

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

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Title

***Integrating Culture in the Algerian Third Year
English Textbook (New Prospects).
Culture Importance and its Influence on Language
Teaching/Learning.***

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree
of Master in Didactics

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Academic Year: 2021-2022

Abstract:

This Master Dissertation seeks to examine the ways in which culture is integrated in the Algerian Third Year English Textbook (New Prospects). The importance of culture as well as its influence on Language Teaching/Learning have been carefully scrutinized in order to address the following issues: Do teachers have knowledge about the English culture and about its importance in language teaching/learning? Is integrating Culture (local, foreign) in the Algerian third year English textbook (New Prospects) helpful? Do teachers integrate culture in classroom, and use it as a strategy to motivate learners? Are learners affected by integrating culture, and do they have desire to learn it along with language?

To achieve the above mentioned aims our Dissertation has been divided into two main chapters. Chapter One has been purely theoretical, where the concept of culture itself and its various aspects and characteristics have been highlighted. Chapter Two, on the other hand, has been practical, where the information which has been gathered by the means of a reliable survey directed to English language high school teachers has been examined carefully.

This study reached an inclusive conclusion that integrating culture in the Algerian Third Year English Textbook (New Prospects) presented a significant contribution in language teaching/learning. However, the local culture is absolutely neglected compared to the English (target) or foreign culture, and the cultural aspects which are integrated, are in many ways considered not compatible with the Algerian traditional educational system.

Keywords: New Prospects-Algerian Textbook-Culture-Integration.

المخلص:

تهدف مذكرة الماستر التي بين أيدينا إلى دراسة آليات دمج الثقافة في كتاب السنة الثالثة ثانوي المعنون بـ New Prospects. إن أهمية الثقافة و كذلك تأثيرها على عمليتي التدريس و التلقي وضعت تحت المجهر بغية الإجابة عن التساؤلات التالية: هل دمج الثقافة محلية كانت أو أجنبية في الكتاب المذكور مفيدة؟ هل يدمج المدرسون الثقافة خلال ساعات الدرس و يستغلونها كإستراتيجية لتحفيز المتلقين؟ هل يؤثر هذا على المتلقي و يرغبه في تعلم الثقافة بالموازاة مع اللغة؟

لبلوغ الأهداف المسطرة أعلاه قمنا بتقسيم المذكرة لقسمين أساسيين. في القسم الأول الذي كان نظريا بامتياز قدمنا لمفهوم الثقافة و أتينا على خصائصها و مميزاتها. أما في القسم الثاني الذي أردناه تطبيقيا قمنا بتحليل المعطيات التي جمعناها بواسطة استبيان موجه لأساتذة المستوى الثانوي.

هذه الدراسة خلصت الى أن دمج الثقافة في كتاب New Prospects يعتبر اضافة قيمة لعمليتي التدريس و التلقي في اللغات على الرغم من التهميش الصارخ للثقافة المحلية على حساب الثقافة الإنجليزية المستهدفة أو الثقافات الأجنبية الأخرى. ليس هذا فقط بل خلصت الدراسة الى عدم انسجام الثقافة المدمجة مع المتعارف عليه تقليديا في النظام التربوي الجزائري في كثير من الأحيان.

الكلمات المفتاحية: New Prospects-الكتاب المدرسي الجزائري-الثقافة-الدمج

Acknowledgements

“In the Name of Allah, the Merciful, the Beneficent. Praise be to the Lord of all worlds. Prayers and peace be upon our Prophet, Muhammad, his family and all of his companions”.

We would like to present our sincere acknowledgements to our supervisor Mr. Reda Bouchagra for being the guide during this academic journey, his infinite patience, as well as his valuable notes and unconditional support were of great value to our research. We would also, like to expand our special thanks to the eminent teachers at the English Department of Barika University Center. We would mention: Pr Kaouli, N., Dr Souhali, H., Mrs Habi, L., Mr Azil, M., Dr Dabbabi, M., Mr Sellali, R., Dr Zitouni, Kh, S., Mr Ben Ghazala, M., in addition to the Director of the Institute of Letters and Languages Dr. Dourari, L. Our heartfelt thanks also go to all those who are working hard to promote and develop the thriving Barika University Center.

Furthermore, we are very grateful to all the teachers of secondary schools from different cities in Algeria for their effective contribution in this work and their great and notable responses and feedbacks.

Last but not least, we would like to thank our parents, family, friends, and colleagues for their unconditional support. At the end, we insist to express our sincere respect and gratitude to the board of examiners for accepting to examine and evaluate this work, which we hope will meet their expectations.

Dedication

I dedicate this work to my parents, brothers and sisters, and the whole family, and especially to my dear and faithful close friend Souhaib Nacéri.

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LIST OF ACRONYMS

N’: Number of Paragraphs

N: Number of Teachers

Q: Question

%: Percentage

GENERAL INTRODUCTION

Introduction

It is well known that there is a close relationship between language and culture, therefore it is supposed, teaching a foreign language should be accompanied with teaching its culture. To achieve the complete understanding of certain language notions and expressions knowledge of its [language] cultural aspects is more than necessary. Given the development and global growth of English language and its worldwide spread and use as a common communicative language, it became a notable priority to Scholars and educators. But in Algeria, English language is been taught as a second foreign language, learners study English language for seven (7) years (four (4) at middle school, and three (3) at high/secondary school) after French language which is considered the first foreign language and most used in Algerian educational system. French language dominance on the foreign languages teaching in Algerian educational system is without doubt due to the French colonization, which lasted more than 130 years (from 1830, to 1962). The latter followed and used all means and methods to implant his language and culture in the minds of the Algerians. It can be said that a significant percentage of Algerian people speak/master French language, on the other hand, the use of English language is limited to academic environments, and it is rare - if not impossible - to hear two people communicate with English language inside the Algerian society, simply, it might go beyond that and consider a bizarre phenomenon. In the past few years and due to the increasing demand for English by Algerian learners / educators and their awareness of the mistake they made, which is to neglect the English language and as an attempt to remedy the deficiency, there are some efforts to solve the problem. Instructors in Algeria depends in their teaching on textbooks, although the latter cannot cover all aspects but it is important for both teachers and students and remains the primary source of teaching content. As mentioned above language teaching cannot be accomplished without teaching its culture due to the close relation between the two. Given the importance and influence of

culture in language teaching/learning, it has been given a considerable space in the Algerian third year English textbook (New Prospects). Although there is a lack about English culture acquaintance, most of teachers in high/secondary schools think that: ‘integrating and teaching culture along with language is necessary, and plays a major role in teaching/learning process, and it motivates learners to develop language understanding, despite their wobbling interest of culture learning’.

1. Review of the Literature

According to researchers and linguists such as (Colson, 2008; Dobrovolskij & Piirainen, 2006; Williams, 2010), teaching a new language will inevitably involve teaching a new culture, which means language and culture are inseparable, to teach a language it is crucial to consider teaching its culture. Therefore, only by presenting and integrating culture, learners will develop skills to comprehend language and express ideas appropriately within society. Moreover, Kramsch (1993, p. 8) added and she asserts that culture is: “a feature of language itself”, and that if “language is seen as a social practice, culture becomes the very core of language teaching.” (ibid). This statement consistent with the aforementioned and emphasizes the importance of culture and that teaching a new language should be accompanied with teaching its culture.

Teaching/learning a new/foreign language depends on several tools and teaching materials, Cunningsworth (2002, p. 7) cited that: “teaching materials can exert considerable influence over what teachers teach and how they do it.” Language teaching in academic environment is one of the most important ways of acquiring and mastering a language, in most academic systems language teaching is restricted by textbooks, as teachers are obligated to present information from textbooks provided by educational authority. Textbooks are the major source for the teaching content for both teachers and learners. Scholars and educators agreed

that integrating culture in textbooks is essential and considered the key to teach/learn language. In Algeria English is taught as a second foreign language for seven years (4 years in middle school, and 3 years in high/secondary school). Few years past educators in Algeria considered integrating English culture in textbooks unnecessary, as learners' interest at this level is only learning about language basics. Nowadays, due to the importance of culture and its influence on language teaching/learning teachers sees that dealing with culture in teaching/learning process is helpful, although there is a difference in learners' desire to learn culture along with language, and it can be said that it is sometimes weak.

For Algerian educators integrating culture is helpful, although it is advised for advanced levels such as university, and according to them students' interest in learning culture is somehow weak. When students get their Baccalaureate they can specialize at studying English as a branch, only then culture should be merged with language.

2. Statement of the Problem

Algeria is considered a Francophone country, given that it was a French colony (from 1830, until 1962), and due to this long time of colonization, the colonizer was able to instill his French language deeply into the soul and mind of most of the Algerian society. Therefore, educational authorities in Algeria used/relied on French as a first foreign language, and it can be said that a significant percentage of Algerian people master/speak this language and use it in their daily life interaction and communication. On the other hand, despite its global dominance and growth, English is seen as an unnecessary language for Algerian people. In daily life it is almost rare to hear two person speak/communicate in English language, even in academic environment learners somehow avoid it.

Nowadays, English is classified as the first communication language across the globe. To master a language it is not sufficient to learn about its grammar, structure, and vocabulary

(lexicon competency). Speaking/communicating appropriately within a certain context and with native speakers requires dealing with values, norms, habits, traditions, beliefs, and social behavior, etc. All these expressions falls under the umbrella of one term, culture. Therefore, integrating culture in teaching/learning process become necessary. Moreover, teachers should be aware of culture importance and its influence on language teaching/learning.

3. Aims of the Study

The study in hand aims to explore the integration of culture at the Algerian third year English textbook (New Prospects). More particularly, to highlight teachers familiarity with English culture and its importance in language teaching/learning. Also, whether they integrate culture into classroom and use it as a motivation strategy in teaching/learning process. In addition, to determine learners' desire to study culture along with language.

4. Significance of the Study

After World War II, English language established itself as a global language of communication. This is due to the change in political and economic forces of the world, as English-speaking countries were able to impose their language, and of course, over time their culture on the world. Although all of the abovementioned events, Algeria, and despite its independence from the French colonizer, remained hostage to the linguistic and cultural dependency. The state of Algeria represented in its economic, political, health, and especially educational systems, is still closely attached to French language, despite the latter is considered a dead language. Furthermore, even in French-speaking countries, English is used in multiple and sensitive fields such as research and educational system. Therefore, to create an Algerian global citizen, who can understand, use, and communicate in English language appropriately, educational authorities must change its view toward this important language,

and emphasize its existence in educational process. Starting with, the development of English language teaching materials such as textbooks.

5. Research Question and Hypothesis

The present paper seeks to answer the following questions:

- 1- Do teachers have knowledge about English culture and about its importance in language teaching/learning?
- 2- Is integrating Culture (local, foreign) in the Algerian third year English textbook (New Prospects) helpful?
- 3- Do teachers integrate culture in classroom, and use it as a strategy to motivate learners?
- 4- Are learners affected by integrating culture, and do they have desire to learn it along with language?

Taking into consideration these questions and the problem statement, this study will be built on the hypothesis that at the few past years and due to the growing awareness about culture importance in language teaching/learning. Integrating culture in Algerian third year English textbook (New Prospects) became very beneficial for both teachers and learners. Although, according to instructors, students' desire to learn about culture along with language is somehow wobbling, and it can be said that it is weak.

6. Structure of the Study

This research paper is divided into two (2) chapters. Chapter one represent the theoretical part of the study. Where this chapter discusses culture and language, and focuses on the essence of the thesis under study by providing a numerous and detailed explanations of the various definitions of culture and other cultural notions given by the pioneers of the field

(Byram, 1989; Kramsch, 1993 and 1998; Seelye, 1993; etc.). As well as, highlighting the integration and the close relationship between culture and language in the teaching/learning process. As for, chapter two which represents the analytic part of the research is divided into two parts (2). Part one represents a detailed study of the Algerian third year English textbook (New Prospects), where a view is been provided about the extent to which culture is integrated at this textbook (New Prospects), by identifying, collecting, and then dividing the texts by type of culture included in it (local, English or foreign) The second part is also an analytic and practical part of the research. Based on the information gathered from the first chapter and the first part of the second chapter, a survey questionnaire was directed to high/secondary school English teachers, and this was the major means by which data was collected. After analyzing, and synthesizing the findings a general conclusion is provided to sums up results.

CHAPTER ONE

CULTURE AND LANGUAGE

Introduction:

In individuals daily life routine within a community. Language, whether it is written or spoken is without doubt the main instrument by which they communicate and understand each other (greeting, conversations, expressing feelings, exchanging thoughts, interacting with others, creating new friendships, and so on.). Therefore, language is an indispensable feature of social human life. The main interest of this chapter is shedding the light on culture and its close relationship to language. Starting with, highlighting the origins of the term culture itself. Then providing a set of definitions and concepts of this term from different angles and fields of study. As well as, explaining some of the related notions to culture.

1. Culture:

Before any attempt to examine the close relationship between language and culture, it is worthwhile to explain the concept of culture in the first place, and shed the light on the extensive range of meanings, which are given to this term by researchers and academics.

Culture, which is considered an ambiguous term is difficult to set a single definition for it, since it has several meanings to different fields of study such as anthropology, ethnography, literature, cultural studies, etc. Duranti (1997) emphasizes that culture is a complex concept, and given that it may be difficult to set a single comprehensive definition of such a vague notion. Culture means different things to different people, as it has many definitions in several areas. For some, it points to an estimation of good literature, music, art, and food. This definition contains some of the features of human life such as the level of knowledge, cultural awareness, living conditions, and how individuals share these aspects in harmony so that to create a perfect community in the eyes of the outside world. On the other hand, for anthropologists and other behaviorists, culture is the *full range of learned human behavior*

patterns. Here, culture is seen as a collection of continuous and inherited behavioral aspects over times that are shared by a group of people within society.

O'sullivan, Hartley, Saunders, Montgomery and Fiske (1994, p. 86) argue that because "the term 'culture' is multi-discursive; it can be mobilized in a number of different discourses." They emphasize that one consistent definition of culture cannot fit or provide the correct and intended meaning in every context, and thus, firstly one has to determine the field of study, and then strive to present the right and equivalent definition of culture, (ibid). Similarly, and at the same context, Hinkel (1999) asserts that the ambiguousness of the term culture by saying that there are "as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours and activities."(1999, p. 1).

(Corbett 2003, p. 5), likewise, reports:

'Culture' is the object of study of a range of different research disciplines. For example, *anthropology* investigates in general how membership of a particular social group is related to particular sets of behaviour; *ethnography* seeks, partly through structured exposure to other cultures, to explore and describe how the speech systems and behaviours of groups are related to either social structures and beliefs; and *cultural studies* seeks to understand and interpret the way that members of a group represent themselves through their cultural products (whether those products are poems, songs, dances, graffiti, or sport events).

1.1 Origin of the Term Culture:

The origins of the term 'culture' comes from the Latin word 'colere', which means to cultivate. Many scholars and researchers think that the term culture is originally derived from 'agriculture'. O'sullivan et al. (1994, p. 69) asserts that "[culture] stems, originally, from a purely agricultural root; culture as cultivation of the soil, of plants, culture as tillage."

