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Faculty of Letters and Languages
Department of English language and Literature
Level & Module: Master One / Teaching Culture
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Lecture 1: Language and Culture

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of Language and culture. Through the whole lecture students will become familiar with many concepts related to language and culture such as the meanings of language, the different and multiple concepts of culture, the relationship between language and culture. The emphasis is put more on how language affects and how culture affects language.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the meanings of related concepts attached to the language.
- Define the meanings of related concepts attached to the culture.
- Define the nature of relationship between language and culture.
- Discover how language affects culture.
- Discover how culture affects language.

1. Definition of Language

It is obvious that everyone held a particular view about the language he or she uses either for personal reasons, professional requirements, or social settings. It is also clear that the incompatible views about language are formulated upon the assigned roles each one has been given in his societies. It seems that language is a complex human phenomenon.

In this respect, there are many definitions as many as researchers about the nature of language. Throughout history, it is considered as the best human beings tool with which human beings could express feelings, needs, experiences, attitudes, and communicate among each other. The entirely human community use language to get in contact and at the same time to entrap the knowledge, traditions, etc. by making it remain for the next generations over time (Salehi, 2012: 76). In this line, Oxford Dictionary (2007: 829-830) suggests that “language is that system of communication in speech and writing used by people of a particular country or area”. So, language is a means of communication and preservation of human’s heritage through the written form at the same time.

Numerous alternative definitions are elaborated from this respect, some of them are; "the totality of utterances that can be made in a speech community is the language of the speech community" (Bloomfield, 1957: 26). Chomsky (1964: 13) viewed it from his generative theory and described it as a set of finite or infinite of sentences, each one is finite in length and is constructed out of finite set of elements. He makes further distinctions between language manifestations. He introduces the notion of E-Language (External Manifestations) and I-Language (Internal Manifestations). According to him, E-languages are appropriate for society, politics, etc. Following this language pattern, it would lead us to conclude that a language is a social fact and a kind of a social contact. It does not exist within individuals themselves, but in a community as a whole. In this way, a language could be seen as follows; "it is a treasure buried by the practice of speech in people belonging to the same community, a grammatical system which has virtual existence in each brain, or more exactly in the brain of a collection of individuals; because language is not complete in any individual, but exists only in the collectivity" (De Saussure, 1961: 30).

To sum up, language has been seen to have two main purposes; to enable communication between people and to represent the world that surrounds them (Eriksson, 2009: 7). But in order to reach this level of communication, there is a need to achieve what is stated by Oxford Dictionary "language is to be able to communicate easily with another person because you share similar opinions and experiences" (829-830). In this respect, it can be understood that there are myriad of languages, communities, and cultures. In order to communicate successfully with people of different languages it is really imperative to tackle the issue of language beyond the boundaries of First Language "FL" to move to learn about Second Language and Foreign Languages as well. That is why the concepts of first language, second language and foreign language are all relevant in this respect.

2. Definition of Culture

Before approaching the topic of the relationship between language and culture, it is imperative to consider the significance of the term culture per se; what culture is, what are the definitions suggested to culture? Generally speaking, culture is viewed as a complex issue to define; it is a wide and diverse word with several perspectives. The diversity of the term has led to a debate among researchers. They points out that there are as many definitions for culture as researchers in order to get more into its deep meanings. According to (Nieto, 2010: 135-136), "culture is a slightly problematic and complex concept since it can mean very different things for different people in different contexts". Each one tries to provide the most workable definition for culture.

The word culture derives from the Latin word 'colere' which has the following meanings as; 'to build', 'to care for', 'to plant', or 'to cultivate'. As a result, this term generally refers to something that is derived from, or created and refined by the intervention of humans (Dahli, 2002:1). According to Fries (2002:3) "for

example, Latin scholars might emphasize the agricultural roots of the term culture, which are still apparent in French language (e.g. “la culture du mais”). Culture in the past was viewed as an asset of a particular category within any community by referring to them as “culture” or “cultivated” and speak about them as “highly cultured people”.

While the new intercultural approach to culture proved that all human beings “have culture”, no matter what their level of formal education is and every person is a member of his culture even if he or she is illiterate. It seems that culture is a purely human behavior shared and interchangeable among humankind whoever they are “culture is an abstract entity which involves a number of usually made-man, collective and shared artifacts, behavioral patterns, values or other concepts which were taken together from the culture as a whole” (Dahl, 2002: 1).

Culture form anthropologists point of view is seen as the phenomenon of man, not simply man per se, but including everything that can be altered in and around him (history, geographic, locations, language, social class, religion, evolution, tools, etc.). According to Wagner (1981: 12) “by and large, though, the concept of culture has come to be so completely associated with anthropological thinking that if we should ever want to, we could define an anthropologist as someone who uses the word “culture” habitually”. Some of them have succinctly described culture as follows “culture is a man’s medium; there is not one aspect of human life that is not touched and altered by culture in terms of how people express themselves, show their emotions, the way they think, how they move, how problems are solved, how their cities are planned, as well as how economic and government systems are put together and function” (Hall, 1959). It seems that the term culture encompasses all manifestations of life.

Some researchers think of culture as that mutual understanding and agreement between members of certain one society about the values, rules, expectations, etc which direct their behaviors and actions. Corbett (2003) continues on the definition of culture and states that it involves all that outside norms and conventions established and transmitted from one generation to another one within any particular society. Cultural values are constructed and adopted by its society as a common sense knowledge that differentiate it either partially or completely from others, it can be concluded that what is considered as a highly cultural acceptable values for “X” society may be less or unacceptable for others. others state that a group‘s culture is a set of unique characteristics that distinguishes its members from other groups in the sense that each group develops its own culture. In fact, we all belong to a number of different groups such as ethnic, family, function, gender, etc and participate in constructing the culture of the groups to which we are part in them.

The notion of culture occupies a central position in the field of human and social sciences. According to Hollins (2008: 18) “culture simply is a learned pattern of thought and behavior that are passed from one generation to another and are experienced as distinct to a particular group”. Lappalainen (2011), states that there are three different educational criteria for defining culture. The first is the international dimension of

cultures because it is a universal human phenomenon. It is imperative to consider the contributions of the national dimension of culture since it is the most common reference for intercultural differentiation. The second one is the contribution of history because all societies are subjected to changes. The last one is about the mental process in the sense that culture is the thinking experience which is a purely human related fact in which it can exist only in human experience (Lappalainen, 2011).

So it is a simultaneously action and a state of being towards everything around us as Hollins (2008: 18) points out that "culture is derived from understandings acquired by people through experience and observation about how to live together as a community, how to interact with the physical environment, and knowledge or beliefs about their relationships or positions within the universe". Culture by this way is about the question of who we are and how we exist in the world.

