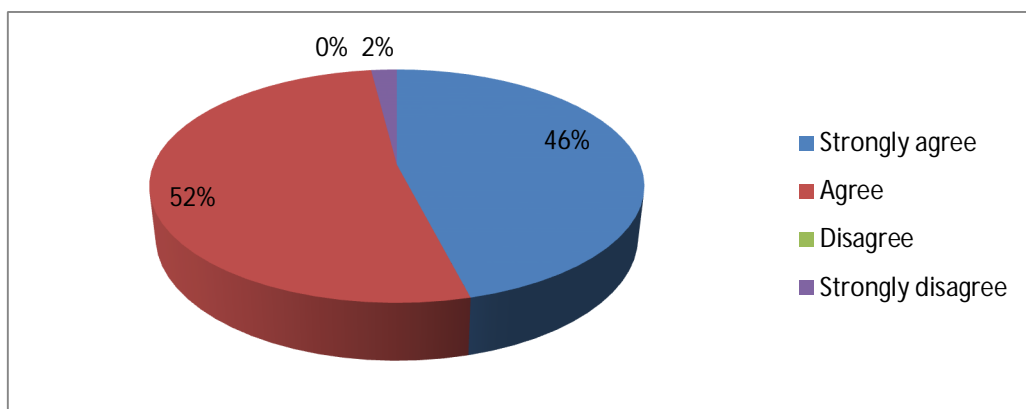
**Figure II.7. Role of teaching culture to understand English**

For teaching culture, 54% of teachers strongly agree about its role in facilitating the understanding of English, 44% agree, 2% strongly disagree, they claimed that it does not play a role in understanding English, and no one disagreed.

Question 09: Teaching culture enhances learners’ intercultural competence

Suggestions	Number	Percentage
Strongly agree	23	46%
Agree	26	52%
Disagree	0	0%
Strongly disagree	1	2%

**Table II.8. Role of teaching culture to enhance learners’ IC**



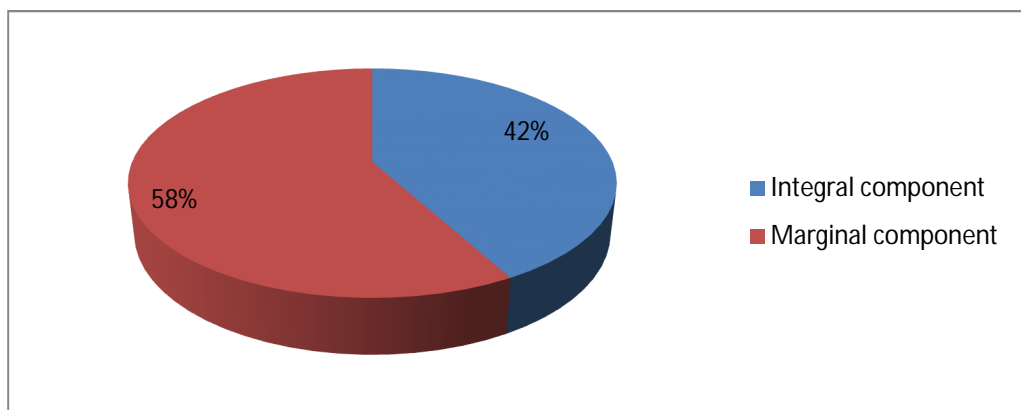
**Figure II.8. Role of teaching culture to enhance learners’ IC**

46% of teachers strongly agree with the efficient role of teaching culture in enhancing learners' IC, 52% of teachers agree, and 0% disagree. While 2% strongly disagree, they do not consider teaching culture in EFL classroom to enhance learners' IC.

Question 10: How do you consider teaching and learning English culture in Algerian secondary schools?