Moreover, according to them culture might also have meaning in the field of biology, which is the growth of bacteria (ibid). Generally speaking cultivation, is to plant and take care of a certain crop. To simplify, 'to cultivate' means preparing and utilizing lands for growing and taking care of what is been planted. According to O'sullivan et al. (op. cit: 69) the concept of cultivation may exceed its agricultural boundaries so that to be used and applied to human beings. This means that cultivation plays the role of teaching people as well as shaping their 'natural capacities' in order to create 'perfect rulers' from them; they used the metaphor "cultivation of minds", and here a 'cultured' or 'cultivated' person/mind means an individual who is well-educated and has a good level (ibid).

1.2 Various Views of Culture:

Robinson (1985) distinguishes between behaviorist, functionalist, cognitive and symbolic definitions of culture. Culture is seen in *behavioral* anthropology as representing a set of different forms of behavior, such as customs, habits, and rituals that are shared by particular social groups. Hence, culture is understood as a tangible thing that can be seen and experienced, through a set of certain behaviors of a group within society. Second, culture is perceived from a *functional* view. Although functionally oriented anthropology also deals with culture as a social phenomenon, it appears that it goes beyond the behavioral method in the direction that it attempts to depict and comprehend the form and diversity of these behaviors, and to illustrate their function within society. Both methods are providing learners with a reasonable and concrete version to deal with a foreign culture, this is by attempting to shed light and explain how and why a representative of a culture behaves in a specific way. According to Robinson the behaviorist and the functionalist approaches are both exemplifying a product view on culture tends to take control on foreign language teaching. According to the *cognitive* view which is the third approach, culture does not include concrete material aspects, such as things, human beings or behaviors, but rather is a procedure of memorizing, gathering

and explaining incoming information, which is constantly going on in every individual's brain. Thus culture can be similar to a computer programme within the individual. So that to be able to illustrate the core of culture, cognitively-oriented anthropologists have pushed individuals and encouraged them to realize their daily and personal experiences, and try to study and analyze them. Robinson (1985) considers this "inner" perspective of culture as a big and important contribution to the aforementioned approaches; the behaviorist and functionalist. It perceives culture as a continuous operation, which, as stated by Robinson, has had somehow a limited impact on foreign language teaching. Finally the fourth perspective, the *symbolic* approach views culture as a dynamic instrument of symbols and conceptions and underlines the importance of constant change. Its main focus is not on external events or on inner mechanisms, but on the meaning that appears as a consequence of the controversial operation in between. Every person plays his role in a process, in which former experiences affect the interpretation of new phenomena, as well, previous interpretations impact novel experiences. In every individual and in every society, culture thus creates a new perspective, i.e. culture can also be seen from a historical view.

According to Adaskou, Britten & Fahsi (1990), culture can be interpreted and presented in more specific levels, in which they provided four concepts of it. The first view is the *aesthetic* view; it covers cinema, literature, music, and media. This perspective depicts and describes culture as, the way how its individuals present and express themselves artistically to the outside world, in a simple meaning a certain culture can be seen and understood by watching a movie, reading a book, listening to a song, and watching news or exploring social media. Second, the *sociological* perspective refers to the nature of family and how it is organized, personal relationships, traditions and values, living conditions (material, financial), etc. Culture here is seen in every movement and relationship that represents the way of life of its members within the family. Third, the *semantic* outlook, which focuses on the system of

conscious and thoughts, which expresses the full meaning of feelings and concepts. Somehow individuals in society have their special and own ways to express thoughts and emotions. Gestures, body language, eye contact, and other behavioral aspects can be included and seen as cultural concepts. For example, a sharp look means anger, a nod with the head means acceptance or refusal and in some cases a head nod with a smile means greeting. Finally *pragmatic* or *sociolinguistic* perspective, this view represents the former and inherent information, the social and the non-lexical elements of conversation abilities, which are facilitates and explain the hidden meanings so that to ensure an effective conversation. When communicating, the knowledge of the rules of appropriate discourse, speech acts, and the social context plays a crucial role to grant a clear and complete comprehension of meanings. Although, these cultural perspectives may be considered neither sufficient nor inclusive, but somehow it represents a general view and reflects culture's different extensions.

Kramsch (1998, p. 4) defines culture as “what has been grown and groomed.” She defines it in another context as “Membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating and acting” (ibid: 127). According to the latter definition, each member of a certain society must show a sense of belonging, and have to behave and live as a productive individual like all the members of this group, so as to be up to the aspirations of community, in order to fulfill prosperity and harmony within society.

According to Behavioral approach, culture is “a complex web of information that a person learns, and which guides each person’s actions, experiences, and perceptions” (Campbell, 2000, p. 38). Thus, for behaviorists culture is learnable, and this is its major aspect. This feature of culture is true to some extent, given that people who migrate to a new country, with time find themselves learning and embracing some traditions, values, behaviours, and so on of the host community. A Functional concept of culture could be seen as “a tool that people use

to exercise power over other people and solve human problems” (Bodley, 2011, p. 4). Similarly, the aforementioned definition given by Kramsch (1998, p. 127) also can be conceived functional, given that she connects culture to ‘membership’ in a community.

Anthropologists were among the first to specify and define the term ‘culture’. The term was exposed for the first time in this form by the pioneer English anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. Tylor (1871, p. 1) said that culture is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.” This definition almost covers all the aspects of an individual’s life within a group of people inside the community. Tylor’s concept of culture has been studied and given a simplified definition by Bierstadt: “culture is the complex whole that consists of all the ways we think and do and everything we have as members of society” (Bierstadt, 1974). Similarly, Banks (2010, p. 8) sets another definition, where he outlined culture as “the shared beliefs, symbols, and interpretations within a human group...The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them.” Tylor’s and Bierstadt’s perceptions of culture can be viewed as structural, meaning that they depict it as a complicated form of various elements such as patterned and interconnected thoughts, symbols, and actions; they wanted to locate and separate the specific components which constructs culture. The concept of culture, provided by Banks, is to be seen more normative, because he described culture as a set of norms of a particular community including ideals, values, rules for living, etc.

In her introduction, Hinkel (1999, p. 3) asserts “In general, anthropologists are concerned with culture as the way of life of a people, the social constructs that evolve within a group, the ways of thinking, feeling, believing, and behaving that imparted to members of a group in the socialization process.” Furthermore, she added and mentions that in his book *The*

Interpretations of Cultures, Geertz (1973) states that language and its use within a group are of interest to social anthropologists inasmuch as they are a significant part of human behavior that represent symbolic actions in regard to the social structure and interactions within a group (ibid). Moreover, as Hinkel mentioned. In her study of culture and the individual, Rosaldo (1984) points out that culture is "far more than a mere catalogue of rituals and beliefs." She argues that cultural models derive from the world in which people live and the reality that they construct. (ibid. 1) In addition to, Geertz (1973, p. 89), who defined culture as a "historically transmitted semiotic network constructed by humans and which allows them to develop, communicate and perpetuate their knowledge, beliefs and attitudes about the world" as cited in Hinkel (ibid. 30).

Samovar et al (2000, p. 36) describe culture as "the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by a group of people in the course of generations through individual and group striving". In this definition they attempt to describe and cover every aspects of culture, they even mentioned the nonverbal part of communication. Although it represents and explains culture from several perspectives, the previous definitions assure us that culture is integrated with ways of life deeply in beliefs, values, and social norms, therefore this makes it shared, learned, and transmitted. Besides, culture is always evolving and changeable.

Nida (2001) perceives culture as the totality of beliefs and practices of a society; this means that the concept of culture depicts what members of community believes in such as religion, values, traditions, historical heritage, and how they practice their lives within society like rituals, behaviors, attitudes, and so on. Moreover, he added nothing is of greater strategic importance than the language through which its beliefs are expressed and transmitted and by which most interaction of its members takes place.

Trinovitch (1980, cited in Cakir, 2006) defines culture as “... an all-inclusive system which incorporates the biological and technical behavior of human beings with their verbal and non-verbal systems of expressive behavior starting from birth, and this “all-inclusive system” is acquired as the native culture.” This procedure, which may be referred to as 'socialization', has a specific function of preparing the individual to deal with the acceptable and unacceptable linguistic concepts that are used in the general environment to which he belongs and considered as his community. To simplify more this perception, culture is perceived as an ongoing process since birth, in which behavioral aspects were incorporated with language.

Clearly, the simplest definition of the term culture, is to some extent, the one provided by Brown (2007). Where he stresses, culture is simply “a way of life” (p. 188). Furthermore, Brown depicts culture as “the ‘glue’ that binds a group of people together” (ibid). According to the aforementioned definitions, and despite some differences found in each field of study. The remarkable thing is that there is an accord between researchers from different specialties that the general notion of culture is, a combination of behaviors, norms, traditions, values, beliefs, costumes, attitudes, literature, art, and so on., all these concepts falls under the umbrella of one term which represents a way of life shared by individuals belong to one community.

Another meaning of culture is provided by Brooks (1968), asserting that culture simply refers to “patterns for living.” This concept consistent with the above mentioned definitions and increases their credibility and emphasizes the close relationship of culture to the daily life of individuals and all what they learn and do as representatives of a community. Larson and Smalley (1972, p. 39), stresses that culture is:

A “blueprint” that “guides the behaviour of people in a community and is incubated in family life. It governs our behaviour in groups, makes us sensitive

to matters of status, and helps us know what others expect of us and what will happen if we do not live up to their expectations. Culture helps us to know how far we can go as individuals and what our responsibility is to the group.

Brown (op. cit: 188-189) confirms that a community may only exist with culture, since there is a need to accomplish certain “biological and psychological needs in people.” To enforce his argument, he reinforced his opinion with the well-known and famous quote of John Donne (1624): “No man is an island, entire of itself; every man is a piece of the continent, a part of the main; ...any man’s death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee” (Brown, op. cit). In the same context, emphasizing that culture is one of the important and unique features of human nature, Geertz (1973, p. 49) stresses: “We are, in sum, incomplete or unfinished animals who complete or finish ourselves through culture.” This is considered as an accord with Brown (op. cit), that culture is the essence of society, therefore it is essential and indispensable.

Taylor was among the firsts to attempt to determine and depict a general concept of culture, and since, several definitions have surfaced. By the 1950s, two anthropologists, *Alfred Kroeber* and *Clyde Kluckhohn* (1954, cited in Seelye, 1993, p. 15), were able to accumulate over 300 meanings of the term culture from a wide range of studies. The fruit of their work came in a study entitled “*Culture: A Critical Review of Concepts and Definitions*”. The following table sums up the different definitions of the term culture:

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|--|
| <ol style="list-style-type: none">1. Topical: Culture consists of everything specified on a list of topics or general categories such as “ingredients,” “cultural traits,” or “attributes.” (E.B. Taylor)2. Structural: Culture is an integrated pattern of ideas or behaviours. (F. Boas)3. Functional: Culture is the way individuals or societies solve problems of adapting to the environment or living together. (A.R. Radcliffe-Brown, T. Parsons) |
|--|

- 4. Historical:** Culture is a group's shared heritage. (A. Kroeber and C. Kluckhohn)
- 5. Normative:** Culture is a group's ideals, values, or rules for living. (T. Parsons)
- 6. Behavioural:** Culture is shared, learned human behaviour, a publicly observable way of life. (W. Goldschmidt)
- 7. Cognitive:** Culture is a complex of ideas and attitudes that inhibit impulses, establish shared meanings and goals, and enable people to live in a social system. (W. Goodenough)
- 8. Symbolic:** Culture is a set of shared, socially constructed representations and meanings. (C. Geertz)
- 9. Critical:** Culture consists in those symbols and symbol-making activities that typically reflect and promote a society's current power relationships. (R. Rosaldo)

Table (1): Nine Ways of Defining Culture (Definitional Modes)

(Adapted from Wren, 2012, p. 73)

As seen above, culture may be considered as a multi-meaning concept. The point that must not be forgotten and should be taken into consideration is that the definition of culture in language teaching is frequently connected to two notions. First, culture with capital "C", which is known as formal culture, second, culture with small "c", which refers to deep culture. In cross-cultural studies scholars often determines two uses of the word culture. First, the total way of life of a group of people, this refers to little /small "c" culture, and the second is big "C" culture, which seen as a refinement or sophistication within a society. Little "c" culture refers to the common and daily experiences, conversations, and attitudes of individuals, for example: how they greet each other, the way they dress, where and how the eat food, and their countless habits. Little "c" culture includes daily routine as a whole pattern of life, given that, big "C" culture may be considered as a part of small "c" culture. As, a cultured (big "C") individual easily realize the appropriate way of behaving and dressing code within community, therefore a member of group can recognize what is frequent and what is

not, and simply discriminate between them. To clarify, on one hand culture can be seen as civilization, the great achievements of a people as reflected in their history, social institutions, works of art, architecture, music, and literature, commonly referred to as big “C” culture (Hu, 2002). On the other hand, culture can be viewed as the customs, traditions, or practices that people carry out as part of their everyday lives, i.e. little/small “c” culture (Halverson, 1985).

1.3 Characteristics of Culture:

Culture is believed to be of several characteristics. One of the useful ways to a better understanding of culture is by examining these characteristics. According to Haviland, Prins, McBride and Walrath (2010, p. 28):

Through the comparative study of many human cultures, past and present, anthropologists have gained an understanding of the basic characteristics evident in all of them: Every culture is socially learned, shared, based on symbols, integrated, and dynamic. A careful study of these characteristics helps us to see the importance and the function of culture itself.

When studying this quote, it is easy for one to extract the main characteristics of culture, which according to Haviland et al. (ibid), are: culture is learned, shared, based on symbols, integrated, and dynamic. First, culture is learned, it means it is not an intrinsic feature within individuals. Daniels (2004, p. 92) says, “A person is not born with cultural concepts but instead learns them through socialization.” this notion explains that an individual is like a blank paper, therefore to create and develop a sense of belonging to a culture; he should interact and communicate with the surrounding members of society. Since it is neither possible nor easy to gain cultural awareness in isolation. As an example, a newcomer to a country, even if he/she tries to avoid interaction with culture, he/she still, be exposed and may unintentionally learn or adapt some features of the host society. Second, culture is shared.

Taking into account that culture is learnable, so it is not a private propriety, and impossible to monopolize it by an individual or group of people; it is shared by the members of a society and belongs to all of them. Third, culture is symbolic. This is because the language we use in communication consists of various symbols, and signs, either a written forms (letters) or spoken ones (sounds). Kramsch (1998, p. 3) stresses that saying: “language is a system of signs that is seen as having itself a cultural value.” She also says: “...we can say that language symbolizes cultural reality.” Like Kramsch (ibid), Haviland et al. (op. cit: 34) argue that “Much of human behaviour involves symbols-signs, sounds, emblems, and other things that are linked to something else and represent them in a meaningful way.” Trying to explain the essence of those symbols, they add: “Because often there is no inherent or necessary relationship between a thing and its representations, symbols are commonly arbitrary, acquiring specific meanings when people agree on usage in their communication” (ibid).