So, it is that learned behavior everywhere on the earth where individuals share a context with other people. It can be assumed that everyone whatever his status is, has several of what is called cultural skills because culture is that symbolic heritage learned that makes humans acquire or learn human behavior (Pavan, 2009: 125).

To conclude, the most basic words that best define culture is that all the trends of defining culture seem limitless and perfectly working definition is that one best fits one particular purpose. The aim of stating all the previous definitions is to keep the process of defining culture as clear, simple, and meaningful as possible. It is a must to organize thought and define culture according to those definitions that are pertinent to any particular context. Since many EFL teachers and learners have had or are expected to have some personal, academic, and professional experience of dealing with more than one culture. As an example, at least, everyone have intentions to interact, deal, and communicate with people of other cultures other than theirs through the medium of communication.

3. The Interrelationship between Language and Culture

According to (Jing, 2010: 8) "language and culture are closely linked because language and culture are both integral parts of human life for communicating as supported by many scholars". The nature of the relationship between language and culture is that; language determines thought and culture; language influences thought and culture; culture influences people's language; and finally language and culture influence each other. He again advocates that language and culture are highly interrelated and suggest that language cannot be studied without incorporating its culture and culture cannot be studied in isolation from the language in which they are spoken. In this line, Jing (2010: 1) adds that they are inseparable.

According to Han (2010) "culture is something like making bread with butter in. it is named as butter bread. If butter is spread on the top of the bread, it is not butter bread" and "culture and language are twins, look very much like each other. People cannot easily distinguish who is who". Brown (2000: 177) says more

about the relationship between language and culture “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”. In other words, since language is regarded as a means of communication, this implies that it is the responsible one for cultural content’s transmission. In the light of this relationship, it appears that there is a close relationship between language and culture. Language is a key component of culture. It is shaped by culture and it is further the primary medium for spreading the culture. Finally, it seems that language is more than culture and vice versa.

According to Lappalainen (2011: 17), “language has a central role as a maintainer and reformer of a culture because it shapes the community’s views of the world through texts.” Byram and Esarte-Sarries (1991: 5) state that language is the main medium for expressing other phenomena, including culture. Through the language, the different elements of culture are expressed such as values, beliefs and meanings and it also refers to the objects of a given culture. Lappalainen, (2011: 17) adds more on this role and points out that the relationship is at the same time psychological, sociological and political in the sense that a language offers people a way to express their cultural backgrounds to other people. As far as the role of language in culture is concerned, he says that the attitude towards language and culture has, however, slightly changed throughout the history. In the past, one of the main tasks of a language was to protect one’s own culture from strangers and dangers. Nowadays this role is reversed as the aim is to bring cultures together and try to understand each other. So, there is plenty of space to say in case the question of how language affects culture is considered.

They again state that the relationship between language and culture is a diverse and complex one. He believes that culture is an embodiment of the language and without cultures languages would not exist. The development of languages to their present form has been possibly only in close contact with the development of cultures. Nieto (2010: 146) comments more on this role and states that language is implicated with culture and it is an important part of it. In this respect, Kramsch (1993) states that culture as information caused by the language and the center of culture is an essential part of language proficiency. So, there is plenty of space to say in case also the question of how culture affects language is considered.

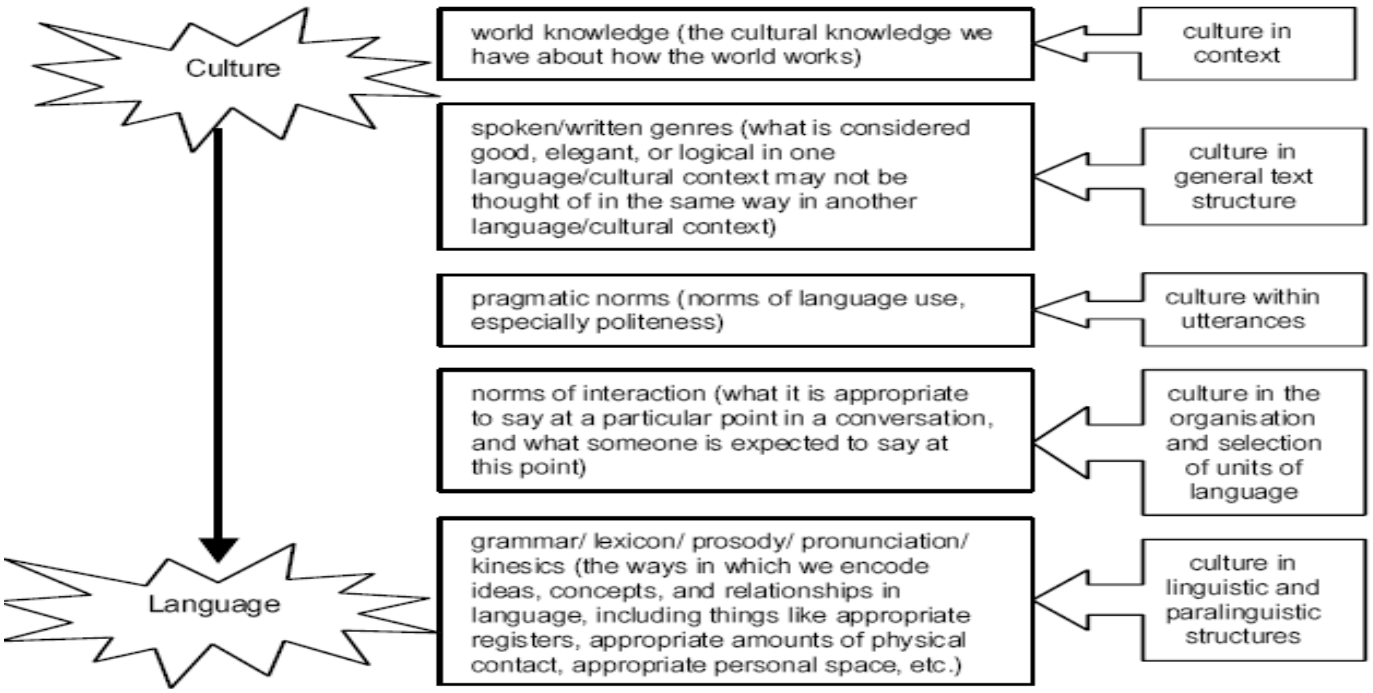

Figure 1: Language and Culture (Clouet, 2008: 151)

Practice

This section aims at introducing Master 1 students of English foreign language at Setif 2 University with some related exercises and questions for evaluating the input about the topic of the lecture Language and culture.