Suggestions	Number	Percentage
Integral component	21	42%
Marginal component	29	58%

**Table II.9. Situation of teaching English culture in Algerian secondary schools**



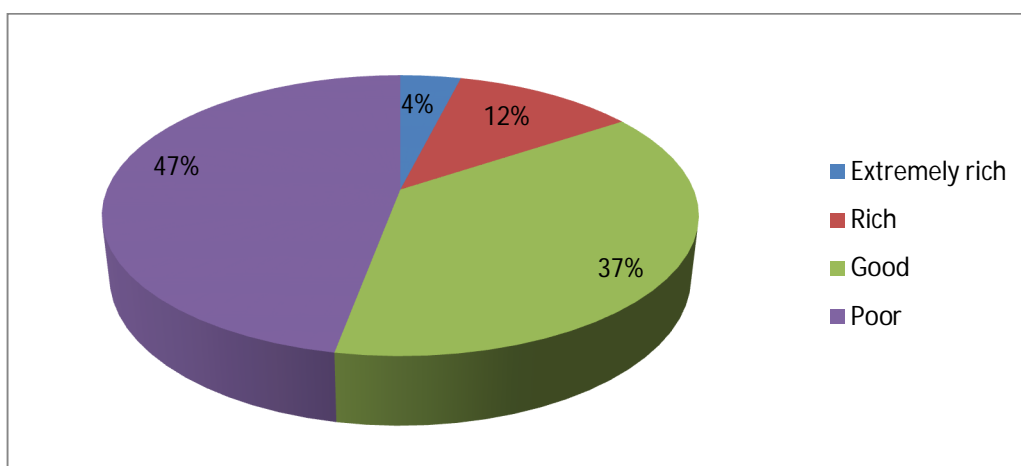
**Figure II.9. Situation of teaching English culture in Algerian secondary schools**

According to the statistics, the majority of teachers 58% argued that English culture is a marginal component in Algerian ELT process, while 42% of them supposed that culture is integrated in learning and teaching in Algeria.

Question 11: How do you evaluate the cultural content of the English textbook?

Suggestions	Number	Percentage
Extremely rich	2	4%
Rich	6	12%
Good	19	38%
Poor	24	48%

**Table II.10. Teachers' evaluation of textbook's cultural content**



**Figure II.10. Teachers' evaluation of textbook's cultural content**

As for the evaluation of textbook's cultural content, 4% of teachers opted for extremely rich, 12% see it rich, and 37% of them said that it is good Whereas 47% of teachers claimed that the cultural content of English textbook is poor.

Question 12: What do you suggest to improve EFL learners' IC in communication?

Some teachers suggest that in order to improve EFL learners' intercultural communicative competence, they need to expose them to more authentic materials, they should incorporate cultural activities into the EFL syllabus to enrich the teaching content by using photos, videos, stories, proverbs, idioms and various teaching materials and resources as a way to explore culture and make the learners compare their own culture with that of the target language and more importantly, they need to introduce their EFL learners to native speakers to improve their communicative abilities and enhance their intercultural competence.

Other teachers suggest using discussion to allow learners expressing their own ideas, developing relationships understanding people's norms and behaviours. Teachers should offer more cultural perspective to their learners and should foster attitudes that motivate them. They should provide more dialogues and oral conversations about the target culture, and use technological tools for introducing cultural aspects, using much more illustrations and situations that represent the foreign culture. They suggested for learners to try to contact people who live abroad. Some teachers suggested promoting additional hours for teaching the English culture.

### II.3.4. Interpretation of the Questionnaire's results

According to the statistics obtained for the teachers' questionnaire, most of teachers' educational level is master degree (64%), 52% of them have more than 5 years of teaching experience. This means that they are aware of the interrelation between language and culture, and believe that language cannot be taught without its culture. They see that incorporating the cultural aspects in EFL makes learning enjoyable and dynamic and provides the learners with a useful environment for learning the target language during teaching and learning the English language.

Concerning the definition of culture, most of teachers see culture as set of customs, traditions, beliefs, values, attitudes, assumptions, orientations, social etiquettes that are shared by a particular group, which means that they know the vagueness and the complexity of the term culture. However, this definition ignores many other aspects and features of culture.