The Fourth, culture is integrated. This requires that all features of a certain culture (greeting people, the way of eating and drinking, relationships with others, the freedom of religion, etc.) must deeply incorporated within the members of community so that to function properly. Cultural awareness is considered as an ongoing process since birth, and could not be gained overnight, rather it is shared by a community, and this means it is well-integrated among individuals of society. Finally, culture is dynamic. This emphasizes the fact that culture is always evolving and renewing in parallel with the needs of society, or, in Daniels’ (op. cit: 92) own words, culture is “ever-changing”; indeed, cultures are actually changing over time by creating modern cultural features and ignoring/forgetting unnecessary or undesirable old ones.

Additionally, Samovar, Porter and McDaniel (2009, p. 26) talk about the traits of culture: “By means of comparative studies, experts have concluded that there are a series of basic characteristics that all human cultures share.” They (ibid: 26-40) specify the characteristics of

cultures as follows: Culture is learned, culture is shared, culture is transmitted from generation to generation, culture is based on symbols, culture is dynamic, culture is an integrated system. This considered a full agreement with the characteristics given by Haviland et al. (op. cit: 28) only with one additional feature which is, that ‘culture is transmitted from generation to generation.’ This is a fact, given that cultures are a set of features which are constantly passed and transmitted from one generation to the next. And even if some old aspects are changed or deleted and replaced by new ones, this process is continuous and never stops. Almost the same characteristics are given by Daniels (op. cit: 92) as shown in the following table:

<ul style="list-style-type: none">• <i>Culture is learned and taught.</i> Cultural knowledge is transmitted from one generation to another. A person is not born with cultural concepts but instead learns them through socialization.• <i>Culture is shared.</i> The sharing of common practices provides a group with part of its cultural identity.• <i>Culture is social in nature.</i> Culture develops in and is communicated by groups of people.• <i>Culture is dynamic, adaptive, and ever-changing.</i> Adaptation allows cultural groups to adjust to meet environmental changes. Cultural change occurs slowly and in response to the needs of the group. This dynamic and adaptable nature allows a culture to survive.

Table (2): Characteristics of Culture (from Daniels, 2004:92)

There are other features worth mentioning such as the ones given by Cushner and Brislin (1996, in Merrouche, op. cit: 17-19). They see that culture is ‘uniquely human’, ‘has subjective and objective facets’, ‘socially and collectively constructed and transmitted’, ‘enables its bearers to readily communicate much information via few words or gestures’,

‘may be described on the basis of contrastive criteria like the use of time, orientation in space, respect of age’. What draws attention from all these traits is the assertion that culture is uniquely a human characteristic.

1.4 Culture Influence /Impact upon Language:

In her introduction Hinkel (1999, p. 2) mentions, that scholars approach the notion of culture as it applies to social norms, worldviews, beliefs, assumptions, and value systems that affect many, if not all, aspects of second or foreign language use, teaching, and learning.

Hinkel (1999, p. 9) asserts, Sapir observed that language behaviors are an intrinsic part of the socialization process, and language use needs to be understood as cultural and social phenomena with systematic regularities. In this sense, the learning of a second language necessarily entails readjusting these linguistic and cultural systems to some degree. She also adds, and notes: As Hymes and Geertz proposed in the 1970’s, communication between members of different cultural communities necessarily involves the interactants’ systems of social and cultural identity and the subsystems of sociocultural norms.

In the 1980’s, researchers into manifestations of culture in second and foreign language teaching and learning focused on the effect of body language, eye contact, and other overt behavioral and communicative paradigms. Comparisons of culturally defined behaviors addressed such general topics as posture, movements and eye contact (Morain, 1986).(ibid. 4).

According to Hinkel, Kramersch (1991) notes that in many language classrooms culture is frequently reduced to “foods, fairs, folklores, and statistical facts” (p. 218) like Thomas (1984, 84), Kramersch emphasizes that the impact of culture on language learning and use is far more complex than “the four Fs” (ibid) and that research and language teaching need to link “the teaching of language to that of culture” (p. 236). (Hinkel, 1999, p. 5).

Whorf (1956) argued that language influences how a certain culture see and depict reality. Each language has its own perception. However, when Chomsky (e.g. 1965) switched the quest and concentrated linguistic investigation on a global search for the structures that underpin each language, the relativist view of Whorf became somehow an unimportant approach and seen as unfashionable. Therefore, the attention has shifted to linguistic structures and other related subjects, rather than cultural differences, which were than considered marginal.

1.4.1 *Semantic Primitives:*

Wierzbicka's recent work (1986, 1997) reveals, there is no apparent division between the universalists who sees that language features are universal, and the relativists who thinks that language is an instrument that reflects culture. To some extent it is unfair to dismiss this perception, Wierzbicka (1986, 1997) has concentrated on less significant senses, rather than focusing on the universal notions from which most meanings has appeared. According to her, language will certainly create different meaning for a given word/expression according to culture' influence of each language. She suggests the Australian English expression 'mateship' as an example, although it is nearly equivalent to the universal term 'friendship' but this word somehow cannot be understood unless it is used in the proper context, and within its social and cultural environment.

Wierzbicka does not assume a mechanism to explain a meaning psychologically. Wierzbicka's past preoccupation was to reduce cultural diversity of meaning to its common primitive construction, if only to create a system that clarifies the essence of meaning. Classifying objects to individual phenomena then to subcategories then to categories was due to the neglect of individual differences and the focus on the common attributes. Why not to return to Wierzbicka's primitives and describe an 'orange' as a thing, rather than putting it

with other objects like mango, apple, lemon, peach,...etc, then according to common features categorize it as fruit then reducing it to the category of 'something'.

On the contrary, cognitivist views (e.g. Gibbs, 1994; Johnson, 1987; Lakoff, 1987; Lakoff & Johnson, 1999), and according to a diachronic analysis of language indicates that, the meaning of a mango is derived from real and physical experience, rather than a general concept of something.

1.4.2 Cultural Realisation of Universals:

Wierzbicka balances universal meaning creation primitives with their cultural realization. This balance may show the teacher that cultural differences exist. She can assist students handle little differences in how their first language and target language divide semantic territory. She does not imply that this culturally influenced reapportionment of semantic area would create enough misunderstanding to necessitate a cultural component in a language curriculum. Meaning construction is not a psycholinguistic theory that can help pupils generate culturally appropriate forms. Cognitive linguistics can help teachers.

Cognitive analysis of language is based on our physical experience and interaction with the physical environment. This does not imply the human mind or visual processing component becomes packed with hundreds of samples of a phenomenon and then eliminates common visual or functional qualities to reassemble them as a category. Meaning is produced by embodied brains and influenced by the world (Johnson, 1987). To demonstrate, I will use 'direction'

Direction is abstract without real examples. Direction is not a category by itself. Prepositions point subordinately. 'Ahead' and 'back/behind' Our physicality has become a subclass. Heine (1997) thinks prepositions come from directional body parts. It is seen here.

Our forward-facing visual system makes us feel like we are going 'head forwards.' Behind and behind are directions we cannot see.

There are two conclusions. Abstract universals don't provide meaning. Abstracting physical analogies. Abstract experience is almost entirely formed on somatic comparisons, according to many studies (Lakoff & Johnson, 1999). Second, we schematize our early physical experience of ourselves and the cosmos using semantic primitives. A baby who first stands will be ecstatic. Baby will like standing. They will enjoy success. Main metaphors, according to Grady (1997). Uphill and downhill phases illustrate abstract sensations and feelings (Johnson, 1987). Up is good, down is bad, etc. image schemas

At first sight, it may seem we are again in a meanings conflict. Human anatomy, not abstractions, informs meanings. Nope. Physical sensations are not universal. We grow up with diverse personalities and hobbies. Universal childhood experiences. Culture affects how we see them. Foreign culture may also influence experiences. Variations allow us to conceptualize universal experience via different metaphors (Gibbs, 1994; Lakoff, 1987). I will provide a shocking example.

1.4.3 Time:

Language represents time. Like direction, time cannot be imagined without anything else. Space is time. Time as space (Lakoff & Johnson, 1980). Time is a moving thing or person, a spatial resource, or space itself in English. 'Time is passing quickly' refers to an object moving in space, whereas 'we have a long way to go' views time as a resource we consume.

Lakoff and Johnson (1999) developed a "event hierarchy." A simple metaphor like 'time is space' argues that space will organize time. Space events take place in space. Temporal events follow 'time is space' criteria. Because time is space, "space permits forward or backward movement." This level presumably involves universals. All languages depict time as forward

or backward with a hierarchical event structure. The analogue clock uses the 'time is space' concept and event structure hierarchy. The event hierarchy does not show future time as forward or backward movement. The metaphor, 'time is space', and the event structure hierarchy evolving from it are crucial to a device as fundamental as the analogue clock. Yet, the event structure hierarchy does not determine which time is in front and which time is behind.

Most languages share a time concept. Sun's arc seems linear. They are at dawn's end. Different points start and end sun movement. Sunlight depicts time from the beginning. Time moved. The sun is time. Most perceive the future and the past. Thus, we "go back into the past" or decide to "do something in the future," as if "do" were a destination. Event hierarchy needs 'time' to have a backward and forward point relative to linear animals. It does not need the past to be backward, as a solar metaphor might. The future is behind in several languages. This has another, non-solar reason. The future is unknown and the past is known.

Chilean Amerindian Ayamaran (Nez et al., 1997). Culture influences how languages conceptualize time. Language's structure conveys culture (Lakoff & Johnson, 1999: 141). Language learners seldom have such gaps. This illustrates how culture affects anything. Cognitive linguists have revised Whorfian relativism. Metaphors impose themselves on language, not its intrinsic patterns (Gibbs, 1994: 438–45).

1.4.4 *Conceptual Metaphors:*

Culture affects language via metaphor. In this event hierarchy, culture is below. Language comprehension is less affected. Cultural preoccupations influence meaning. Idiom, not grammar, is affected. Idiom. Idiom meanings vary. It is metaphorical (Gibbs, 1992).

A'red herring' is a monologue or conversational diversion. Distracts a speaker. Convicts used rotting herrings to confuse bloodhounds (Goatly, 1997: 32). Lakoff & Johnson (1999:180–183) see states as communities we may migrate or hunt landmarks. Finding an animal or

person is a common objective in language. Goal failure is a failed search, under the event structure hierarchy. Diverting devices derail goals.

Widespread hunting metaphors. They are essential for those who do not hunt. Specialized dogs are used to hunt. Rotting fish distracts dogs. At this less basic level, cultural influences on metaphor evolution led to 'I smell a red herring.'

Utilized historical instances. They show how a language evolves throughout time. A language transmits generations' ideas via analogies, developing present attitudes based on decades-old conceptualizations. Conceptual metaphors are not only unintentional language remnants. They enable us create new or broaden current meanings (e.g. Gibbs, 1994; Lakoff & Johnson, 1999).

As indicated, European languages see the future as a point in space. "I'll" is a common future construction. Modern French prefers 'je vais le faire' to 'je le ferais' (Fox, 1994). Going-to-future does not include less morphological complexity or cognitive load. Grammatical simplification is not advancement. The future is a prominent destination in current French speakers' minds. The reason for this is theoretical, but Western civilization's emphasis on free will provides a plausible explanation.

Modern French may believe they can set their own life goals more than before. Daily or annual fluctuations may occur. Not furrows, but meaningful lives. Planning, organizational analysis, and risk management expand the possibilities for goal-directed living. Modern Western civilizations may teach its people to organize their lives as goal-directed movement, thereby schematizing time. Language construction should reflect this.

Metaphor influences language via culture and culture as language. Culture greatly affects language. This does not indicate a clear linguistic-cultural difference. Concepts that are not universal yet shared by languages having a common parent constitute languages. Languages transmit ancient types of knowledge. Latin, Spanish, and English may impart ancestral habits

of thought to colonized cultures while fitting to new expressive needs, updating or enlarging inherited metaphors. If a language cannot provide a clear set of tribally demarcated meanings, the language teacher may use conceptual metaphor. To react, I will offer a brief educational scenario in which metaphor helped a teacher deal with a meaning issue and mishap.

1.4.5 Prototypes:

Rosch (1975, 1978) says categories are not stable. Robins, eagles, and ostriches are not birds despite possessing beaks, wings, and feathers. Beaks, wings, and feathers do not characterize birds.

Prototypes anchor cognition, according to Rosch. Americans most often classify robins as birds, according to Rosch. Blue-jay, canary, and blackbird were also important. Peripheral species included ostriches, penguins, and bats (Rosch, 1975). A category is not a set of pre-selected traits. Lakoff (1987) introduces the radial category. Outliers may not share qualities with a prototype. The prototype's nature does not predict others'.

'In' establishes a spatial category in Figure 1. It is a vertical box object. As a teacher, I utilized this definition for misused terms. As demonstrated, the meaning goes beyond this, putting us in connection to happenings whose spatial presence is constantly changing. Figure 1 does not define 'in' It complicates a basic spatial category. The word has been borrowed from the spatio/temporal domain, maybe via 'the state is location metaphor,' to give us 'living in bliss.' My goal is to show that a student who wants to discuss having a kid in the rear is motivated by category flexibility. They assume the baby needs protection from the mother. This extension may be due to a faulty schematization from their original language, since the matching preposition covers a different radial area. It might be the student's verbal or metaphorical creativity expanding 'in'

This problem may not be 'in' but 'back' carrying babies in a sling on the back has expanded the notion of back into the sling, as the student notes. A baby sling is a back, metaphorically

or metonymically. Metonymy is difficult to define, however it may include a sail standing for a ship, as in "I saw two sail." Back's closeness to unmentioned sling may create metonymy. Metaphor and metonymy confuse figurative and literal language. The metaphor in "I was bowled over" is "bowled over." Skittles are vulnerable to this emotional onslaught. Metaphor may be first-person. Metaphor is an idea mirrored in language, not a linguistic creation. Academics may use metaphors or metonymies. Its conception and cultural assumptions are noteworthy. Byram and Grandy (2003, pp. 21-29)

2. Language and Culture:

After we have done with providing various notions and definitions of the term culture from different perspectives and fields of study, along with discussing some other related concepts, and before shifting to determine and explain the existing relationship/connection between language and culture. Presenting some cultural perceptions of language is considered primary and more than necessary.

2.1 Views of Language:

Edward Sapir in the 1920's stresses the significance of language to culture, and defines language as, "Language can be seen as a way to describe and represent human experience and understanding of the world (Sapir, [1911] 1961), and members of a language community share system of beliefs and assumptions which underlie their construction of the world." (Hinkel, 1999, pp. 2-3). To simplify, Sapir explains that language is the means by which individuals express their interactions in daily life, and how it is viewed and understood by others. These experiences consist their habits, attitudes, traditions, behaviors, and how they perceive the outside world. All these events take place in a common environment referred to as the community.