Exercise 1

1. What is language?
2. What is exactly meant by the terms first language, second language and foreign language?
3. What is the best definition for "culture"?
4. What does the term Cross Cultural Communication "CCC" stand for?
5. What kind of relationship that does exist between language and culture?

Exercise 2

- This is a simple exercise that explores 'Why is culture important?' and clarifies its visible and less visible elements.
  1. Provide the learner with the five alternative definitions of culture.
  2. Ask the learner to reflect on which definition(s) he or she prefers. They can choose as many as they wish.
  3. Ask the learner to indicate his or her preferred choice(s), giving reasons for the decision.
- Many learners will opt for one or perhaps two of the statements, rather than seeing each one as part of a larger concept of culture. In fact, each of the descriptions reflects one aspect of culture. Discussion will

benefit from using the Iceberg graphic (Introduced in Reading 1) to explore how each of the statements fit together. The aim is to form a more comprehensive understanding of culture as a framework of values, attitudes and behaviors.

Exercise 3

Five alternative definitions of culture handout

Below are five alternative definitions of cultures. Which definition(s) of culture do you prefer? You can choose as many as they wish.

1. Objective visible arte-facts such as rituals, superstitions, heroes, myths, symbols and taboos.
2. Basic truths about identity and relationships, time and space, ways of thinking and learning, ways of working and organizing, and ways of communicating.
3. Ideals shared by group members to which strong emotions are attached.
4. The `right' and 'wrong' ways of doing things. The rules people live by in practice.
5. Subjective behavioral orientations to do things in one way, rather than another. They are most noticeable in relationship styles, thinking and learning styles, organization and work styles and communication styles.

Keys to Exercise 1:

1. Language is a complex human phenomenon and a system of communication in speech and writing used by people of a particular country or area.

2. First language (FL) refers to the language one learns first, second language (L2) is a language learned after the first, and foreign language is a language learned in a setting where it is not the dominant language.

3. Culture is viewed as a complex issue with diverse meanings, involving shared artifacts, behavioral patterns, values, and other concepts that are learned and passed down through generations.

4. Cross Cultural Communication (CCC) stands for communication between people from different cultures.

5. The relationship between language and culture is highly interrelated, with language influencing thought and culture, and vice versa.

Keys to Exercise 2:

1. The five alternative definitions of culture are:

a. Objective visible artifacts such as rituals, superstitions, heroes, myths, symbols, and taboos.

b. Basic truths about identity and relationships, time and space, ways of thinking and learning, ways of working and organizing, and ways of communicating.

c. Ideals shared by group members to which strong emotions are attached.

d. The 'right' and 'wrong' ways of doing things, the rules people live by in practice.

e. Subjective behavioral orientations to do things in one way, rather than another, noticeable in relationship styles, thinking and learning styles, organization and work styles, and communication styles.

2. Learners are asked to reflect on which definition(s) they prefer, and they can choose as many as they wish.

3. Learners are required to indicate their preferred choice(s) and provide reasons for their decision. The aim is to form a more comprehensive understanding of culture as a framework of values, attitudes, and behaviors.

Keys to Exercise 3: (Same as Exercise 2)

Learners are encouraged to choose as many definitions of culture as they prefer from the five alternatives provided, and then they are asked to indicate their preferred choice(s) and provide reasons for their decision. The goal is to foster a more comprehensive understanding of culture as a framework of values, attitudes, and behaviors.

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Lecture 2: Elements of Culture

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of the elements of culture. Through the whole lecture students will become familiar with many concepts related to culture such as beliefs, values, behaviors, rules, norms, generalization, stereotypes, and rituals. The emphasis is put more on the specific meanings of each element and its relationship towards other element.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the different element of culture.
- Define the meanings and interpretations assigned to each one element of culture.
- Use the elements of culture as a basic idea to the divisions of culture.
- Discover the myriad and infinite elements of culture.
- Explain the interrelationship among the elements of culture.
- Explain how elements of culture work and shape the different cultures.

Introduction

In fact the question of the elements of culture is a very complex one. On the basis of the definition of culture one can conclude that the elements of culture are wide, diverse and limitless. But in this lecture we try to present the most relevant and important elements.

1. Beliefs

In order to understand the place of "beliefs" in the realm of culture, it is imperative to define the concept itself. Defining this concept is not an easy matter since its boundaries are not clear cut. According to (Han, 2010: 131) the term belief is a "messy construct", which embodies all the following "attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, personal theories, internal mental processes, action strategies, rules of practice, perspectives, repertoires of understanding, and social strategy, to name but a few that can found in the literature".

It is clear that the notion "beliefs" plays a major role of everything known and constructed in terms of views about the world "a belief is a conviction in the truth of something that one learned by living in a culture". In this view, beliefs are about the knowledge hold about a particular topic by which decisions are formulated. He further refers to a belief as a particular provocative form of personal knowledge that most of a teachers' professional and academic knowledge can be regarded more accurately as beliefs (Han, 2010: 132). It seems that beliefs are often considered as being a type of knowledge and knowledge as a component of beliefs. In addition, beliefs are different between people and societies, for example, the belief in the God is not the same between Muslims, Buddhists and many others.

2. Values

Probably this term is among the most widely used terms when the discussion about culture is held. Peterson (2004) provides a specific and limited definition of values "cultural values are principles or qualities that a group of people will tend to see as good or right or worthwhile". This idea is supportedby the view that "values are related to what is seen to be good, proper, and positive, or the opposite".

Values are different from one person to another, from one group to another, from one community to another, from one country to another, etc. For example, what is highly accepted in "A" community as good may be less accepted as a good one in "B" community and totally wrong one in "C" community. In this respect, Peterson provides a wonderful example justifying this case, many people in a particular culture may claim to have deep friendships with only a few others. Others in another culture might prefer the opposite: they might like to maintain a wide circle of acquaintances which are not as close as friends. In this case, we could certainly say that different people hold values about relationships or about belonging to groups according to their belonging to different cultures and vice versa "values are the hidden force that sparks reactions and fuels denials" (2004: 22).

These reactions and denials take place in multicultural context which give reliability that cultures are built upon different values. But this, in any circumstances, does not mean that this culture is better than others "the values seen in Culture "A" and Culture "B" might be polar opposite, but that certainly does not mean that one group should consider the other "valueless", nor that one group has it wrong and the other has it right" (2004: 23). Whatever the values are, it is not a question of rightness or wrongness, but it is a matter of difference which must be accepted because it is within the realm of nature and richness per se. To understand more how values help people to interact successfully with others it is imperative to raise another issue about culture's components which is behaviors.