According to teachers' opinions, learners are interculturally incompetent because they do not have intercultural knowledge, 48% of teachers claimed that learners' intercultural background is poor. This may be because learners are not aware of learning the foreign culture or they are not presented with enough intercultural knowledge inside the classroom. In questions six (06) and seven (07), teachers show their sensitivity toward target culture and its connection to communication in which they provide communicative opportunities to discuss the cultural differences between learners' culture and the English culture. In addition, they promote communicative tasks and dialogues for learners to practice their ICC.

As for the role of teaching culture, in questions eight (08) and nine (09), the majority of teachers strongly agree / agree with the effectiveness of teaching culture in facilitating the understanding of English language and its contribution in developing and improving learners' IC and ICC. Here teachers assert that culture is a crucial component in teaching and learning the English language and it is certainly needed for successful intercultural communication. However, this component is not deeply integrated; it is still a marginal component in ELT at Algerian secondary schools depending on 58% of teachers' opinion. Moreover, the English textbook does not contain sufficient knowledge about the target culture. According to the

questionnaire's data, most of teachers (48%) are not satisfied with the cultural content of the textbook and they consider it as poor.

## **II.4. Evaluation of the EFL Textbook**

### **II.4.1. The Checklist for Evaluating the Cultural Knowledge in Textbook**

The checklist is a set of items that should be consulted or checked, Stolovitch & Keeps said that “*a checklist is an instrument for checking off the presence or the absence of item*” (2006, p. 230). For the analysis of cultural content of English textbook, different checklists have been emerged by several scholars like (Risager 1991, Damen 1987, etc). Byram et al (1994, pp. 51-52) developed a checklist on an area of study for evaluating the cultural content of textbook which are:

- **Social identity and social groups:** including social class, regional identity, and ethnic minorities.
- **Social interaction:** differing levels of familiarity, as outsider and insider within social groups.
- **Belief and behaviour:** moral and religious beliefs routines of behaviour taken from daily life.
- **Socio-political institutions:** institutions of the state; health-care, law and order, social security, local government, etc.
- **Socialisation and the life-cycle:** institutions of socialization families, schools, employment, religion, military service.
- **National history:** historical and contemporary events.
- **National geography:** geographical factors which is significant to the members of the country.
- **National cultural heritage:** cultural artefacts perceived to be emblems and embodiments of national culture from past and present.
- **Stereotypes and national identity:** symbols of national identities and stereotypes and their meanings, e.g. famous monuments and people.

### **II.4.2. Description of EFL textbook “Getting through”**

Getting Trough is an English course book for students in their second year for all streams of secondary education is authored by Riche in collaboration with



Bensemmane, Ameziane, & Hami. The text was made of eight units and each unit is divided into five parts. It complies with a curriculum designed and issued by the Ministry of National Education in December 2005. The aim of this book is to make both the teacher and the learner come to fruitful interaction. Students are presented with interesting topics and meaningful situations to help them progress in their secondary level language skills (listening, speaking, reading and writing).each unit of the book includes tasks and activities which students should find simultaneously challenging and motivating, these includes: a variety of grammar exercises, writing tasks and activities, pictures, photographs and topics to comment on and discuss. We attempted to answer the following questions based on Byram's checklist for evaluating the cultural dimensions of language textbook:

- Does the textbook refer to social class, regional identities, and ethnic minorities?
- Does the textbook contain the different formality's level of interaction?
- Does the textbook deal with the different behaviours, beliefs, values, moral, and daily life routines?
- Are the socio-political intuitions included in the textbook?
- Are the institutions of socialization like families, schools, military services, etc presented in the textbook?
- Does the textbook introduce historical events and symbols?
- Does the textbook provide geographical information about the country of the target culture?
- Does the textbook discuss stereotypes and their meaning?