Another cultural view is provided by Gardner as cited in Hinkel introduction, she mentions that: “In light of culture theory, language is often viewed as a complex system that reflects what meanings are attached to behaviors and how they are expressed (Gardner, 1984). (Hinkel, 1999, pp.3-4). According to Gardner, although somehow, language is seen as a complicated set of procedures, individuals use it as an instrument to introduce themselves and to explain their behavior to others, so that to simplify concepts, and facilitate their understanding to the outside world.

According to Anshen (1993) “Language is an energy, an activity, not only of communication and self-expression but of orientation in the universe.”, thus, this definition asserts that language is not only the tool through which individuals express their thoughts and emotions, but is also can be used as a guide to understand the surrounding universe; which includes, individual's ideas, behavior, attitudes, habits, norms, and other interactions. Furthermore she finishes with a famous quote; we remember, as Wilhelm von Humboldt, that great philosopher of language, has said, "We are human not because we have language but because we are language." (ibid). As cited in Chomsky (1993, p. 12)

In her introduction, Piasecka suggests that: “Language is the primary symbolic system allowing us to express and to understand our own and other cultures.” With another word, language is seen as a symbolic set of written and spoken signs and considered as the means by which people describe and comprehend not only their culture, but other cultures as well. As cited in Arabski and Wojtaszek (2011, p. 21).

2.2 The Language-Culture Connection/Relationship:

According to researchers, the idea of the existing relation/connection between language and culture cannot be considered new. Actually, by the end of the 1800's and the beginning of the 1900's, scholars focus and attention was shifted to investigating the term culture, and other

related topics. More than a century ago, Dewey (1897, in Seelye, op. cit: 4) refers to this relationship by saying: “It is true that language is a logical instrument, but it is fundamentally and primarily a social instrument.” So if language is “primarily a social instrument,” it is neither desirable nor possible to separate it from the social environment in which it is used.

In the US Franz Boas, an eminent anthropologist, made great efforts and he was among the firsts to investigate the term culture. Boas turned his attention and devoted his time to observe the Native Americans before they vanish by analyzing, recording, and translating their languages. He came to the conclusion that language is extremely important and essential for the human mind. What strengthened his perspectives was that his work in translation made him realize that the world is often described and presented in different ways and from several perceptions according to each peoples' language; and thus, understanding a particular culture can only be achieved by understanding its language. According to Hinkel (1999, pp. 2-3). In the early 1900's, linguists who researched the structure of Amerindian languages (Boas, 1911) noted that relationships among thought, abstract notion, and language as a means of expressing thoughts and notions were complex. Edward Sapir in the 1920's concluded that a language and the culture of its speakers cannot be analyzed in isolation. Language can be seen as a way to describe and represent human experience and understanding of the world (Sapir, [1911] 1961), and members of a language community share system of beliefs and assumptions which underlie their construction of the world. These constructions, view of objective phenomena, beliefs, and histories are communicated through language, thus establishing a connection between language and the culture of a community. Moreover, noting that language and culture are inseparable, Sapir (1921, in Seelye, op. cit: 6-7) theorizes that “the world view of a speech community is reflected in the linguistic patterns they use”; more precisely, “the implication was that the ‘reality’ that is categorized in the underlying patterns of a language is an indication of how speakers of that language view the world; and,

inversely, how they view the world depends on the language system they have". This is consistent with the above, and confirms that individuals express their perceptions and constructs of the outside world using a common language, and at the same time these perceptions are reflected through the language they use. Whorf (1956, p. 213) few years later, reviewed his teacher's work, Sapir and its results. He argues: "...the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds". This indicates that people's perception and description of the world differs, this variation lies under individuals' differences in language, culture and thought.

Chastain (1988) emphasizes, due to the strong bound between culture and language. Therefore, full understanding during any conversation/discussion between two people from two different social environments leans upon the knowledge of the social and cultural aspects of both communities, so that to comprehend true meanings hidden beyond the simple expressions and notions. Language is the means by which people express concept/meaning, but what really determines meaning, is culture. According to Damen (1987) in order to be far from vagueness and meaningful, language must be culture-bound and culture specific, which means that it is necessary to relate language specifically with culture to reach and provide its true meaning.

Given the close relation between language and culture, integrating culture with language learning/teaching has become an insistent priority. In her book *Context and Culture in language Teaching*, Kramsch (1993) argues, the knowledge of cultural aspects will certainly help to acquire second language. According to her perception, when learning a foreign/second language, learners may unintentionally adapt and acquire some cultural features, therefore they become somehow learners of second culture. Since complete understanding of a particular language cannot be achieved unless a full comprehension of the cultural context in which it is used. Kramsch (1993) considers culture as not always an aspect

of language learning, but rather that feature that is been in the background since the beginning which is been always ready to unleash the language abilities of individuals when the need requires. This, indicates to their limited proficiency to communicate and the limitations upon their understanding of the outside world. .Since “culture is not an independent aspect of language learning or teaching, it is a feature of language, it is always in the background, right from day one, ready to unsettle the good language learners’ proficiency when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them.” (Kramsch, 1993, p. 1).

According to Brown (1994) from one hand, culture is an important feature that exists deeply inside human beings, and from the other hand, language is the means by which individuals communicate in a social and cultural environment. Thus, language can be considered as the most significant instrument that explains, how culture is represented. A person's worldview, perspectives, and even habits, attitude, behavior, etc., which represents the aspects of his daily life can change, if he is transferred to a different/new culture, even he may adapt and embrace new cultural features. Simply, culture is seen as a way of life, it is where we live, interact, communicate, and create relationships with other members. It is like the "glue" or that close bond that holds and relates a group of individuals together. It guides people’s behavior, emotions, interactions, and relationships within family and society, it sets what an individual expect from other members and what is expected from him as a member of its community. Thus, culture can be perceived as an extremely important part of language and language learning, and specifically in foreign language learning.

For Kramsch (1998, p. 3), language and culture are bound in three different ways: “When [language] is used in contexts of communication, it is bound up with culture in multiple and complex ways.” First, “*language expresses cultural reality.*” It can be said that the way people communicate and interact with each other expresses their daily experiences, which

means they use words to express thoughts, to share knowledge, to explain/show feelings or attitudes, and to understand each other. Second, “*language embodies cultural reality*,” this means that people may also use words (language) to produce new meanings. Kramersch (1998, p. 3) states that “They give meaning to it through the medium they choose to communicate with one another, for example, speaking on the telephone or face to face, writing a letter or sending an e-mail message, reading a newspaper or interpreting a graph or a chart.” Language is used for other things such as: to greet people, to write, to read, etc. Here, how to express language (speaker's tone, gestures, facial expressions, etc., produce meanings to the members of the society and makes them understandable. Third, “*language symbolizes cultural reality*” language is considered as a system of signs and symbols which are used to simulate and describe real life. Kramersch (1993) goes further when she says that culture is ‘a feature of language itself’, and that if “language is seen as a social practice, culture becomes the very core of language teaching.” (ibid). Here, language is seen as a phenomenon takes place within a social environment and is used by its members in social contexts, therefore, culture becomes the essence of language learning/teaching.

For some people language is considered as the mirror of culture that people can see a culture through its language. This means that somehow people can perceive or experience a certain culture through the language that its members use and how they express themselves. This is true, given that people create assumptions and perceptions about respect and other manners prevalent in a certain social environment, just by observing the way of its members greeting, acquaintance, acceptance/rejection, and so on. Brown (2001, p. 165) explains the existing relationship between the two as follows: “A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” More simply, culture

and language are like a chemical organism consist of two components if you eliminate one of them, the element definitely cease to exist.

Nida, a famous linguist and translation theorist, contributed this field of studies, by providing some remarkable perceptions and points about the relationship that exists between language and culture. Nida (2001) assert that culture is the whole set of beliefs, behaviors, and daily habits of individuals within a community; and there is nothing of greater significance and value than the language through which these beliefs and practices are presented and interpreted to others. This language is the means by which most, if not all, members represent their interactions.

Byram and Grundy (2003, p. 20) outlines that “the knowledge of a language’s culture is thought essential to a full understanding of a language’s nuances of meaning.” This means that language can produce many different meanings that are difficult to understand unless you have knowledge of culture. Moreover, they added “Knowledge of a culture presupposes a competence which is essential to the grasp of language’s true meaning. Thus, learning a language should be completed by a sustained and ethnographically structured encounter with the language’s culture (Roberts et al., 2001).” (ibid). To understand certain linguistic expressions and notions, knowledge of the cultural aspects is more than required, and plays a crucial role to fulfill a complete comprehension.

Liddicoat et al. (2003) provided some assumptions and perceptions of culture and its relation to language teaching/learning. They suggest that language and culture are interwoven and affect each other, thus, culture is attached to language from several angles and certain levels, if not all, such as its use and structures. Therefore, according to this view language cannot be separated from culture, since the latter is closely related to language in all levels.

Whorfian Hypothesis (1956), was the fruit of long and several years of study and research led by Boas, Sapir and Whorf, it is also known as the Sapir- Whorfian hypothesis or Linguistic Relativity. The major interest of this theory is “the degree to which language determines thought” (Corbett, op. cit: 7-8). Sapir and Whorf’s main reference and source for this theory was the perceptions and ideas of Wilhelm von Humboldt (1767-1835) in which, according to him “language shapes a person’s Weltanschauung, or worldview.” (Brown, op. cit: 211). Additionally, according to Kramersch (1998, pp. 11-12):

The Sapir-Whorf hypothesis makes the claim that the structure of the language one habitually uses influences the manner in which one thinks and behaves...

Whorf concluded that the reason why different languages can lead people to different actions is because language filters their perception and the way they categorize experience.

Later on, and from the same cognitive view Brown (op. cit: 210) discussed the idea of the relation between culture and language, where he relied on the findings and conclusions of the Whorfian hypothesis: “Culture is really an integral part of the interaction between language and thought. Cultural patterns of cognition and customs are sometimes explicitly coded in language.”

From a different angle, Smith and Luce (1979) provide another perception of the relation between language and culture, represented in ‘public advertising’ and ‘street signs.’ This may be considered true, since societies' perception of advertisements and street signs varies according to the social and cultural environment. Additionally, each community has its own privacy and standards, which has the unanimity of all members. Since some signs are compatible but their understanding depends on the cultural and social awareness of individuals. Stressing that language and culture are inseparable, Brown (op. cit: 189) states:

“A language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” For Doyé (1996, p. 105), language is always “culture-bound” and it is considered forbidden to disconnect language and culture from each other.

The very nature of language forbids the separation of language from culture. If language is considered as a system of signs, and signs are characterized by the fact that they are units of form and meaning, it is impossible to learn a language by simply acquiring the forms without their content. And as the content of a language is always culture-bound, any reasonable foreign-language teaching cannot but include the study of a culture from which the language stems.

The significance of the connection between language and culture is seen in the process of language learning as follows: (Bennett, Bennett & Allen, 2000) “the person who learns language without learning culture risks becoming a fluent fool.” Mitchell and Myles (2004, p. 235) stresses that “language and culture are not separate, but are acquired together, with each providing support for the development of the other.” Furthermore, this existing connection can be found in expressions like; linguaculture (Friedrich, 1989), languaculture (Risager, 2005) language-and-culture (Liddicoat et al., 2003) or culturelanguage (Papademetre & Scarino, 2006). Additionally, it appears in a various cultural denotations as well as terms and semantics. (Byram, 1989), cultural norms in communication (Kramsch, 1993) and the mediatory role of language in the social construction of culture (Kramsch, 1996).

2.3 Language and Context:

In the 20th century, the appearance and development of the functionalist method to linguistics led plenty of linguists (functional) to embrace the perception that places an emphasis on the significance of language in the context of social and cultural communication

as the primary focus of its investigation and analyzing. This was clearly emerged by the creation and development of a various fields of macrolinguistic, one of which is sociolinguistics that we will discuss next.

Sociolinguistics is the investigation and analysis of a linguistic system within its social boundaries. It focuses on language and considers it a sociocultural phenomenon. Sociolinguistics studies and examines the impact of any or all social factors, such as cultural norms, expectations, and context, on how language is used, as well as the effects of language use on society. Hudson (1996, p. 1) defines sociolinguistics as “the study of language in relation to society.” According to Spolsky (1998, p. 3), sociolinguistics is “the field that studies the relation between language and society, between the uses of language and the social structures in which the users of language live.” By the 1960s and 1970s, sociolinguistics appeared, its first founders was William Labov in the USA and Basil Bernstein in the UK.

The perception that led scholars to investigate and study language within its social context was inspired from Sapir's idea in 1920's that depicts language as a social phenomenon. As an example, Hymes (1971 and 1972) and as a reaction to Chomsky's (1965) influential distinction between *competence* and *performance* through his famous notion of *communicative competence*. He suggested that in order to communicate and speak a given language appropriately, an individual must take into consideration the social and cultural knowledge; the latter represents the skill that grants him the ability to use the language in a particular context. Newmeyer (1988, p. vii) states: “language, of course, is more than a mental phenomenon. Indeed, many would say that such a function is secondary to its role in *social* interaction, i.e., to its function in communication and as the principal agent for the transmission of cultural and social values.”

The study of language in context also emerged in another field which is pragmatics, “the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or

reader)” (Yule, 1996, p. 3). Here, Austin (1962) and Searle’s (1969) *Speech Act* theory, in addition to Grice’s (1975) theory of *Cooperative Principle* are worth mentioning. On the one hand, Speech Act, according to Yule’s (*op. cit*: 47) is about the “actions performed via utterances.” According to this perception, for there to be successful communication, and mutual understanding between a speaker and a listener (the interlocutors), both must share the same cultural background and social context. This is true to some extent, if communication occurs between two people from two different cultures, this discussion will undoubtedly be incomplete and fall apart, because the cultural gap between them will create an imbalance in communication and will certainly lead to vagueness, thus to misunderstanding. It can be stated that the utterance (locutionary act) of a speaker has a force (illocutionary force) on the hearer, and that this force can be seen through the reaction (perlocutionary effect) of the hearer in situations where both participants of a communication share the same cultural and social knowledge.

On the other hand, in 1975, Grice's 'Cooperative Principle' or 'Conversational Maxims' dealt with the same concept, which is the interlocutors' mutual shared knowledge. Thus, a conversation is, a mutual contribution or a 'joint effort' between both the speaker and the hearer; they need to be informative (the '*Quantity*' maxim), truthful (the '*Quality*' maxim), relevant (the '*Relation*' maxim) and brief/clear/perspicuous (the '*Manner*' maxim) for the conversation to be meaningful and successful. In the following table, a brief description of Grice’s (1975) cooperative principle and its four conversational maxims are given by Yule (*op.cit*: 37):

<p><i>The cooperative principle: Make</i> your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.</p>
--

<p>The maxims</p>

Quantity

1. Make your contribution as informative as is required (for the current purposes of the exchange).
2. Do not make your contribution more informative than is required.

Quality Try to make your contribution one that is true

1. Do not say what you believe to be false.
2. Do not say that for which you lack adequate evidence.

Relation Be relevant.