3. Behaviors

In the previous two aspects of culture it is concluded that beliefs and values construct the basis of behaviors, when someone holds a particular beliefs and values about a particular matter he or she will act upon

his or her beliefs and values. Moreover, since beliefs and values change through both time and place, in the sense that they are different according to different people and cultures; this implies that behaviors also are different. Behaviors that one group of people consider improper may be practiced on a routine basis by those in another group.

In this regard, behaviors can be tackled from two levels; individual and collective. The individual level of behaviors refers to the different assigned roles given to individuals within their societies (teacher, learner, farmer, mother, president, businessman, etc). Every individual whatever his status may assume a number of different behaviors according to his interactions with other individuals in his professional, social, private life (Cushner and Brislin). The collective level of behaviors refers to the term of "cultural pattern" of a particular group of people. "The cultural behaviors of people from the same country can be referred to collectively as cultural patterns, which are clusters of interrelated orientations". This pattern is performed by large proportion of people of one society and considered as belonging to one culture which is the culture of that given society. "The pattern of behavior is the functioning unit of a culture (Lado).

Cultural patterns are difficult to understand because people perform them unconsciously "this inability to describe one's cultural ways may be due to the fact that one has been doing things without being conscious of doing them" (Ibid: 25). Therefore, the best way to recognize the form of any cultural pattern, it is better to bring many different cultural patterns together and contrast among each other. Cultural patterns have also many meanings (primary meanings and secondary meanings). All the actions that people perform every day are culture-bound which are not transferable from one culture to another. The best way to understand any given cultural pattern is through learning and assimilation as Lado points out "we can assume that when the individual of culture "A" trying to learn culture "B" observes a form in culture "B" in a particular distribution spots, he grasps the same complex of meaning as in his own culture.

When he is in turn engages actively in a unit of behavior in culture "B" he chooses the form which he would choose in his own culture to achieve that complex of meaning". It is apparent that cultural behavioral patterns vary from one society to another. Consequently, cultural patterns are different according to different situations. Knowing cultural patterns is of a crucial importance because it guides to distinguish between appropriate and inappropriate behavior. For example, some cultures do not accept to shake hands with women while others accept it widely, etc. This matter leads to consider another component of culture which is about rules and norms.

4. Rules and Norms

All cultural patterns of a particular people have explicit manifestations by which they justify their potential behaviors and attitudes. So the "rules may refer to socially agreed –on behavior or to individual guidelines for behavior. Norms specify appropriate and inappropriate behaviors". Rules and Norms in this

sense are about the different parameters of behavior by which people or individuals are aware about the type of needs and the situations in which they are involved in. On the basis of this knowledge, they discover what is good and bad, acceptable and not, right and wrong, etc.

The outcome of this knowledge is they act, react, and behave in a particular and proper way according to the dictations of the given situation. For example, knowing different types of social events leads people to wear special clothes for a ceremony, marriage party, festivals, etc. They use different words, expressions and language forms when they address people who are different from them in age, status, blood or friendship relationship, etc. Rules and norms are different from values and beliefs in terms of explicitness and implicitness; the first one is the explicit manifestations of what people hold as beliefs and values while the second one is in a more sub-conscious level "it is useful to note that cultural rules and norms are explicit stated by people to justify their attitudes and behaviors, while cultural values and assumptions lie at a more sub-conscious level" (Lado). Cultural rules and norms are codes of behavior which cannot be subjected to immutability.

5. Prejudices

The term prejudice is more general than stereotype since the latter is hence a form of prejudice that is due to a rough overgeneralization which is a pre-judgment made on the basis of little knowledge or no evidence at all. Prejudice towards a culture is essentially caused by ignorance of or preconceived ideas about a particular culture. According to Clarke and Clarke (1990), "prejudice is that aversion fuelled by ignorance. Generally speaking, prejudice is associated with those negative assumptions about otherness. This view is supported by Krashen who states that prejudice is clearly cognate with those negative feelings on the part of a learner towards any culture (Krashen 1982). From the Krashen's point of view, it seems clear that prejudice is a negative one towards otherness and positive one towards themselves by thinking that their ideas are the best while others are wrong. So, prejudice is about ideas which result from the assumption that one's view of the world is the best and the most correct one, compared to the others.

6. Stereotypes

The concept of stereotypes will be approached upon the following question: How are stereotypes defined and how are they incorporated in EFL classroom? According to Hall (1959) stereotypes are "that attributes and characteristics ascribed to another group "the others" are perceived as strange and can be valued in different ways. All the things that are not in agreement with what is regarded as a part of the norm in a society are excluded and referred to as "the others" (Hall, 1959 as cited in Pervan, 2011: 13). Peterson (2004) points out that those stereotypes are negative opinions, images, and statements made about a group of people.

Stereotypes are that fixed beliefs and values adopted by a particular group of people about other people and their culture by which they are distinguished apart from others by actions, attributes, attitudes,

appearances, etc. People when referring to the characteristics of others, they describe them as typical features of the… "That is typical of those people" (Koyama, 1992: 6), this expression is typically stereotypical. Stereotypes are usually created or emerged when applying one perception to an entire group of people (Peterson, 2004: 26). For example, we might know one American man who is extremely extrovert, open minded, and brave when he expresses his opinions and because of this quality, it can be concluded that all American people are extrovert, open minded and brave when they express their opinions. Incidentally, how untrue this about Americans, what about other qualities such as shyness, introvert, etc.

Another type of stereotypes is positive ones which are about holding positive statements about a group of people. An example of positive stereotypes are "Asians are good at math", "Germans make wonderful engineers"", "Japanese are excellent in technology", "Americans are good in architecture", "French are interested in cuisine", "Russian are better in military and naval domain", "Canadians are successful in agricultural domain". The problem with positive stereotypes is they share a common quality with negative stereotypes because both of them do not provide a thorough picture about the people being described and they are not accurate (ibid). Positive as well as negative stereotypes certainly no more describe all Asians, Germans, etc. They are common in the sense that they are not generalized.

In terms of stereotypes as a form of cultural component they say that "the teaching of English indirectly contains quite a lot of stereotypes" (Pervan, 2011: 14). Stereotypes are considered as negative manifestations of peoples' culture, which is why, it is better not to include them at all within English textbooks. It can be concluded that even though stereotypes are something negative they do not need to be a source of disagreement because they are just opinions. (ibid: 14), adds that they are useful tool to include them in English textbooks in order to bring both teachers and learners into discussion about them. As a result, learners will recognize them from many perspectives and will be able to deal with them outside classroom setting. If this point is developed within EFL classroom, learners will understand well cultural differences and be ready to deal with them successfully in intercultural communication situations.