### **II.4.3. Findings and Discussion**

The textbook in general has its limitation; the cultural aspects of English language are disregarded by the text book designers. The data obtained has revealed that much space in the textbook is devoted for discovering the language. The student will discover the vocabulary spelling, pronunciation and grammar as constituents of language to be dealt with each unit (the four skills). The tasks provided do not shed light on the socio-cultural aspect of English countries .expressions and the examples provided do not focus on the level of formality. We can notice that two out of eight

units of the book include some cultural information. The unit number one (signs of time) focuses mainly on lifestyle. For instance, the comparison of lifestyle (food and habits) between the past and present case of Algerian society and differences in customs in Northern Europe, Northern Africa and Muslims countries in page 27, 28. We believe that it would be more appropriate to make a comparison between life style of societies, the Algerian and the British or the American one because they are concerned with the English language. Similarly, in unit number four (MAKE PEACE) focuses mainly on peace in the world. It tackled some historical events of the American history. For instance, the conflicts against racism included the well-known Martin Luther king who was the leader of peace against racism in page 38. Moreover, there is a map that represents South America and gives some information about Amazon based ecosystem. The rest focuses only on scientific topics and fictions. Neither the communicative competence nor the intercultural communicative competence takes place in the textbook Getting Through which contains mostly the linguistic competence whereas the British and the American literary figures are totally absent.

The findings of the textbook analysis are better illustrated in the following table:

Checklist questions	Yes	No	Pages	Examples
Does the textbook refer to social class, regional identities, and ethnic minorities?		✓		
Does the textbook contain the different formality's level of interaction?		✓		
Does the textbook deal with the different behaviours, beliefs, values, moral, and daily life routines?	✓		27	Climate, history and traditions affect the way people dress. For example, northern European countries, Muslims countries, and northern Africa.
Are the socio-political intuitions		✓		

included in the textbook?				
Are the institutions of socialization like families, schools, military services, etc presented in the textbook?	✓		38	The role of united nation in the world.
Does the textbook introduce historical events and symbols?	✓		48	Martin Luther King, The Man of Peace.
Does the textbook provide geographical information about the country of the target culture?		✓		
Does the textbook discuss stereotypes and their meaning?		✓		

**Table II.11. The cultural content of “Getting Trough” Textbook**

## **II.5. Suggestions and Recommendations**

### **II.5.1. Raising learners’ IC**

Intercultural competence is certainly needed throughout teaching, and the designers themselves need to understand clearly that they are integrated in the curriculum. IC helps learners’ to see from various cultural perspectives (Dreardorff, 2011, p. 69). Promoting IC in teaching and learning in EFL classes leads to:

- Raising learners’ intercultural awareness.
- Curiosity to learn about new experiences, peoples, cultures, and ideas.
- Respecting and accepting the foreign culture.
- Ability to compare between both learners’ own culture and target culture.
- Avoiding misunderstanding and miscommunication.
- Interacting effectively through communication.

### **II.5.2. Discussing barriers of intercultural communication**

During teaching and learning in EFL classroom it is vitally important to introduce and discuss the main obstacles that can prevent successful intercultural communication. Both teachers and learners need to know them. Stereotype views do

not allow seeing the real qualities of people from foreign culture because of the over generalizing mentality. Learners and teachers have to know how to distinguish between member's quality and the culture of the group. Besides, learners need to know how to manage their stress and avoid it through their intercultural communication. In addition, they need to be thought about the interpretation of non verbal signs like gestures or what is called body language in order to avoid misunderstanding and miscommunication. Also, there are many other barriers that need to be included in EFL classroom. Thus, the discussion of these barriers through teaching and learning English language helps teachers and learners to understand the target culture and to raise their intercultural competence in communication.