Manner Be perspicuous.

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief (avoid unnecessary prolixity).
4. Be orderly.

Table (3): The Cooperative Principle (Yule, 1996)

According to Yule (op. cit: 36-7), the communication will certainly fall apart and become ambiguous and incomprehensible, in case any or all of these maxims (Quantity, Quality, Relation and Manner), been neglected or violated. Graham (1996, p. 319) emphasizes the serious problems that may appear in a conversation if these maxims are violated, and signals: “Cultural differences between joint venture partners and managers can cause divisive, even decisive problems.”

In addition to sociolinguistics and pragmatics, ethnography is also a discipline that shows interest in the study of the social use of speech systems in relation to different cultures. It suggests a comparison between different cultures and attempts to discover and explain how the speech systems and behaviors of a particular speech community relate to the social

structures and beliefs of its members. *Discourse analysis* and *conversation analysis* are also among the fields of study that investigate and analyze the use of language in context. Halliday and Hasan (1989, p. 117) argue that language and context are ‘inseparable’:

The notion of text and context are inseparable: text is language operative in a context of situation and contexts are ultimately construed by the range of texts produced within a community... One commonsense conception is... that our ideas, our knowledge, our thoughts, our culture are all there-almost independent of language and just waiting to be expressed by it. This attitude is so deeply rooted that it finds its expression, for example, in our theoretical writings about language.

Kramsch (1993, p. 10) comments on this description by Halliday and Hasan (*op. cit*) saying that language and context are “two sides of the same coin,” and that they “act as such upon each other.” In another study, Kramsch (1998) outlines how Discourse with capital ‘D’ differs from discourse with small ‘d’. According to her, the first covers a wider range: “This term, with a capital D, coined by linguist James Gee, refers, not only to ways of speaking, reading and writing, but also of behaving, interacting, thinking, valuing, that are characteristic of specific discourse communities.”(Kramsch, p.127) On the other hand, discourse with small ‘d’, is limited to spoken and written language: “discourse [is] the process of language use, whether it be spoken, written or printed, that includes writers, texts, and readers within a sociocultural context of meaning production and reception” (ibid). So, *discourse analysis* and *conversation analysis*, both are concerned with how individuals communicate and interact in a specific sociocultural environment by using a language, whether it is spoken or written.

As seen above, in addition to sociolinguistics, pragmatics, ethnography, discourse analysis, conversation analysis, there is a wide range of areas such as ethnolinguistics, sociology of language, dialectology, studied, in a way or another, language in its context. However, due to

the limited aim of this research paper, the discussion of all these disciplines would be without value and interest.

Conclusion:

In this chapter, an attempt has been made to examine the different definitions of culture from multiple viewpoints, including the origin of the term culture itself. Then, different concepts related to culture were presented and explained. In addition, we dealt with a wide range of culture features. The relationship between language and culture has been also discussed from different perspectives, and some cultural perceptions of language were presented. Finally, a range of views about language and context have been illustrated.

CHAPTER TWO

INTEGRATING CULTURE IN

ALGERIAN THIRD YEAR ENGLISH

TEXTBOOK (NEW PROSPECTS)

1. Part One: Integrating Culture in Algerian Third Year English Textbook (New Prospects):

In general, textbooks are considered to be the primary source of the teaching materials, therefore they play a significant role in defining and explaining culture and cultural aspects in the teaching/learning process. Tiwari (2008) also explains that textbooks considered to be the tool by which to achieve the setting goals, to guide and to help tutors to prepare and determine teaching content, tasks, activities, and managing the teaching/learning process, as well as, guiding the environment of students' learning. Meanwhile, Richards and Schmidt (2002, p. 339) state that the use of modules allows for flexible organization of a course and can give learners a sense of achievement because objectives are more immediate and specific. Similarly, Kaiser (2005, p. 223) considers that textbooks are practically used as a didactic instrument in teaching institutions.

A textbook represents a written form (book) provided for both teachers and learners, so that to use in a class or a school, this book presents a set of teaching and learning materials in a particular subject or closely-related subjects (Tiwari, 2008). A textbook in general takes a printed form for students to help them reading and to use in tasks and or to find given activities. According to Richards and Schmidt (2002, p. 550) and concerning the EFL textbooks, they see a 'textbook' as:

A book on a specific subject used as a teaching learning guide, especially in a school or college. Textbooks for foreign language learning are often part of a graded series covering multiple skills (listening, reading, writing, speaking, and grammar) or deal with a single skill (e.g. reading).

1.1 Five Views to Include Culture into Language Curriculum:

The demand on learning new languages has been grown across the globe in the recent years. People of different ages and races are learning a new language whether for school, or for business, but most learn it to communicate with others freely and appropriately. Learners want to know more about a new country and its traditions, values, beliefs, behaviors, and social norms, etc. In the communicative era, language educators are tending to concentrate on ‘culture’ and include it within language curriculum according to a combination of five views: the communicative view, the classical curriculum view, the instrumental or culture-free-language view, the deconstructionist view, and the competence view.

1.1.1 *The Communicative View:*

This view is extracted/taken from the communicative method in which its primary goal is to focus on acquiring communicative competence, so that learners be able to understand and speak a language within certain context in a short time. This view emphasizes that language in its nature is valuable. On the other hand, when presenting culture, it is considered as a source of what Dudley-Evans and St John (1998: 11) call ‘carrier content’ it means at this point culture is not important and could be easily separated from language. For example, when a teacher use a video record or recite a story about race diversity at the UK, for communicative teaching approach the video’s or the story’s first aims is to develop and increase learners listening/speaking skills rather than focusing on the multi-cultural race challenges and hidden problems at the UK.

1.1.2 *The Classical-Curriculum View:*

Where languages do not give much importance to how it represents norms and values, and how it appears to foreigners, here it can be said that language does not depend on culture and gives it a secondary role and consider it unimportant when dealing with the outsiders.

Moreover, even culture itself contributes to promoting language. This view helped learners of ancient languages whose their grammatical ideas was somehow associated with their traditional and social perspectives.

1.1.3 *The Instrumental or Culture-free-Language View:*

This view sees that according to the global dominance of a certain language, its learners will be unintentionally influenced by its culture and its people's way of life. English growth and global dominance makes it the primary language to learn/speak for people across the world, therefore native English speakers became an idol for learners and their culture and way of life affects learners in more than one level. Phillipson's (1992) thesis argues that a widespread and dominant language such as English is due to the economic and political global power which is owned by the BANA (British, Australasian and North American) countries. For example, regarding the extensive embrace of English-medium education in the Gulf countries, learners are influenced not only by language but also by English culture, therefore language became a tool to transmit culture and these learners embrace the knowledge, traditions, attitudes, and values of the BANA states. Although it is confusing and hard to assume that language advisers of the Gulf countries perhaps somehow share the same view of Phillipson's thesis about the post-Marxist core, but they certainly know of the risks and effects of learning this dominant language. Obviously, developing Arabic language and declare it as an instrument of scientific education is the objective. As a respond to this threat they developed what is seems to be a solution, the latter consist of two levels; the age of learners, and learning objectives. The first response, is to relate and shape language within the learners' social environment, so that to reduce culture influence and to use it in the right context. The second, is using/learning language for specific purposes such as scientific, academic, business, and medical. These fields cannot be influenced by culture by any means.

1.1.4 *The Deconstructionist View:*

It consists several and different point of views and ideas. Perhaps it discusses the critical literacy perspectives and critical discourse analysis of Fairclough (1989), Hodge and Kress (1993), or Maybin (1994), where hidden objectives can be included in language learning texts, and throughout it is easy to manipulate and influence learners understanding. Therefore it is so important for learners to understand meanings within their social context. The Hallidayan notion of language as a social semiotic conceives that the structure of language reflects the communicative needs of a particular social context. Scholars such as Fairclough (1989) considers a language which is represented by concepts within a social context as a language of socially constructed meanings. Furthermore, this view stresses the importance of language and how it is relevant to culture, and the necessity of using/including it into the social context rather than consider it more neutral. When discussing development of social understanding of a certain language, during daily communications and interactions or even within academic environments, speaking of language metaphors/scientific metaphors is where to seek for answers. Somehow some expressions do not make sense and seems vague for learners, unless they possess a cultural knowledge of the social use and meaning of these terms. Therefore, the Hallidayan analysis of language is a useful instrument for classroom deconstruction, and will also assist learners to deal with and understand ambiguous expressions such as metaphors and scientific meanings.

1.1.5 *The Competence View:*

Is the last classroom approach to language and culture (e.g. Byram, 1989; Byram & Fleming, 1998; Byram & Risager, 1999). This view emphasizes that the knowledge of a language's culture is considered important for a total comprehension of a language's exact meaning. Cultural awareness provides/creates competence which is crucial to the true understanding of

language's meaning. Therefore, learning a language should be completed by a sustained and ethnographically structured encounter with the language's culture (Roberts et al., 2001). The pioneers of this view see that language and culture are two sides of the same coin, which means that language and culture should go hand in hand so that to ensure a full and complete understanding of meanings, and they cannot be separated in any way. (Byram, & Grundy, pp. 18-21).

Michael Byram (1989; 1993; 1997) is without doubt among the most prominent researchers in intercultural learning and cultural content in the classroom. Byrams' main focus is on culture content in foreign language textbooks, he explained and provided a list of criteria examining how and to which extent culture is represented in language teaching/learning books. These criteria includes, sociological aspects such as social class and social interaction, and also historical and geographical aspects. Other categories such as stereotypes and national identity which considers anything 'typical' national symbols appear in the textbook. Byram's criteria to some extent seem like an inclusive version of Joiner's framework, but they include more features of society, and cultural sectors. Furthermore, these criteria are deeper and more critical. Further, it covers also beliefs and behavior (e.g. moral, religious) and, among others, ethnic minorities. In terms of the cultural content, Byram's checklist is widely inclusive.

Byram and Grundy (2003, p. 2) notes that "Wandel's article also deals with the teaching of English and the cultures with which it is traditionally associated, and demonstrates an alternative approach where India is the focus. One of the points he makes however is that the choice of India introduces more clearly the need for attention to the affective response of learners to other cultures, a need which has to be anticipated in textbooks".

1.2 Byram's Checklist:

Byram's checklist focuses on cultural content outstandingly. Byram asserted that although cultural learning and teaching has been viewed as an integral part of language education, the great majority of cases were "the mere acquisition of information about a foreign country, without the psychological demands of integrated language learning" (Byram, 1989, P2). Byram's view of culture is the most inclusive and practical, it covers almost all the aspects of culture. The checklist contains eight (8) categories and each one is divided into subcategories. The eight categories are illustrated as follows:

1.2.1 Cultural Identity and Social Group: which include groups within the nation or state which are the basis for other than national identity, including social class, regional identity, ethnic minority, and which demonstrate the complexity of individuals' social identities and of a national society.

1.2.2 Social Interaction: which includes conventions of behavior in social interaction at differing levels of formality, as outsider and insider within social groups

1.2.3 Belief and Behaviour: which includes routine and taken-for granted actions within a social group and moral and religious beliefs.

1.2.4 Social and Political Institution: which includes state institutions, health care, law & order, social security, and local government.

1.2.5 Socialization and Life Cycle: which includes family, school, employment, media, and ceremonies which mark passage through stages of social life.

1.2.6 National History: which includes historical and contemporary events seen as markers of national identity.

1.2.7 National Geography: which includes geographic factors seen as being significant by members.

1.2.8 Stereotypes and National Identity: which includes what is typical or a symbol of a national identity or stereotypes, e.g., famous people or monuments. (Byram, 1993 cited in Alkatheery, 2011)

This study depends on Byram's (1993) checklist of cultural content to specify, and collect data of culture integrating in the Algerian third year English textbook (New Prospects).

1.3 Culture Integration:

Culture is mentioned in Algerian third year English textbook (New Prospects) in (217) paragraph from a total of (246) paragraph.

Local culture is mentioned in third year English textbook (New Prospects) in (10) paragraphs, and it is divided as shown in the table below. The collected data are categorized according to the Byram's checklist.

Table (4): Local Culture.

Categories	N'
Cultural identity and social group	
Social interaction	1
Belief and behaviour	
Social and political institution	1
Socialization and life cycle	1
National history	3
National geography	
Stereotypes and national identity	4

English culture (target culture) is mentioned in third year English textbook (New Prospects) in (67) paragraph, and it is divided and categorized as shown in the table below.

Table (5): English Culture (target culture).

Categories	N'
Cultural identity and social group	7
Social interaction	7
Belief and behaviour	5
Social and political institution	15
Socialization and life cycle	31
National history	
National geography	1
Stereotypes and national identity	1

Foreign culture is mentioned in third year English textbook in (140) paragraph, and it is divided and categorized as shown in the table below.

Table (6): Foreign Culture.

Categories	N'
Cultural identity and social group	2
Social interaction	14

Belief and behaviour	22
Social and political institution	31
Socialization and life cycle	62
National history	6
National geography	1
Stereotypes and national identity	2

Taking into consideration, the detailed data gathered from tables above. The next table shows the percentage of local culture, English culture (target culture), and foreign culture integrating. As well as, no culture integration percentage.

Table (7): Culture Integrating Percentage.

Culture	%
Local culture	(10) 4.06%
English culture	(67) 27.24%
Foreign culture	(140) 56.92%
NO Culture	(29) 11.78%

Culture was also presented in pictures form at the Algerian third year English textbook (New Prospects), here are some examples of these pictures. See Appendices (3. 4. 5.).

2. Part Two: Questionnaire.

2.1 Introduction:

This part of the second chapter represents the analytic and practical part of the research. Where a comprehensive and accurate explanation and description of the means by which data was collected is provided in detail, in addition to the results with their analysis and discussion.

2.2 Restatement of the Aim of the Study:

In the introduction of this research the aim of the study was mentioned, which is, the study in hand aims to explore the integration of culture at the Algerian third year English textbook (New Prospects). More particularly, to highlight teachers familiarity with English culture and its importance in language teaching/learning. Also, whether they integrate culture into classroom and use it as a motivation strategy in teaching/learning process. In addition, to determine learners' desire and interest to study culture along with language.

2.3 Means of Data Collection:

Due to the current situation of the whole world and Algeria specifically (Coronavirus pandemic). The study in hand depends on an online survey questionnaire, which been directed to third year English teachers at Algerian secondary schools. A section is devoted to describing the questionnaire and exploring its various parts and results.

2.4 Sample:

As mentioned above the instrument of data collection is an online questionnaire made specifically for secondary school teachers of English in Algeria, therefore the sample may consist educators from several Algerian schools and areas. Although the questionnaire was online, only (54) answer were found and gathered, this is somehow confusing, and the

reasons still unknown. But the most important thing is that this sample is restricted to teachers who interacted with and taught third-year secondary students, and that we have invested in the teachers' great teaching experience. We have been provided with valuable information related to the teaching of the English language in general and its culture in particular.