7. Generalizations

Generalizations are similar with stereotypes from the process of application perspectives. They are emerged when people hold a particular perception about a group of people and apply it to an entire or larger group but they are quite different from stereotypes from the way of creation. According to (Peterson, 2004: 26) "Generalizations are quite different from stereotypes and are more reliable". Generalizations are created not on the basis of one individual but they are upon a large number of people and then apply them to all "we look at a larger number of people and we draw certain conclusions from what we see" (ibid).

Generalizations are useful for intercultural communication situations because they help researchers and professionals to conduct a study for any particular society about any issue and then make generalizations

about the cultural patterns of the target society "there were exceptions for every rule, but generalizations that come from research and from the insights of informed international cultural experts and professionals allow us to paint a fairly accurate picture of how people in a given country are likely -but never guaranteed- to operate" (ibid: 27). For example, this can be reached if someone conducts a study, live, work, or interact with thousands of Chinese people.

After collecting as much as possible data through either personal or professional experience, it may be possible to make some accurate, general statements about Chinese people and their culture. Chinese as it happens do indeed have distinctive food habits, beliefs on the God, etc. These cultural patterns in China are more distinct than in many other cultures. If you have any intention to exchange something whatever it is in China or with Chinese (personal conversation, business and trade negotiation, asking them for a job or training, etc.), you would need to perceive well how all these issues of culture-bound affect you and contribute to the potential outcomes of you interactions with them (Ibid).

The discovery of culture-bound issues through generalization helps people to conduct successful interactions because it tells them in advance to be selective of what to mention from what not to mention, what feelings and emotions to hide from what ones to show, what issues to raise from what others to turn eyes off. To conclude, this knowledge leads to teach people of how to respect them and gain their respect without hurting them and vice versa, in short, it teaches people how to respect otherness and how to be respected.

8. Rituals

Rituals are among the most prevailed aspects of cultural behaviors. They are about the way people get dressed in ceremonies and formal occasions, the way about formal meetings are opened and closed, the way one greets his friends using different manners of greetings such as kissing each other in case of a close relationship, handshaking, verbal greetings and other body language greetings. All these rituals are performed differently according to different communities and they distinguish one culture from another one. "Rituals are performed as part of relationships –there are rituals of kinships, of ties to others, of participation in and connection with the organic, psychological, and metaphorical realities of the society. They are related to key areas of human life and are concerned with binding people's feelings and behaviors into the social fabric (Cushner and Brisli).

Rituals vary from one culture to another and the same one is performed differently from one culture to another, that is why, each ritual practice implies as belonging to this or that culture. With respect to the ritual of kissing, it is practiced differently from one given culture to another, with Muslim people, handshaking between men and women is not allowed, where is in other cultures, it is acceptable.

Modes of address are also culture-bounds issues. When people interact among others, the way they address each other depends to the culture they belong to. What is considered as a polite language in "X" culture

may be considered as less polite in "Y" culture. In addition to cultural differences, the factor of the speech situation in which the interaction takes part has a role to play in this respect. For example, different situations imply the use of different language forms, like the case of personal pronouns and their different ways of usage to indicate politeness and familiarity. For example, "Vous" in French is used when addressing an important person or a person of power, as a mark of respect versus "Tu" is governed by complex rules. So, it signals a kind of social distance as opposed to "T" form which acquired the meanings of solidarity, social closeness and intimacy. Therefore, the implications of "T" and "V" forms may be different from one culture to another, and perhaps even from one individual to another.

These different forms of language indicate that many misunderstandings and confusing situations often occur. Other languages do not have such forms, but they have also their own ways in manifesting their distinctions via other means, like verbal and non-verbal means.

Practice

Exercise 1

- Cultural conflicts and misunderstandings can arise when individuals with opposing values come into contact.
- The Values at Work checklist introduces an extensive range of dimensions along which work-related values vary, and explores the contrasting values that reside at each pole of each dimension.
- This activity invites learners to reflect on some of their own cultural values, and asks them to explore the potential impact of cultural differences as they work in a new country or culture.

1. Give a copy of the Values at Work checklist to the learner.

2. Allow a few minutes for the learner to complete the handout.

3. The learner will have probably identified important cultural differences between his or her own approach and that of another culture or country of interest. Discuss some of the following questions with the learner:

   a. How might these differences become apparent in the working environment?

   b. How might people from a different country or culture perceive your approach at work?

   c. What challenge do these differences present?

   d. In what ways might you adapt your behavior to manage and overcome these cultural differences?

Exercise 2

The Values at Work Checklist

- Research suggests that the way in which each of us thinks and acts at work can be influenced by the attitudes and values in the cultures to which we belong.
- When we come into contact with people from different cultural backgrounds we can sometimes encounter workplace behaviour that does not match our assumptions and expectations. We can sometimes even

misinterpret other people's workplace behavior and make incorrect assumptions based on our own cultural background. This can result in confusion, misunderstandings and even conflict.

- The checklist been designed to help you identify some of the ways in which your cultural background has had an impact on your workplace behavior.
- On the following pages you will find several statements asking about the way in which you prefer to communicate and the way in which you prefer to learn, think and apply knowledge.

1. Read each description in order.

2. Decide which behavior is closest to your own. If you identify with both statements, choose the one you identify with more often, or in more situations.

3. Mark a score indicating how strongly you tend to exhibit this behavior.

4. When you have completed this activity, decide how you think people in a different culture of interest to you would probably respond to the statements.

5. Where you have identified important cultural differences between you approach and that of people in the culture or country of interest to you, consider...

a. Are these differences important?

b. How might these differences become apparent in the working environment?

KEYS:

Exercise 1 Reflection Questions:

a. Cultural conflicts and misunderstandings can arise when individuals with opposing values come into contact. How might these differences become apparent in the working environment?

- Differences in values may lead to conflicts in decision-making processes, communication styles, and approaches to problem-solving. For example, if one person values individual autonomy while another values group consensus, conflicts may arise during team projects or meetings.

b. How might people from a different country or culture perceive your approach at work?

- People from different cultures may perceive your approach at work differently based on their own cultural norms and values. For example, if you come from a culture that values direct communication, colleagues from a culture that values indirect communication may perceive your approach as too blunt or aggressive.

c. What challenge do these differences present?

- These differences present challenges in understanding and respecting each other's perspectives, potentially leading to miscommunication, frustration, and reduced collaboration. Overcoming these challenges requires cultural sensitivity, open-mindedness, and effective communication skills.

d. In what ways might you adapt your behavior to manage and overcome these cultural differences?

- To manage and overcome cultural differences, you can adapt your behavior by actively listening to others, seeking to understand their perspectives, and adjusting your communication style to accommodate cultural differences. Additionally, fostering a culture of inclusivity and respect in the workplace can help mitigate conflicts and promote effective collaboration.