### II.5.3. Topics for teaching culture

In 1986, Nelson Brooks suggested a list of topics that teachers should tackle when teaching culture in EFL classroom. Some of them are:

- a. **Written and spoken language:** aside from richness of vocabulary and complexity of structure, what are the commonest areas of differences between the spoken language and writing?
- b. **Numbers:** How are numbers pronounced, spelled, represented in arithmetical notations, written by hand, and formally printed in ways that are peculiar to the new culture?
- c. **Folklore:** What myths, stories, traditions, legends, customs, and beliefs are universally found among the common people?
- d. **Discipline:** What are the norms of discipline in the home, school, public places, military, pastimes, and in ceremonies?
- e. **Festivals:** What days of the calendar day are officially designated as national festivals? What are the central themes of these occasions and what is the manner of their calibration?
- f. **Holidays:** What is the usual rhythm of work days and days off? What do young people do with their days off?
- g. **Games:** What are the most popular games that are played outdoors, indoors, by the young, by the adults?
- h. **Music:** What opportunities are offered the individual for training and practice in vocal and instrumental music?

- i. **Errands:** What are the typical errands that a young person is likely to be asked to do, either at home or in school?
- j. **Telephone:** What phrases and procedures are conventional in the use of the telephone? What is the role of the private telephone in the home? Where are public telephones to be found and how is the service paid for?
- k. **Comradeship:** How are friends and personal attachments likely to be formed and what provisions are made for fostering comradeship through clubs, societies, and other groups organizations?
- l. **Personal possessions:** What objects are often decorating the bureau and walls of a young person's bedroom? What articles are likely to be discovered in boy's pocket and girl's handbag
- m. **Keeping warm and cool:** What changes in clothing, heating, ventilation, food, and drink are made because of variations in temperature? (p. 125).

#### II.5.4. Techniques for Teaching Culture

There are many kinds of techniques that have been created for teaching culture in EFL classroom to motivate learners' and enhance their intercultural information. Some of these techniques are the following:

- a. **Cultural capsules:** according to Lafayette, it is originally developed by Taylor and Sorensen; it is used compare particular cultural differences between the origin and the foreign culture. For example, the teacher makes a comparison between customs of both cultures using visual aids. It may be supported by appropriate students' activities. Culture capsule is done orally but it need not be limited to oral presentation.
- b. **Culture assimilators:** Culture assimilator is a technique based on programming and critical incidents. It provides an effective method for students to acquire cultural knowledge. It comes in narrative or dialogue format that involves the description of an incident or cross-cultural communication between native speakers of the target language comes in direct contact with speakers from other culture. After reading the description, students choose one of four possible explanations. Each one is followed by appropriate discussion and feedback.

- c. **Cultural minidrama:** it is a technique that presents examples of miscommunication and misunderstanding in dramatization's form. Then the teacher raises a discussion for explaining reasons of this misinterpretation and miscommunication to their learners. It gives learners the opportunity to participate in solving the problem
- d. **Audio-motor unit:** is method that contains set of oral commands and verbal instructions in which learners need to react physically. When the commands or the instructions consist of material that related to culture, audio-motor unit will be highly motivating technique. It immediately demonstrates the cultural phenomena through the physical responses. (Lafayette, 1978, p. 3-8).
- e. **Cultural Island:** In comparing and contrasting between learners' culture with the foreign culture we may expect to find similarities while differences are less likely to appear. In this regard, the teacher should provide and establish a cultural island in the classroom which consists of posters, pictures, maps, signs, and realia of many kinds that are very helpful to enrich the learners' cultural background (Brooks, 1968, p.214)

### II.5.5. Classroom Activities

For teaching culture in EFL classroom, different activities have been developed. According to Cullen & Sato (2000), the most famous ones are:

- a. **Quizzes:** it is an effective activity used for testing materials that already taught and to learn new knowledge through the process of selecting or answering by true or false either in pairs or in group. This activity gives learners the opportunity to share their knowledge and make them more interested to find the right answer.
- b. **Action logs:** it is an action of using notebook by learners for writing some information during the classroom lecture. Learners evaluate each class activity to reconsider what they have learnt. Furthermore, they record what they think, their needs for speaking English, and their own comment about the activities. This kind of notebook makes learners very interested in the target culture.