2.5 Questionnaire Description:

The questionnaire is directed to high school English teachers, it consists of 17 questions, as well as a section for comments and suggestions, and it is divided into three parts, in general, part two and three questions are multiple-choice. In the first part it seeks to provide general information about teachers, in the second it focuses on tutors' awareness of culture and its importance, and whether integrating culture in Algerian third year English textbook (New Prospects) is helpful. Finally, in the third part it discusses whether teachers use culture to influence students' motivation, and determine learners' interest in learning English culture.

2.5.1 Part One: Background Information: (Q1-Q4) This part of the questionnaire aims mainly at gathering general information about the respondents, namely their institution (Q1), gender (Q2), degree (Q3), and teaching experience (Q4).

2.5.2 Part Two: Teachers Awareness about Culture Importance: (Q5-Q11) This part of the questionnaire aims to investigate teachers awareness and familiarity with culture importance, as well as, whether integrating culture in third year English textbook (New Prospects) is helpful. Are you familiar with English native culture? (Q5), have you ever been to a native English-speaking country? (Q6), acquaintance of English culture is required to learn English language (Q7), Do you think teaching a foreign language requires teaching its culture? (Q8, Q9), is integrating local culture in English textbook helpful? (Q10), and is integrating foreign culture in English textbook helpful? (Q11).

2.5.3 Part Three: Culture Integration and its Use as a Learning Motivation: (Q12-Q17) This final part of the questionnaire aims to illustrate whether culture affects students motivation to learn a language, including culture during class attract students attention (Q12), introducing cultural concepts increases students desire to know/learn about culture (Q13), integrating culture motivates students to learn language (Q14), focus on culture and use it as a strategy to teach language (Q15, Q16), determining the degree of students interest in learning about English-speaking cultures (Q17). At the end of this questionnaire, you will find a section where you may add any comments, suggestions or additional perspectives.

2.6 Analysis of the Results:

2.6.1 Part One: Background Information.

Q1: Institution's name.

The answer to this question is been discussed above, see (sample section).

Q2: Gender?

Table (8): Teachers Gender.

Options	N	%
Male	12	22.2
Female	42	77.8

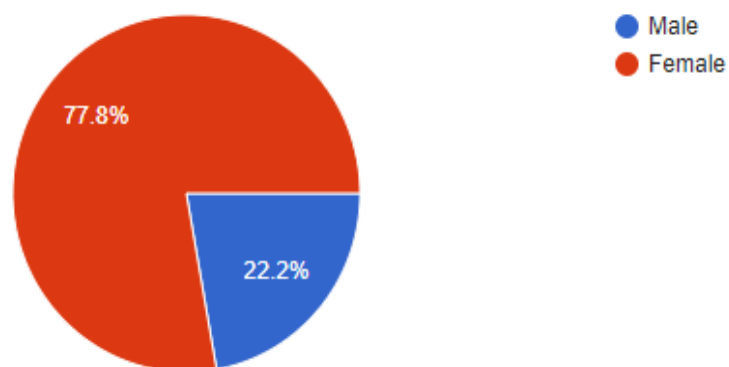


Figure 1: Teachers Gender.

As shown in the table (8) the majority of teachers are females. This is not surprising since, in Algerian society women are more interested in foreign languages and teaching as a profession.

Q3: Degree?

Table (9): Teachers Degree.

Options	N	%
Licence degree	16	29.6
Master2 degree	28	51.9
Doctorate	4	7.4
Other	6	11.1

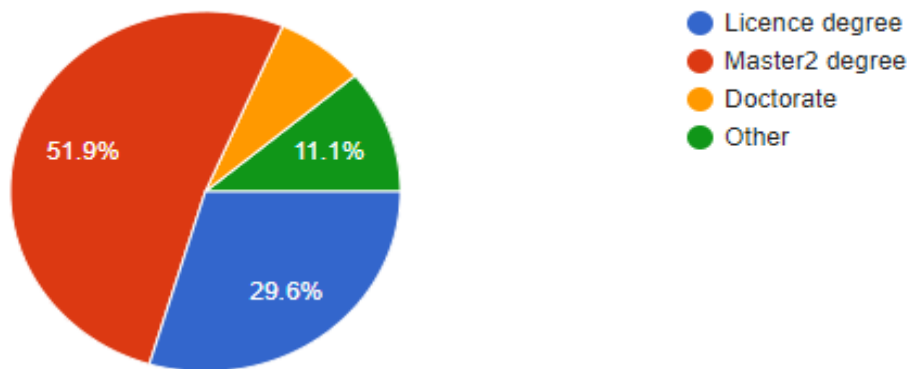


Figure 2: Teachers degree.

According to the table (9), four of the participants declared that they have Doctorate, and six of the teachers have other diplomas which indicates to (Magister, or ENS; graduated from école normale supérieure).

Q4: Teaching experience?

Table (10): Teaching Experience.

Options	N	%
1-4 Years	8	14.8
5-8 Years	12	22.2
9-12 Years	20	37
More than 12 years	14	25.9

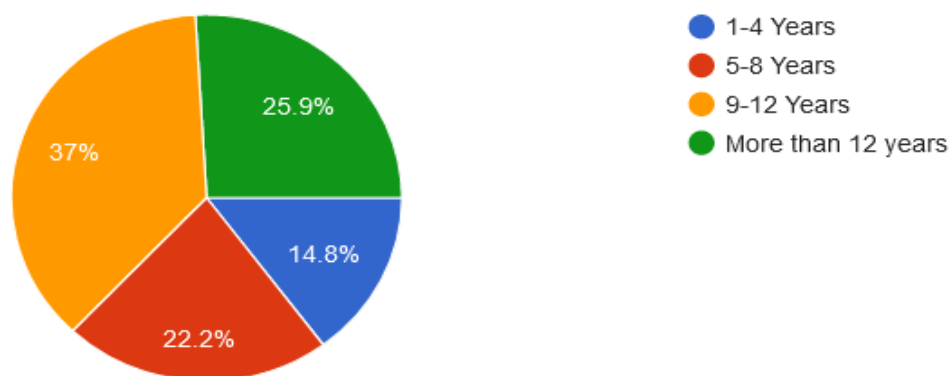


Figure 3: Teaching experience.

The above figure (3) depicts that (37%) which represent 20 of the teachers have between 9-12 years teaching experience , (25.9%, 14) have more than 12 years as teachers, and (22.2%, 12) of them have 5- 8 years teaching experience , finally (8) of the teachers have 1-4 years of teaching experience this represents (14.8%) . according to the results most of the teachers (62.9%, 34) have more than 9 years of experience as teachers and this adds more credibility and reliability to this questionnaire .

2.6.2 Part Two: Teachers awareness about culture importance.

Q5: Are you familiar with English native culture?

Table (11): Teachers’ Familiarity with English Culture.

Options	N	%
Yes	32	59.3
No	8	14.8
Somehow	14	25.9

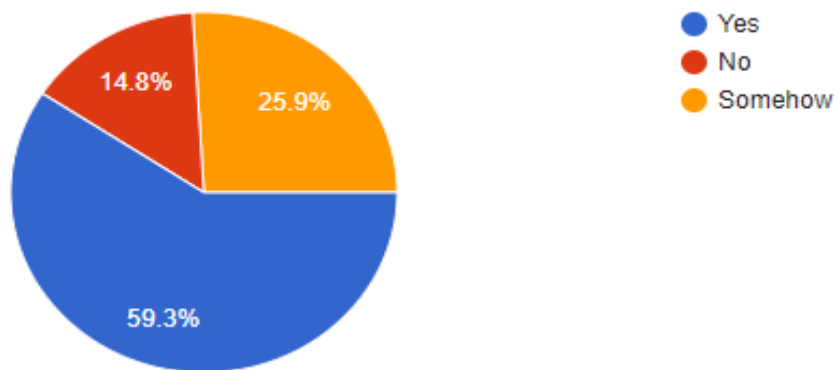


Figure 4: Teachers' familiarity with English Culture.

As shown in the table (11) the majority of instructors (59.3%, 32) have information and knowledge about English culture, this knowledge is assumed to be acquired during previous experiences and studies; (interaction with native culture, university, books, social media, etc.) While, (14.8%, 8) of the tutors admit that they have no idea or acquaintance of English culture, in addition to, (25.9%, 14) who said that they somehow possess some ideas and knowledge of English native culture.

Q6: Have you ever been to a native English-speaking country?

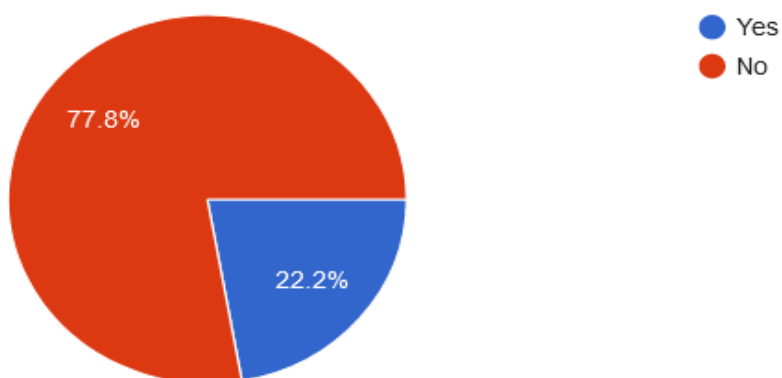


Figure 5: Visiting an English speaking country.

-Yes

-No

According to figure (5) most of the participants (42) which represents (77.8%) never been to a native English-speaking country, this indicates that they might not have any chance to experience English culture. While, (12) of them (22.2%) have already visited a native English-speaking country, thus the latter have knowledge and experiences and some perspectives about English culture.

Q7: Acquaintance of English culture is required to learn English language.

Table (12): Teaching English Language Requires Knowledge of its Culture.

Options	N	%
Strongly disagree	4	7.4
Disagree	6	11.1
Agree	28	51.9
Strongly agree	16	29.6

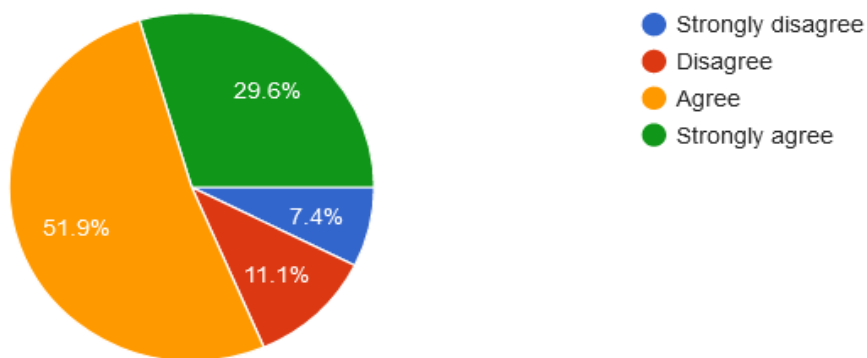


Figure 6: Teaching English language requires knowledge of its culture.

As shown above in figure (6) more than half of teachers (51.9%, 28) agrees that the knowledge of English culture is required to teach English language, in addition to (29.6%, 16) of the participants who strongly agree with the aforementioned view. While (11.1%, 6) are disagree and think that the acquaintance of English culture is not required to teach English language, as well as (7.4%, 4) who strongly disagree with them and stated that it is not important. Therefore, up to (81.5%) which represents (44) of the participants admit that the knowledge of English culture is necessary to teach English language.

Q8: Do you think teaching a foreign language requires teaching its culture?

Table (13): Culture must be taught with its Language.

Options	N	%
Yes	34	63
No	6	11.1
Maybe	14	25.9

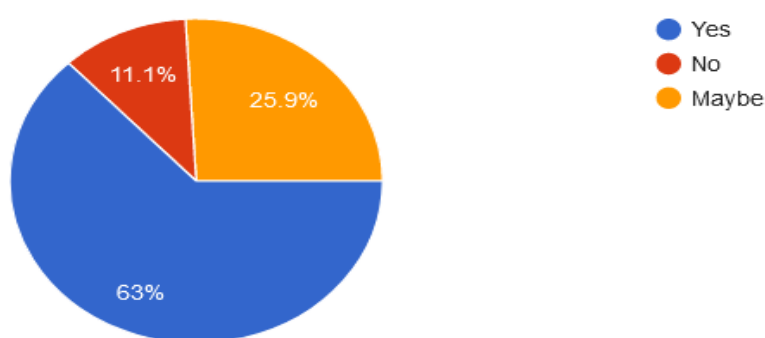


Figure 7: Culture must be taught with its Language.

According to table (13) the majority of teachers (63%, 34) think that to teach a language you must teach its culture, while a quarter of them (25.9%, 14) see that to some extent

teaching culture might be not required for language teaching, on the other hand only (11.1%, 6) asserts that culture is not necessarily required to language teaching.

Q9: Justify?

Fifty-two of Fifty-four of the participants answered this question, and provided an explanation of their point of view. Thirty two of Thirty four of teachers who said “Yes”, agrees on two main points; 1/ Emphasized the close relationship between culture and language. 2/ Outlined that for a better understanding of certain language notions/expressions, culture must be involved. Two of them did not answer this question. As for (14) of the participants whom their answer was "Maybe", two have no justification, while (10) of them explained that to some extent culture helps students to learn language, and two said that it raises learners desire toward language learning. On the other hand, six of the participants answered “No”, justified their opinion by saying that they think at this level learners’ interest is to acquire vocabulary and communicative competence rather than learning of culture.

Q10: Integrating local culture in 3rd year English textbook (New prospects) is helpful?

Table (14): Local Culture Integration is Helpful.

Options	N	%
Strongly disagree	4	7.4
Disagree	8	14.8
Agree	32	59.3
Strongly agree	10	18.5

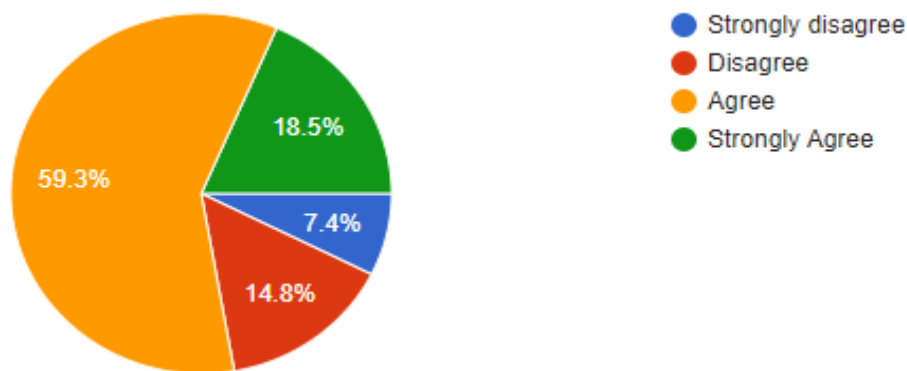


Figure 8: Local culture integration is helpful.