Exercise 2 Reflection Questions:

a. Are these differences important?

- Yes, these differences are important as they can significantly impact workplace dynamics, communication, and collaboration. Understanding and addressing cultural differences can enhance teamwork, productivity, and overall organizational success.

b. How might these differences become apparent in the working environment?

- These differences may become apparent in various ways, such as communication styles, decision-making processes, conflict resolution approaches, and attitudes towards authority. Recognizing and addressing these differences can foster a more inclusive and harmonious work environment.

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Lecture 3: Themes of Culture

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of the themes of culture. Through the whole lecture students will become familiar with many concepts about the themes of cultures such as big C culture, small c culture. The emphasis is put more on the nature of such division and on the topics of each theme.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the meanings of related concepts attached to the themes of culture.
- Discover the first important division assigned to culture.
- Define the meanings of big C culture.
- Define the meanings of small c culture.
- Discover the relationship between big and small cultures.
- Explain the role and importance of big and small cultures.

Introduction

Themes of culture can be ranked according to their levels and importance. For example, it can be looked; on the one hand, at grand themes such as great authors, important historical movements, and classical music, on the other hand, it can be also looked at more minor themes such as current popular trends or news items. These classifications of cultural themes into major or minor themes are frequently called Big "C" or little "c" culture (Jing, 2010: 18).

1. Big "C" Culture

Great emphasis is put on distinguishing between cultural themes based on particular criteria. For Peterson (2004: 24), cultural themes can be ranked into two levels according to the importance scale. Big "C" culture is "the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of the target speech community (Laohawiriyanon, 2012: 85).

In this respect, any culture which focuses on the products and contributions to a society and its outstanding individuals, is often referred to as Large/Big/Capital/Macro "C" culture including politics, economy, history, literature, fine arts, sciences and geography (Jing, 2010: 5). (Lafayette, 1997) indicates those that fit the Big "C" category include recognizing geographical monuments, historical events, major institutions, and major artistic monuments. Brooks (1968) also defines "big-C" culture as the best in human life restricted to the elitists. Wintergerst and Mcveigh (2010) support Brooks' view and maintain that the domain of big "C" culture is for the highly educated people. This social class has the power to understand big "C" culture themes because their nature implies a kind of intellectual efforts. Finally, big "C" culture is important in any research related to the issue of culture and language.

Themes	Definition	Example
Politics	• The activities involved in getting, controlling and using power in public life, and being able to influence decisions that affect a country or a society	• Legal provision • Political policies • Acts of government • Activities of leaders • International affairs
Economy	• The relationship between production, trade and the supply of money in a particular country	• Activities of enterprises • Statistical data of consumption • Economy and business
History	• All the events that happened in the past, the past events concerned in the development of particular places.	• History of nations • History of a farming
Geography	• The scientific study of the earth's surface , physical features, divisions,	• Geographical descriptions
Literature "Art"	• Literature: pieces of writing that are valued as works of arts. • Art: the use of the imagination to express ideas or feelings.	• Paintings • Sculpture • Textiles and costumes • Literature
Social Norms	• The behavioral cues within a society. When and where it is appropriate to say certain words, topics or wear certain clothes.	• Advice for interviewees • Using the appropriate questions in assessment • Resume

Education	• A process of teaching, training and learning, especially in schools, to improve knowledge and skills	• Organization • Curricula, courses, • Institutions & organization
Architecture	• The art of designing buildings, the design or style of a building "s"	• Great architectures • A style and designs
Music	• Sounds which are arranged pleasantly with instruments.	• Types of music • Introduction to great works

2. Small "c" Culture

Small "c" culture is another aspect of cultural themes. It refers to the daily aspects of life that embody everything as a total way of life (Laohawiriyanon, 2011: 85). For Lee (2009: 78) this type of culture is "the invisible and deeper sense of a target culture" including attitudes or beliefs and assumptions. Peterson (2004: 24-25) defines little "c" culture as the culture focusing on common or minor themes. It includes themes of the two types; the first one is the invisible culture such as popular issues, opinions, viewpoints, preferences and tastes, certain knowledge (trivia, facts). The second type is the visible culture such as gestures, body posture, use of space, clothing style, food, hobbies, music, etc. According to Lafayette (1997), the Little "c" culture includes recognizing and explaining everyday active cultural patterns such as eating, shopping and greeting people; every passive pattern such as social stratification, marriage and work; and acting appropriately in common everyday situations (Jing, 2010: 5).

It is clear by now that small "c" culture is not restricted to any particular social class but it is intended for all categories and individuals within any society. Little "c" cultural knowledge is essential for intercultural communication situations because it affects the ways of thinking and using a language. The socio-cultural values, norms, beliefs and assumptions entailed in small "c" culture assists members of a particular culture or society to use "appropriate and polite" language within the target society. Therefore, if EFL learners know about small "c" culture in the target culture, they will better comprehend how those in that culture communicate with each other (Laohiwiriyanon, 2011: 85).

Themes	Definition	Example
Food	• Things that people or animals eat; a particular type of food	• Dietary characteristics • Types and etiquette of food
Holiday	• A day when most people do not go to work or school.	• Purpose, symbols and signs • People's particular activities

Life Styles	• The way in which a person or a group of people lives and works	• Activities and styles of family • Styles of entertainment
Customs	• An accepted way of behaving or of doing things in a society	• Wedding ceremony traditions and Invitations
Values & Beliefs	• Beliefs about what is right and wrong and what is important in life	• Identifying what is good, useful, beautiful, appropriate
Hobbies	• Activities of pleasure out of work	• All leisure activities
Body Language	• A movement that you make with your body to show meaning	• All Body language signs which provide clues as to the attitudes

3. The Intersection between Big "C" and Small "c" Culture

All researchers agree that both Big "C" and little "c" cultural themes are interrelated to each other. (Peterson, 2004: 25) recommends that people have to study a variety of issues relating to both big "C" and little "c" areas of culture. (Wintergerst and Mcveigh, 2010) maintain that learners possessing both big "C" and little "c" culture can effectively take part in intercultural communication situations because it affects the way of thinking, behaving and using a language. Peterson (2004: 25) adds more insightful matters into this issue "my point is that you should not make the mistake of focusing on only one limited area when you begin learning about a culture. Pick and choose a variety of subjects to explore from all four quadrants of the table below". The following table shows that there are various ways of thinking about cultures:

	Themes of Big "C"	**Themes of Little "c"**
Invisible Culture " Bottom of the iceberg"	**Examples:** Core values, attitudes or beliefs, society's norms, legal foundations, assumptions, history, cognitive processes	**Examples:** Popular issues, opinions, viewpoints, preferences or tastes, certain knowledge(trivia, facts)
Visible Culture "Tip of the iceberg"	**Examples:** Architectures, geography, classic literature, presidents or political figures, music	**Examples:** Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork

Table 1: The Intersection between Big "C" and Small "c" Cultures

4. Importance of Big "C" and Small "c" Themes

Corresponding with the concepts of big "C" and little "c" cultural themes, many cultural frameworks regarding specific aspects of cultural learning in EFL classroom were proposed in relevant research. Chen (2004), for example, carried out a survey to examine Chinese students' attitudes towards cultural themes in EFL classroom setting. In his study, Chen proposed a cultural framework which includes seven (7) themes under Big "C" (music, social norms, education, economy, politics, history and geography) and nine (9) themes under little "c" (daily routine, life style, holiday, food, gesture, weather , greeting, custom and values).