- c. **Reformulation:** it is a simple way used by learners to reformulate what they learnt in the classroom using their own words. It is very effective for learning language and culture. Through reformulation, learners have the ability to check what they have learnt, things that they have missed, find the gap in their capacity to explain, and to improve their language.
- d. **Noticing:** it is to ask learners to notice particular characteristics after letting them watch videos or other materials. For instance, they watch videos about the target culture's wedding and identify the differences in their culture. Asking learners to notice make them more focused on the content of the material not only listening and viewing.
- e. **Research:** doing research is an important tool to raise learners' interest. Teachers may ask learners to look for information about a specific aspect of the target culture like attitudes, behaviour, value, food, etc using internet or library. In the next section, they explain what they found to their classmates and answer any question about the topic.

### II.5.6. Instructional Strategies for Teaching Language and Culture

Peterson and Coltrane (2003), proposed some instructional strategies for teaching language and culture in EFL classroom that may aid teachers to convey more clearly intercultural information to their learners. These sets of instruction are:

- Using authentic materials to provide learners with authentic cultural experience such as films, news broadcasts, television shows, web sites, photographs, magazines, restaurant menus, travel brochures, and other printed materials.
- Discussing common proverbs to explore the target culture
- Using role play methods to help students to identify the reason for the miscommunication and deduce the cultural differences between the native culture and the foreign one.
- Inviting immigrant students, or students who speak the target language at home to the classroom as expert sources for sharing the authentic insights of native speakers of language at home and cultural life.
- Sending learners to the target community to collect information about the target culture, they can record in notebooks or on audiotapes or videotapes.

- Teaching literature like literary texts, poem, etc because it allows to learners for acquiring cultural insights.
- Using films and television to give learners the opportunity to discover behaviours that are not mentioned in text and help them to learn the target language and culture simultaneously.

### **II.5.7. Further suggestions for developing learners' ICC**

According to the data collected from the questionnaire, teachers should suggest several opinions for integrating culture in EFL classroom to enhance learners' ICC. The researchers are going to present some of them:

- Teachers need to introduce their EFL learners to native speakers to improve their communicative abilities and enhance their intercultural competence.
- Teachers should use discussion to allow learners to express their own ideas, developing relationships understanding people's norms and behaviours.
- Teachers should offer more cultural perspective to their learners and should foster attitudes that motivate them.
- Teachers should use technological tools for introducing cultural aspects, using much more illustrations and example that represents foreign culture.
- They suggested for learners to try to contact people who live abroad.
- Teachers suggested promoting additional hours for teaching English.
- Comparing learners' culture with target one. For example, teachers ask their learners to compare ways of greeting, traditions, beliefs, etc between their culture and the English culture. This help learner to identify the similarities and differences between both cultures.
- Working as mediator between their own culture and target culture.
- Designing communicative opportunities to discuss cultural aspects such as debate, dialogues, oral expression, etc.
- Highlighting the relation between language, culture, and communication.
- Developing their intercultural background.
- Encouraging learners to search for getting more information about the target culture.



Textbook designers should intensify the cultural content of textbook including some specific elements like the level of formality, topics about life style and showing differences and similarities between different cultures especially our own culture and the British or the American one.

## **II.6. Conclusion**

This chapter is devoted to the data analysis and discussions. The teacher questionnaire gave a detailed description of the learners' performance in relation to cultural content introduced in the textbook. As result, learners are poor consumers of the cultural information. The textbook gives much more importance to the linguistic aspects of language like grammar and vocabulary. Interculturality draws much on the societal aspects of individual life; these aspects of the target cultures have not given a much more importance especially at the micro-social level. Also, it is intended to give a set of suggestions' and recommendations for the sake of integrating the cultural element in the process of English language teaching as well as in the second-year secondary school textbook *Getting Through*. Teachers agree that teaching culture is very important in learning the English language. Thus, the proposed techniques and strategies may contribute to the development of cultural awareness and intercultural communicative competence of second year EFL learners.

# General Conclusion

## General Conclusion

This research work is concerned with the inseparability of culture and language teaching and the crucial role of culture in EFL classrooms. Integrating culture alongside linguistic knowledge provide learners with intercultural competence as well as linguistic competence. These make learners use the target language appropriately, aware of their own culture as well as the target one. This enables them to understand and accept individuals with other distinctive perspectives, values and behaviours.