According to table (14) up to (59.3%, 32) of the participants sees that integrating local culture in the Algerian third year English textbook (New Prospects) is helpful, in addition to (18.5%, 10) who strongly agree with and think that local culture integration is very helpful in the teaching/learning process, while (14.8%, 8 and 7.4%, 4), consecutively disagree and strongly disagree with local culture integration and see that it is irrelevant to language teaching/learning. Given that, Algerian instructors emphasize the importance of local culture integration and role in the third year English textbook (New Prospects). See figure (8).

Q11: Integrating foreign culture in 3rd year English textbook (New prospects) is helpful?

Table (15): Foreign Culture Integration is Helpful.

Options	N	%
Strongly disagree	6	11.1
Disagree	2	3.7
Agree	30	55.6
Strongly agree	16	29.6

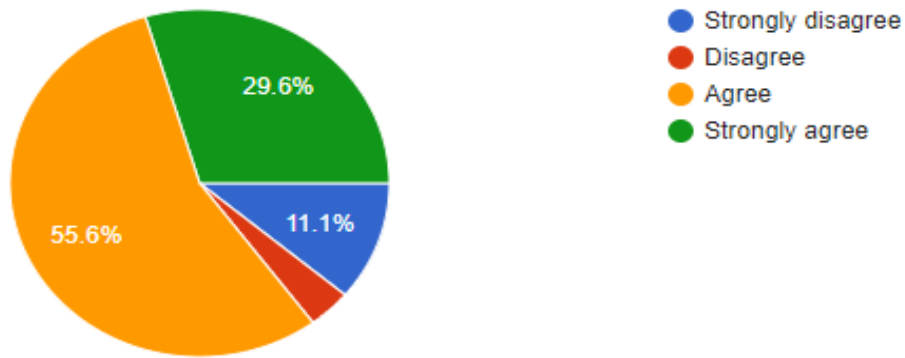


Figure 9: Foreign culture integration is helpful.

As shown in the table (15) a percentage of (55.6%, 30) of the instructors agrees that including foreign culture in the Algerian third year English textbook (New Prospects) helps them in language teaching, and (29.6%, 16) of the participants strongly agrees and asserts that foreign culture integration is considered helpful in the teaching process, on the other hand, only (3.7%, 2) disagree and, (11.1%, 6) strongly disagree and see that integrating foreign culture have no significance/relation with language teaching/learning. This indicates to the fact that integrating foreign culture in the Algerian third year English textbook (New Prospects) is with big assistance to instructors in language teaching. This conclusion was of course according to, (85.2%, 46) which represents the majority of the participants, see figure (9).

2.6.3 Part Three: Culture Integration and its Use as a Learning Motivation.

Q12: Integrating Culture During Class Attracts Students' Attention.

Table (16): Students' attention.

Options	N	%
Strongly disagree	4	7.4
Disagree	6	11.1
Agree	24	44.4
Strongly agree	20	37

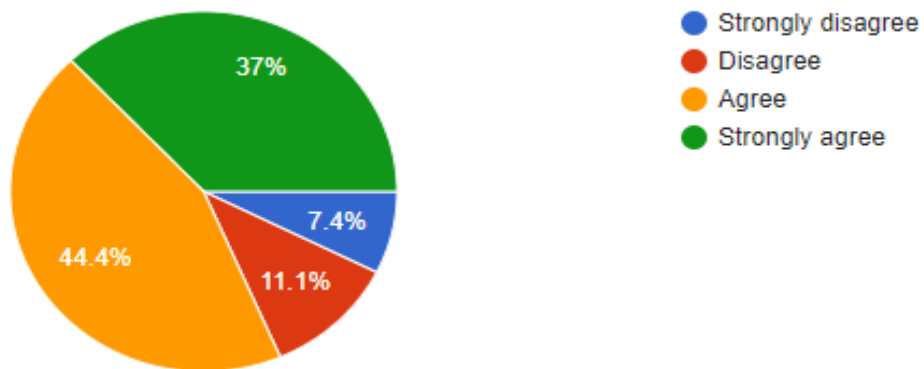


Figure 10: Students' Attention.

According to instructors, when speaking/integrating culture during lessons, this affects and attracts the attention of students, up to (44.4%, 24) of teachers asserts and agrees with this, in addition to (37%, 20) who also strongly agree with the aforementioned, while (11.1%, 6 and 7.4%, 4) of the participants, consecutively disagree and strongly disagree, and assumes the opposite. Concluding, this means that during teaching learning process, speaking of culture

certainly capturing students' attention, up to (81.4%, 44) of teachers agree/strongly agree with that. See table (16)/figure (10).

Q13: Introducing cultural concepts increases students desire to know/learn about culture.

Table (17): Students' Desire to Learn of Culture

Options	N	%
Strongly disagree	2	3.7
Disagree	8	14.8
Agree	28	51.9
Strongly Agree	16	29.6

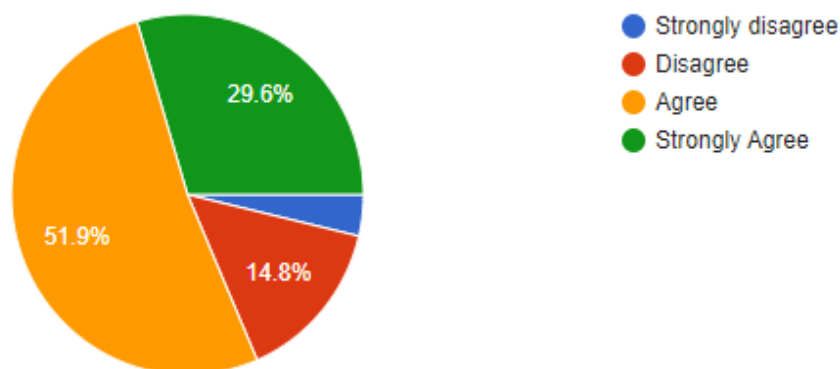


Figure 11: Students' Desire to Learn of Culture.

Introducing some cultural concepts increases the learners' desire and motivates them to engage in the lesson and learn more about culture. According to table (17), up to (51.9%, 28) of teachers agree and states that learners' motivation increases when introducing some terms about culture in the class, as well as, (29.6%, 16) whom strongly agrees that speaking of culture motivates students and push them to know more about it. Oppositely, only (14.8%, 8) disagree, and see that introducing cultural concepts does not affect students' desire toward

learning about culture, in addition to (3.7%, 2) whom strongly disagree. According to figure (11) most of the teachers (81.5 %, 44) stresses that introducing cultural notions significantly motivates students to involve in and learn more of culture.

Q14: Integrating culture motivates students to learn language.

Table (18): Culture Integration and Students’ Motivation to Learn Language.

Options	N	%
Strongly disagree	2	3.7
Disagree	4	7.4
Agree	28	51.9
Strongly agree	20	37

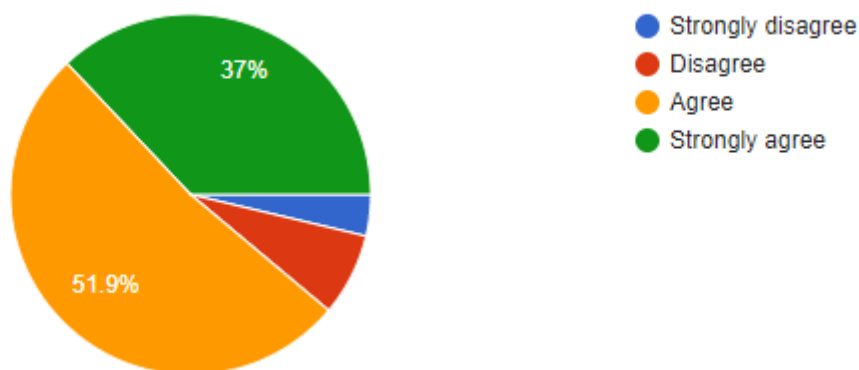


Figure 12: Culture Integration and Students' Motivation to Learn Language.

As well as attracting students' attention, integrating culture increases learners' desire and motivates them to engage in the lesson. According to table (18), more than half (51.9%, 28) of tutors agree and emphasize that students' desire remarkably raises when including culture in the class, also, (37%, 20) strongly agrees that integrating culture motivates students to learn

language. Oppositely, only (7.4%, 4) disagree, and see that introducing culture does not affect students' desire toward language learning, in addition to (3.7%, 2) whom strongly disagree. Although there is some teachers who think that culture does not motivate learners, according to figure (12) up to (88.9 %, 48) of the teachers stress the importance of culture and its role in motivating students in language learning.

Q15: As a teacher do you focus on culture and use it as a strategy to teach language?

Table (19): Using Culture as Language Teaching Strategy.

Options	N	%
Yes	34	63
No	20	37

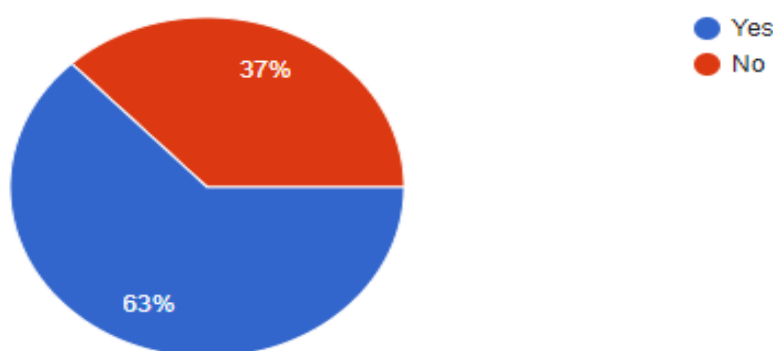


Figure 13: Using Culture as Language Teaching Strategy.

As shown in the table (19) most of teachers, up to (63%, 34) focus on culture and depend on it or use it as a strategy when teaching language, on the other hand, only (37%, 20) of them neglect/omit culture and do not utilize it in their class to teach language. Due to its importance and close relation to language teaching, educators in Algeria focus on culture and use it as an effective strategy to teach language, see figure (13).

Q16: Justify?

Here also fifty-two out of fifty-four participants justified their answers. Thirty-two of the Thirty-four of teachers who answered “Yes” justified their view in common points as follows; 1/The use of culture helps students to understand language better. 2/It develops learners’ skills and promotes them.3/ Student wants to know about new cultures. In addition, some of the participants said that although culture is neglected because of the restricted progression, they use and focus on it, two of the teachers have no justification. On the other hand, twenty of them answered “No”, these educators think that using culture in language teaching to some extent no significant, and they sum their point of view in several points which are: 1/They focus on writing and other sides of language itself, rather than culture. 2/Restricted books and progression that neglects culture, and it is mandatory to follow a predetermined curriculum/syllabus. 3/ Students are not interested in learning culture. While some of them said that they do not focus on culture as a strategy in language learning, but they use it when it is needed.

Q17: Determine the degree of students’ interest in learning about English culture.

Table (20): Students’ Interest in Learning English Culture.

Options	N	%
Weak	20	37
Average	10	18.5
Above average	14	25.9
Good	8	14.8
Excellent	2	3.7

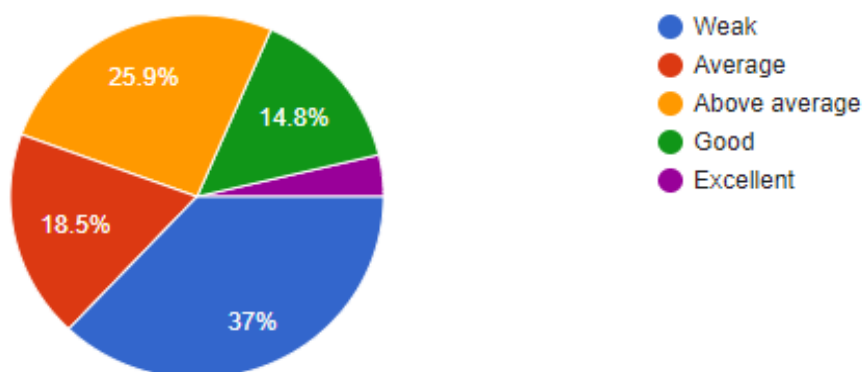


Figure 14: Students' Interest in Learning English Culture.

Regarding learners' desire to learn about culture, according to teachers, their interest is wobbly, where (37%, 20) of teachers mention that learners' interest in knowing about culture is weak, and (18.5%, 10) of them said it is average, while (25.9%, 14 and 14.8, 8) consecutively, think that students' interest is above average and good. Only (3.7%, 2) declare that their students' interest is excellent. As mentioned before students' interest is somehow shaky, as (55.5%, 30) of teachers determine learners' desire/interest between weak and average. See table (20)/figure (14).

2.6.4 Comments and Suggestions:

At this section, teachers were asked to add any additional perspectives or comments about the questionnaire. Only twenty-two out of fifty-four added some perceptions and points of view, which are very much appreciated. These additions revolve around several aspects, all of which are relevant to learners, some asserts that learning culture along with language permits learners to develop global understanding, others think that students have no interest in learning of culture, but when they are exposed to it in a fun/exciting ways their desire to know about other cultures grows. While others outlines that culture is not related/relevant to language learning, and learners' interest is to learn language itself. Another view sees that

students in Algerian high schools are very influenced by the people of Gulf countries way of life due to their cultural impact. The most notable comment suggests that Algerian third year English textbook (New Prospects) should be improved and enhanced according to learners results in the Baccalaureate' exams. Finally, big thanks for good luck wishes, very much appreciated.

2.7 Compilation of Survey Results:

The second part of chapter two is based on a survey questionnaire, which is destined to English teachers at the Algerian high/secondary schools to investigate their familiarity and awareness of English culture and its importance in language teaching. As well as whether integrating culture in the third year English textbook (New Prospects) is helpful, and do teachers use culture as a strategy to teach language, in addition to, determine the extent of students' interest in learning more of culture. Although the majority of teachers never been to a native English-speaking country (77.8%) Q6' responses, they emphasize that to some extent they have knowledge of English culture, because a significant percentage of Q5' answers consecutively were "Yes" and "Maybe", (59.3%+25.9%). This is concerning the first question of this research. The second question is about culture importance, according to answers of (Q7, Q8, Q9), up to (81.5%) of the respondents to Q7, in addition to (63%+25.9%) whom answered Q8 with "Yes" and "Maybe" asserts that knowledge of culture is significantly important to language teaching, and they justified their answers in Q9. On the other hand, the role of culture integration is been discussed in Q10 and Q11, teachers have a general agreement that integrating culture in Algerian third year English textbook (New Prospects) is very helpful, whether it was local or foreign culture. Given that a total percentage of (77.8%) of Q10 and (85.2%) of Q11 participants' answers definitely stresses the significance of culture (local, foreign) to language teaching, and outlined its helping role. While, regarding question three of the study, taking into consideration (Q15, Q16) tutors' answers indicates to

an assumption that they do integrate and focus on culture in their lessons and somehow use it as a motivating strategy, although, according to some justifications Q16, culture is not used as a strategy, but is used only when needed. Finally, the last question of this paper is whether culture affects students in the learning/teaching process, and their desire to learn the culture. Given that the results taken from (Q12, Q13, Q14, and Q17), according to teachers, speaking of/integrating culture in classroom attracts and raises students' desire and motivation to learn of language and culture as well. But when closely observing Q17 answers, up to (55.5%) of educators determines their pupils' desire to learn culture between weak and average, (37% weak, and 18.5% average), this controversy in results is maybe due to learners' stream (literature, scientific, math, etc.,) or to region (rural, urban).