Another cultural framework was designed by Lee (2009) to examine how culture was taught in Korean EFL textbooks. Lee's framework consisted on 22 themes for Big "C" for example art, agriculture, education, sports, and politics and 26 themes for little "c" such as freedom, materialism, informality, fairness, and competition.

Practice

Exercise 1

According to (Jing, 2010: 8) "language and culture are closely linked because language and culture are both integral parts of human life for communicating as supported by many scholars".

- Referring to the above statement, write an essayto defend the following points:
  - To what extent do you agree or disagree with this integration?
  - The nature of the relationship between language and culture.
  - How could culture be integrated in the EFL classroom, basing your answer on the right category of culture "target culture versus source culture" and type of culture "big -C- culture versus small c culture" for the successful intercultural communication? **Make reference to the citations and works of the relevant scholars.**

Answers to the Exercise:

a. To what extent do you agree or disagree with this integration?

I agree with the integration of language and culture because both are intrinsic to human communication. Language is not merely a tool for communication but also a carrier of cultural values, norms, and identity. As suggested by numerous scholars, including Jing (2010), language and culture are closely linked, influencing each other in various ways.

b. The nature of the relationship between language and culture:

The relationship between language and culture is symbiotic. Language reflects cultural values, beliefs, and customs, while culture shapes the development and usage of language. For effective intercultural communication, understanding cultural nuances embedded in language is crucial. As stated by Lee (2009) and other scholars, culture influences linguistic choices, idiomatic expressions, and communication styles.

c. How could culture be integrated in the EFL classroom, basing your answer on the right category of culture "target culture versus source culture" and type of culture "big -C- culture versus small c culture" for successful intercultural communication?

In the EFL classroom, integrating both target and source cultures is essential for fostering intercultural competence. Teachers can incorporate big "C" culture through teaching significant historical events, literary works, and societal norms of the target culture. Similarly, small "c" culture can be integrated by exploring daily customs, gestures, and social etiquettes. By incorporating diverse cultural themes, students gain a holistic understanding of the target language and culture, enhancing their communicative proficiency and cultural sensitivity. Additionally, drawing from cultural frameworks proposed by scholars like Chen (2004) and Lee (2009) can provide a structured approach to cultural integration in language learning.

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Lecture 3: Categories of Culture

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of categories of culture. Through the whole lecture students will become familiar with many concepts about the categories of culture such as the meanings of source, target and international cultures. The emphasis is put more on the issue about the right culture category that EFL should be taught.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the meanings of related concepts attached to the categories of culture.
- Define the meanings of the source culture.
- Define the meanings of the target culture.
- Define the meanings of the international culture.
- Discover the importance of culture categories integration in the EFL classroom.
- Explain and justify the right culture category that should be integrated in the EFL classroom.

Introduction

This lecture provides, in agreement, with Cortazzi and Jing (1999) models about the three types of cultural materials. They provide a novel look at the sources of cultural information and classify the sources of cultural information into three sources; source culture, target culture, and international target culture.

1. Source Culture

The source culture category refers to the learners' native culture or it is also called home culture. Generally speaking, this category is produced at a national level for a particular given country. According to Jing (2010: 16), in seeking to learn EFL; learners generally expect that they will need to become familiar, more conscious, and understand their own culture. In the case of EFL Algerian learners, most of them have to pay attention to the culture of Algeria, Islamic North Africa and Islamic nation as a whole. This assumption generates a debate among scholars on whether the EFL teaching and learning should be related only to target culture or to other culture. It appears that this debate would seem to warrant some degree of caution when

using categories of culture in certain teaching and learning contexts. This situation raises an important question which is; is it fair or not to use one culture category at the expense of others?

The introduction of the source culture into the EFL classroom is as important as other cultures. According to Laohawiriyanon (2013: 84), the germane of source culture is to cultivate learners' knowledge of their own culture. It is worth to mention that through the source culture, students will have a chance to learn about topics, themes, and vocabularies which are related to their native background in the target language so that they can interact successfully with people from different cultures. Though it is an important category, it is often criticized as there is no attempt to understand other cultures.

The main aim of EEL teaching and learning is to achieve a mutual understanding. Its main purpose is to enable learners to talk about their own culture to foreign visitors to their country rather than be prepared to encounter other cultures. It becomes easy by now to find the appropriate language and cultural materials it is needed for that given situation.

2. Target Culture

This category usually focuses on one or two target cultures, such as the U K and U S A. It is represented in this lecture by the cultures of the United States of America and Great Britain which are the countries where the target language is spoken as a first language "any English-speaking countries where English is spoken as a first language". It is also considered as the most popular instruction materials in EFL classroom Jing (2010: 16). They have focused on the use of the target language culture as a vehicle for teaching the language in classrooms and suggest that it is not really possible to teach a language without embedding it in its authentic cultural context.

The rationale for integrating target culture into EFL classroom lies in the fact that learning a target culture will enhance students' motivation and develop their attitudes toward language learning. In addition, the use of target culture in the EFL classroom makes it possible for learners from different societies to make best use of the same cultural materials in such a context.

Though the target culture is widely used all over the world, it is often criticized for its commercial nature and seen as publisher's promotional materials Jing (2010: 16). Its main purpose is to enable learners to talk with others who are culturally different from them and be prepared to encounter other cultures because such a process forces learners to express themselves within a culture of which they have scarcely any knowledge. It becomes easy by now also to find the appropriate language and cultural materials it needed for that given situation.