This research falls into three chapters, the first chapter represents the theoretical part of the dissertation in which the necessary information concerning language and culture are clearly stated and the issue of teaching culture and its importance in EFL classroom. The second chapter deals with the analysis of data obtained and its interpretation. The data were collected through a questionnaire administered to 50 secondary school teachers of English language, most of them are aware of the importance of teaching the cultural aspect. In addition, it includes the analysis of the textbook which reveals that the cultural content occurs rarely in the textbook *Getting Through*. The third and the last chapter give some recommendations for the sake of developing teachers and learners' cultural awareness. Furthermore, the researchers suggest some pedagogical implications for an effective incorporation of culture during the lesson in EFL classroom. Also, it involves some suggestions gathered from teachers' questionnaire for developing learners' ICC and others concerning the cultural content of the textbook. The data obtained through teachers' questionnaire shows that most of teachers agree with the fact that teaching culture enhances and develops EFL learners' intercultural communicative competence. However, intercultural competence is not of equal importance as linguistic competence, and teaching culture is regarded as a marginal component during English language teaching in EFL classroom at second year secondary school. As a final point, the obtained results revealed that the research hypotheses were confirmed.

The study has got some limitation and shortcoming while trying to fulfil this research work. The corona virus was the first and the most obstacle, it prevented the researchers from face to face discussion with the supervisor and caused the difficulty to contact teachers of secondary schools; it took much time to collect the mentioned quantity. Also, some teachers did not have the desire to help answering the questionnaire and there were some contradictions found in some teachers' answers. In addition, the hard access to some books and documents and the difficulty to search in libraries.

To conclude, the English teaching situation in the Algerian secondary schools deserves a serious thinking so as to prepare learners for intercultural interaction which must be a prior objective in their language education programs.

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# Appendices



# Appendix 'I'

## Teachers' Questionnaire

Dear teachers:

This questionnaire is designed to identify the integration of teaching culture in EFL classroom and its role in developing learners' intercultural communicative competence. We are mostly interested in your teaching experience at the high school level. You are kindly invited to answer the following questions. Your information will be a valuable contribution to our research. Thank you very much for your cooperation.

**Guidelines:** Please, cross the appropriate answer (X) for each item, and make full statements when necessary.

1. What is your educational level?

BA                       Master                       Other

2. How long have you been teaching English?

Less than 5 years                       5 years                       more than 5 years

3. What do you think about teaching cultural aspects in EFL classroom?

Extremely necessary                       necessary                       unnecessary

Why?.....  
.....  
.....  
.....

4. How do you define the term culture?

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

5. How do you evaluate your learners' intercultural background?

Strong  good  poor

6. Do you provide communicative opportunities for your students to discuss the cultural differences between their own culture and the target one?

Yes  No

7. Do you promote dialogues and communicative tasks for your students in order to practice their intercultural communicative competence?

Yes  No

8. Teaching culture in EFL classes facilitate understanding English

Strongly agree  Agree  Disagree  Strongly disagree

9. Teaching culture enhances learners' intercultural competence:

Strongly agree  Agree  Disagree  Strongly disagree

10. How do you consider teaching and learning foreign culture in ELT in Algeria?

Integral component  Marginal component

11. How do you evaluate the cultural content of your English textbook?

Extremely rich  Rich  good  poor

12. What do you suggest to improve EFL learners' intercultural competence in communication?

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

.....  
.....

Thank you very much for your interaction

## Abstract:

This research work aims at investigating the incorporation of culture teaching within the process of teaching English as foreign/second language in Algerian secondary schools. To carry out this research, a questionnaire was designed to secondary school EFL teachers and a checklist for analyzing the cultural content of *Getting Through* textbook of second year. The results obtained from the data collected showed that teaching culture is marginal component in teaching process, and intercultural communicative competence does not have much importance as the linguistic competence. Moreover, it showed that teachers are aware of the importance of the target culture but they are limited by a specific program and the lack of necessary materials notably the technological ones. In addition, the analysis of the textbook revealed that EFL learners lack the motivation to learn. The cultural themes portrayed in the textbook are not sufficient and the cultural components are not adequately covered. On the basis of these results, some strategies, methods, techniques and procedures are suggested and recommended for both the EFL teachers and for textbook designers in order to develop intercultural communicative competence content in EFL classroom at secondary schools.