GENERAL CONCLUSION

Conclusion:

At the end of this work, and after the restatement of the aim of the study which is, the exploration of culture integration in Algerian third year English textbook (New Prospects). More specifically, discussing teachers' familiarity with English culture and the extent of their awareness of its importance, as well as, learners' motivation and interest in learning of culture along with language. The instrument through which information was collected was a survey questionnaire directed to English language high school teachers, and due to their feedbacks. This study reached an inclusive conclusion that integrating culture in Algerian third year English textbook (New Prospects) presented a significant contribution in language teaching/learning. Although, local culture is absolutely neglected comparing to English (target) or foreign culture. Furthermore, the cultural aspects which are integrated in the Algerian third year English textbook (New Prospects) are to some extent considered not compatible with the Algerian educational system.

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APPENDICES

Appendix 1: Questionnaire

Appendix 2: Teachers Justification and Comments

Appendix 2.1: Teachers Justification Q8

Appendix 2.2: Teachers Justification Q14

Appendix 2.3: Comments and Suggestions

Appendix 3: Picture Examples of English Culture (British, American)

Appendix 4: Picture Examples of Foreign Culture

Appendix 5: Picture Examples of Local Culture

Appendix 1: Questionnaire

Integrating Culture in the Algerian 3rd year English text book (New Prospects). Culture Importance and its Influence on Language teaching/learning.

The questionnaire is directed to high school English teachers; it consists of 17 questions, as well as a section for comments and suggestions. The information gathered from this questionnaire will be used only for scientific purposes, we will preserve information confidentiality. Therefore, we hope that you as teachers will answer this questionnaire objectively and honestly. Accept our sincere gratitude and respect.

1. Your affiliation/institution?

.....

2. Gender?

- Male

- Female

3. Degree?

- Licence degree

- Master2 degree

- Doctorate

- Other

4. Teaching experience?

- 1-4 Years
- 5-8 Years
- 9-12 Years
- More than 12 years

5. Are you familiar with English native culture?

- Yes
- No
- Somehow

6. Have you ever been to a native English-speaking country?

- Yes
- No

7. Acquaintance of English culture is required to learn English language.

- Strongly disagree
- Disagree
- Agree
- Strongly agree

8. Do you think teaching a foreign language requires teaching its culture?

- Yes
- No
- Maybe

9. Justify?

10. Integrating local culture in 3rd year English textbook (New prospects) is helpful?

- Strongly disagree

- Disagree

- Agree

- Strongly Agree

11. Integrating foreign culture in 3rd year English textbook (New prospects) is helpful?

- Strongly disagree

-Disagree

- Agree

- Strongly agree

12. Integrating culture during class attracts students' attention.

- Strongly disagree

- Disagree

- Agree

- Strongly agree

13. Introducing cultural concepts increases students desire to know/learn about culture.

- Strongly disagree

- Disagree

- Agree

- Strongly Agree

14. Integrating culture motivates students to learn language.

-Strongly disagree

- Disagree

- Agree

- Strongly agree

15. As a teacher do you focus on culture and use it as a strategy to teach language?

- Yes

- No

16. Justify

17. Determine the degree of students' interest in learning about English culture.

-Weak

- Average

- Above average

- Good

- Excellent

Comments and Suggestions: Feel free to add any comment.

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Appendix 2: Teachers Justification and Comments

Appendix 2.1: Teachers Justification Q8

- no justify
- it is not too important but teaching the culture of the foreign language may helps the students to understand it better and also love that language .
- Language and culture go hand in hand
- THE TEACHER HAD BETTER HAVE AN IDEA ABOUT ITS CULTURE CUSTOMS AND TRADITIONS AND EVEN IDIOMS, THEY MAY APPEAR IN LGE
- It helps to understand certain aspects
- Teaching culture and language are linked to each other 'we cannot learn a language without it's culture
- because the more you teach a foreign language the more you require its culture
- It helps with feeling the language and its the best way to learn it
- to learn english language requires learning the culture to understand or to deal using that language with its nature speakers
- The language is for communication, culture is for integration.
- It is important for learners to know about the cultural dimation.
- because it motives students and facilitates communication
- To understand some language aslects
- Teaching any language required to teach its social aspects (culture)
- Because learn a language of a country requires knowing its culture
- At this stage student's focus is learning about language basics, Culture is not necessary.
- Culture and language are two faces of the same coin. Culture without language is uncomplete and lacks identity. The same goes for language.

- i definitely believe that teaching english language requires its culture for the reason that they learn acquire new vocabulary , traditions customs related to them or its people
- Why not
- Language and culture are intertwined. Culture is always there at the background.
- Language and culture are interlinked and you cannot learn one of these without having a clear understanding of the other.
- Interrelated
- It raises learners interest in languaga
- for example it is difficult to understand some words like: (church,bible,spirutual songs) if you dont learn some information about christianity as religion is a part of culture
- learners dont need to be familiar with the culture , they need to learn vocabulariesin order to use /apply it in their daily lives or when they need it.
- Language is culture and culture is language ! Thry are intertwined

Appendix 2.2: Teachers Justification Q14

- no justify
- i use it to make my learners understand the way of thinking of the english or americans so that they would understand their language better
- Involving culture within my classroom promotes dynamism and helps students go beyond the learning of abstract language
- IT IS USELESS,I do foccus on the oral ad written sides of te lge itself
- I have a syllabus to follow certain themes I can adapt and add in addition of time restrictions
- I use native examples ,authentic videos,and conversations
- i dont focus an culture and i dont use it as a stretegy to teach language because students are not intrested on culture
- It helps the learner know better about the language
- i focus on culture and use it as a strategy to teach the language when teaching them skills and how to develop them
- It is a situational approach.
- it captivaes learners and gets them to learn even more about the language
- i dont focus on it 100% but i use it when i need it to allow my students to develop intercultural or global competences
- Students do not get it
- teaching culture helps students to improve their english language skills either foreign or local culture
- Because the books designed to learners lack the concept of culture that's why it is impossible to use it as a strategy to teach language

- For me as a teacher, my role at this stage is to teach students how to write a paragraph, distinguish between passive voice and active voice, acquire grammatical outcomes, etc. Culture is for advanced levels.
- because the most students interested by the new culture
- Though we are restricted to the progression, where culture is somehow neglected, I always try to expose my learners to culture
- yes, i do it all the time in a way that we integrate on culture , religion , thoughts to be a target competency
- Yes
- Since culture and language go hand in hand, it has to be taught / presented automatically in the language classroom.
- Learners may create phrases in their native language and translate them to the target language (English); that is why understanding culture allows the learners to give the right meaning to each word, because they will be able to think in the foreign language.
- Teaching developing skills
- Because the progression doesn't focus on foreign culture
- personally i teach culture where necessary to achieve objectives of the lesson i don't focus on it as a strategy
- I introduce the foreign culture and compare it to ours

Appendix 2.3: Comments and Suggestions.

- most learners are interested in learning the lge to use it in their daily life not in the culture of that lge or population so,no need to waste their time and energy to do so.
- The majority of pupils is influenced by the culture of golf countries and their extravagant way of living unfortunately
- Good luck
- theching the language and its culture lets learners have a sight about its people and their customs
- Good luck!
- studing a foreign language allows for direct access to people and cultures other than one's own and furthers the development of global understanding
- In my opinion third year textbook should be improved according to Baccalaureate results.
- the students interest in learning english with its culture diferente from one region to another this is connected to their level , target , behave
- Teaching the target language culture is of a paramount importance. However, it is not an easy task to do so. It requires training and knowledge about it.
- Students are interested in knowing more about English culture when they're told about it in a fun and exciting way; like showing them an interesting video or telling them a story.
- Are not interrupting
- the learners are motivating when they learn about forgin culture example (unit3:education the educational system in britain)
- No comments ! Good luck

Appendix 3: Picture Examples of English Culture (British, American)

English Culture: British



Diana Frances Spencer was born in 1961. Diana **married** Prince Charles at St Paul's Cathedral, London in 1981. For two or three years, her life **looked** like a fairy tale. The British citizens **admired** her. They never missed her appearance in official parades or on TV. However, in 1992 she **separated** from Charles and devoted her life to helping charities. Four years later, the royal couple **divorced** and Diana's official title was **changed** to Diana the Princess of Wales. Though she **loved** her two sons William and Harry very much, she **preferred** leaving them under the charge of their father.

Following her divorce, Diana **resigned** as the patron of many British and Commonwealth charities and **reduced** her workload to just six charities of her choice. Diana became **deeply committed** to the anti-landmine campaign. She **succeeded** in rallying public opinion against landmines worldwide.

TIME FOR ...

► **A song**

Love is all
Everybody's got to live together
All the people got to understand
So, love your neighbour
Like you love your brother
Come on and join the band.

Well, all you need is love and understanding
Ring the bell and let the people know
We're happy and we're celebrating
Come on and let your feelings show.

Love is all, well love is all
Love is all, can't you hear the call
Oh, love is all you need
Love is all you need at the Butterfly Ball.

Ain't you happy that we're all together
At the Ball in nature's countryside
And although we're wearing different faces
Nobody wants to hide

Love is all and all is love and
It's easy, see it's too easy
At the Butterfly Ball where love is all
And it's so easy.

All you need is love and understanding
Hey, ring the bell and let the people know
We're so happy and we're celebrating
Let your feelings show.

Love is all, yes love is all at the Butterfly Ball
Love is big, love is small
Love is free, love is all
At the Butterfly Ball

When your back's to the wall
When you're starting to fall
You got something to lean on
Love is everything
It can make you sing at the Butterfly Ball
Love is all, I say love is all, yes love is all
At the Butterfly Ball

Roger Glover and Guests' Butterfly Ball (1974)

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English Culture: American

TIME FOR ...

► **A song**

What did you learn in school today?

What did you learn in school today,
Dear little boy of mine?
What did you learn in school today,
Dear little boy of mine?
I learnt that Washington never told a lie,
I learnt that soldiers seldom die,
I learnt that everybody's free,
And that's what I learnt in school today,
That's what I learnt in school.

What did you learn in school today,
Dear little boy of mine?
What did you learn in school today,
Dear little boy of mine?
I learnt that policemen are my friends,
I learnt that justice never ends,
I learnt that murderers die for their crimes,
Even if we make a mistake sometimes,
And that's what I learnt in school today,
That's what I learnt in school.

What did you learn in school today,
Dear little boy of mine?
What did you learn in school today,
Dear little boy of mine?
I learnt our government must be strong
It's always right and never wrong,
Our leaders are the finest men,
And that's what I learnt in school today,
That's what I learnt in school.

What did you learn in school today,
Dear little boy of mine?
What did you learn in school today,
Dear little boy of mine?
I learnt that war is not so bad,
I learnt about the great ones we have had,
We fought in Germany and in France,
And someday I might get my chance,
And that's what I learnt in school today,
That's what I learnt in school.

(A song by Tom Paxton)

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Appendix 4: Picture Examples of Foreign Culture

TIME FOR ...

► A song for eating
Dad, Joe and the match
 Dad who was a sporting man,
 Son Joe, the keenest football fan
 Went to see their favourite team
 Slowly running out of steam.

Joe and Dad felt low and ill
 Having seen them lose one - nil.
 Mum, prepared for this defeat,
 Gave them Vesta, all complete.


Chicken Supreme with rice,
 and spices,
 To help recover from the crisis.
 Dad said, "If I were manager of the team
 I'd see they all had Chicken Supreme."

Chicken Supreme & Rice
 ready meal
 With chopped and sliced chicken



Simple moral: Fun to eat. These Vesta dishes are complete.

Believe it or not, this cooktop is ready to boil water. All it needs is an iron or steel pot. It works by creating a magnetic field that heats the inside of the pot - instead of the cooking surface. That makes it safer than conventional cooktops. And more energy efficient. So get yourself a Toshiba. Or you may get burned.



The one thing Toshiba's new induction cooktop won't cook.


In Touch with Tomorrow
TOSHIBA
 Toshiba America, Inc. 82 Totowa Road Wayne, NJ 07470

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WITHOUT ADVERTISING,
 YOU COULDN'T AFFORD
 A FOOTBALL MATCH TICKET

Look around at any sporting event: football, baseball, soccer, auto racing. You'll see ads for the companies that sponsored the event. What you may not know is that these ads help pay the players' salaries. They pay for maintenance crews. And for the upkeep of the stadium. Without the revenue generated by advertising, this money would have to come from somewhere else. Like the cost of your ticket. Which could take the fun out of anybody's game.



TIME FOR ...

► A song
Money, money, money
 I work all night, I work all day, to pay the bills I have to pay
 Ain't it sad
 And still there never seems to be a single penny left for me
 That's too bad
 In my dreams I have a plan
 If I got me a wealthy man
 I wouldn't have to work at all, I'd fool around and have a ball...
 Money, money, money
 Must be funny
 In a rich man's world
 Money, money, money
 Always sunny
 In a rich man's world
 Ah-ah-ah-ah
 All the things I could do
 If I had a little money
 It's a rich man's world
 A man like that is hard to find but I can't get him off my mind
 Ain't it sad
 And if he happens to be free I bet he wouldn't fancy me
 That's too bad
 So I must leave, I'll have to go
 To Las Vegas or Monaco
 And win a fortune in a game. My life will never be the same...
 (By Abba)



Also read: • It's a moral issue (David Lodge) p.247
 • Bribery taking is wrong (Chinua Achebe) pp.248-9.


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Project outcome

Making the profile of an ancient civilization

For further information, have a look at page 43.



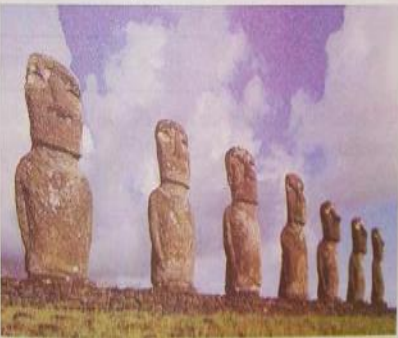
Thamugadi (Timga)




The Hanging Gardens of Babylon

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Archaeologists with well-established reputation argue that Easter Island had a __ (1) civilization before the Europeans' arrival there on Easter Sunday in 1722. On the basis of the __ (2) statues still standing on the hills of Easter Island, they elaborated a __ (3) theory to explain the disappearance of this civilization. According to this theory, if civilization in Easter Island disappeared, it was because the Easter Islanders were not __ (4) about the dangers of cutting down trees in order to erect over 800 statues for their gods. These statues are __ (5) by tourists today.




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Polyphemus the Cyclops




Paris's Abduction of Helen




Trojan Horse




Ulysses's Homecoming



The Sirens



Greek Siege of Troy



Penelope and Ulysses

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Appendix 5: Picture Examples of Local Culture



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