**Key Words:** Language and culture, English as foreign language, culture teaching, learners' ICC, IC, intercultural awareness.

## المخلص:

يهدف هذا البحث إلى التحقيق في دمج تعليم الثقافة في عملية تدريس اللغة الإنجليزية كلغة أجنبية / ثانية في المدارس الثانوية الجزائرية. في إطار هذا البحث تم تصميم استبيان لمعلمي اللغة الإنجليزية كلغة أجنبية في المدارس الثانوية وقائمة مراجعة لتحليل المحتوى الثقافي لكتاب السنة الثانية من التعليم الثانوي. النتائج المتحصل عليها من البيانات التي تم جمعها أظهرت أن تعليم و تدريس الثقافة عنصر هامشي في عملية التدريس، وأن الكفاءة التواصلية بين الثقافات ليس لها أهمية كبيرة مثل الكفاءة اللغوية. لقد بينت أيضا أن المعلمين يدركون أهمية الثقافة المستهدفة لكنهم مقيدون ببرنامج معين ونقص المواد اللازمة خاصة تلك التكنولوجية. تحليل الكتاب المدرسي أظهر أن متعلمي اللغة الإنجليزية كلغة أجنبية يفتقرون إلى الدافع للتعلم لأن المواضيع و المكونات الثقافية التي يتناولها الكتاب المدرسي ليست كافية ولم يتم تغطيتها بشكل تام. على أساس هذه النتائج ، تم اقتراح بعض الاستراتيجيات والأساليب لكل من معلمي اللغة الإنجليزية كلغة أجنبية ومصممي الكتب المدرسية من أجل تطوير محتوى كفاءة التواصل بين الثقافات في فصول اللغة الإنجليزية كلغة أجنبية في المدارس الثانوية.

**الكلمات المفتاحية:** اللغة والثقافة، اللغة الإنجليزية كلغة أجنبية، تعليم الثقافة، الكفاءة التواصلية بين الثقافات للمتعلمين، الكفاءة بين الثقافات ، الوعي بين الثقافات.

## **Résumé :**

Ce travail de recherche vise à étudier l'intégration de l'enseignement de la culture dans le processus d'enseignement d'anglais comme langue étrangère / dans les écoles secondaires algériennes. Pour mener à bien cette recherche, un questionnaire a été conçu pour les enseignants EFL du secondaire et une liste de contrôle pour analyser le contenu culturel du manuel de deuxième année. Les résultats obtenus à partir des données collectées ont montré que l'enseignement de la culture est une composante marginale du processus d'enseignement et que la compétence en communication interculturelle n'a pas beaucoup d'importance en tant que la compétence linguistique. De plus, le travail montre que les enseignants sont conscients de l'importance de la culture cible mais qu'ils sont limités par un programme spécifique et le manque de matériels nécessaires notamment celles de technologie. En outre, l'analyse du manuel a révélé que les apprenants d'EFL manquaient de motivation pour apprendre. Les thèmes culturels décrits dans le manuel ne sont pas suffisants et les composantes culturelles ne sont pas suffisamment couvertes. Sur la base de ces résultats, certaines stratégies, méthodes, techniques et procédures sont suggérées et recommandées tant pour les enseignants EFL que pour les concepteurs de manuels afin de développer le contenu des compétences communicatives interculturelles dans les classes EFL des écoles secondaires.

**Mots clés:** Langue et culture, Anglais comme langue étrangère, enseignement de la culture, compétence communicative interculturelle des apprenants, compétence interculturelle, conscience interculturelle.