3. International Target Culture

This category refers to cultures that are neither a source culture nor a target culture; these refer to a variety of cultures set not in English-speaking countries or in countries where English is neither a first nor a second language, but is used as an international language or a lingua franca such as in Japan, China, EU, Russia, India, etc. Cortazzi& Jing (1999) maintain that the rationale for this category is that speakers who do not speak it as their first or second language frequently use English as an international language for international situations. McKay (2000) maintains that international cultures supposedly cover a wide variety of knowledge from different cultures all over the world. In addition, he proposes other three benefits of international target culture;

- The first one is that they show the pragmatics when non-native English speakers communicate with the target culture, they should be able to express their own notions of what is appropriate.
- Secondly, it shows the way English can be used effectively in international environment.
- And finally, for English to be the "Lingua Franca" of today there must be a choice for non-native English speakers to reflect cultural norms of culture.

Practice

Exercise 1

- This activity is designed to help teach learners to identify what they know (and don't know) about another culture or country. It is a practical activity designed for preparing for real-life cross-cultural encounters through an examination of both similarities and differences.
- The purpose of this activity is not to come up with exact information about how to behave during cross-cultural encounters, but to identify some of the areas in which the learner needs to find out more.
  1. Give the learner a copy of the 'Cross-Cultural Checklist' and ask them to work through each question in turn.
  2. Where the learner answers 'Yes', ask them to identify how they anticipate things to be different in the other culture.
  3. Where the learner answers 'Don't Know', ask them to identify ways in which they might find out the answer to this question.

CCC Checklist:

1. Language

- Do people speak the same language?

- Yes

- No

- Don't Know

2. Communication Style

- Do people talk directly or indirectly?
  - Yes (Directly)
  - No (Indirectly)
  - Don't Know

3. Greetings and Gestures
- Are there specific ways to say hello or goodbye?
  - Yes
  - No
  - Don't Know

4. Personal Space
- Do people stand close or far apart when talking?
  - Yes (Close)
  - No (Far)
  - Don't Know

5. Gender Roles
- Do boys and girls have different roles?
  - Yes
  - No
  - Don't Know

6. Family Structure
- Do families live together or separately?
  - Yes (Together)
  - No (Separately)
  - Don't Know

7. Time Orientation
- Is being on time important?
  - Yes
  - No
  - Don't Know

8. Dress Code
- Are there specific clothes for special occasions?
  - Yes
  - No
  - Don't Know

9. Food and Dining
- Are there certain ways to eat or share food?
  - Yes
  - No
  - Don't Know

10. Religious Practices
- Are there special customs related to religion?
  - Yes
  - No
  - Don't Know

11. Social Hierarchies
- Are some people more important than others?
  - Yes
  - No
  - Don't Know

12. Nonverbal Communication
- Do gestures have meanings?
  - Yes

- No

- Don't Know

13. Conflict Resolution

- Do people avoid arguments?

- Yes

- No

- Don't Know

14. Attitudes Toward Authority

- Do people listen to those in charge?

- Yes

- No

- Don't Know

15. Attitudes Toward Outsiders

- Are strangers welcomed or treated with caution?

- Yes (Welcomed)

- No (Treated with caution)

- Don't Know

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Lecture 5: Models of Culture

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of the models of culture. Through the whole lecture students will become familiar with many concepts about the Peterson analogy toward the issue of culture, the ice berg theory, and so on. The emphasis is put more on the explicit and implicit meanings and components of culture.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the meanings of related concepts attached to the models of culture.
- Define the analogy of Peterson.
- Discover the ice berg theory.
- Explain the explicit and hidden meanings of culture.

Introduction

Working with this notion, Peterson (2004: 18) suggests the term culture analogies by which he encourages people to work with the term "culture" to come up with their own models, metaphors, or analogies for describing it. Based on the myriad analogies he receives in his workshops, he provides a number of creative analogies which are as follows:

1. Tree Analogy of Peterson

Peterson (2004: 18) points out that culture can be symbolized by limitless analogies. He emphasized that this point is an individual matter and everyone has the right to come up with his model about culture. The most workable analogy of culture is that of tree, is because practically everyone from everywhere knows what a tree is. A tree has parts you see immediately, such as branches and leaves. But a tree also has more interesting aspects the closer and deeper you go, you discover, birds' nests, fruit, bark, trunk, rings, and the life-giving roots underground". Trees over time are formed by the constant, slow impacts of their environment just totally as the way people formed. Trees also change from year to year, but their basic features remain the same.

People and their culture also may adopt ever changing models, but they remain essentially over time as human beings. (Ibid: 19), all trees are living creatures and they do share numerous qualities with humans because both of them need some basic needs and so forth. Yet a pine tree will always be different from a maple tree just an Algerian will always be different from an American, Australian, French, and Chinese, etc.

2. The Iceberg Theory

The iceberg theory was popularized through the work of Hall in the 1950s, it is based on the idea that culture consists of two parts. One part which is the most important of culture is totally hidden and the other, the least important, is visible. The first part, according to the proponents of the iceberg theory such as Peterson (2004: 19) and (Hall, 1959: 29) is concerned with cultural value orientations to action, communication, environment, time, space, power, individualism, competitiveness, structure and thinking. The second part, which constitutes the tip of the iceberg, consists of music, food and drink, greetings, dress manners, rituals and outward behaviors. As can be seen, the iceberg theory is a broad issue that even defining and speaking it becomes interesting and difficult. However, Peterson (204: 19-22) provides a detailed description of the iceberg theory.

2. 1. Iceberg Analogy of Peterson

Another amazing analogy of Peterson about culture is iceberg models. This analogy is widely used by researchers. According to Peterson (2004: 19) "an iceberg has a part you see and a part you do not". The most important fact of iceberg is that it is composed of two parts; one of them is hidden and the other is obvious.

2. 1. 1. above the Waterline Culture

Peterson (2004: 19) points out that the top of iceberg culture is anything you can perceive with your five senses including all behaviors such as language, food, population, music, clothing, gesture, sports, etc. He adds on this that most people have a tendency to learn about the cultures they deal with more such as the French cuisine, the Egyptian pyramids, Chinese outnumbered population, Algerian revolution, American huge buildings, etc. According to him, people are highly interested in what they see at the tip of iceberg when they come to consider issues of other cultures.

As it is stated by him again, he gives an amazing example of smoking action and how it is viewed differently by American and French people "American are disgusted when the French smoke nonstop in enclosed public places, and the French cannot understand why Americans allow themselves to be controlled by smoking laws" (Ibid). The previous example refers to the state of the top of iceberg as being highly noticeable, but it raises another question about the reason that lies behind these practices. Finally, these questions can be answered by considering other different aspects of culture from the previous ones.

2. 1. 2. under the Waterline Culture

It is important to note that 80 % of the iceberg mass is underwater. In parallel with this idea, this leads to conclude that perhaps 80 per cent of aspects of culture are contained in the underwater i.e. most of them are in the invisible realm of culture which cannot be perceived by the five senses such as notions of time, beliefs, assumptions, hunches, attitudes, etc. (Peterson, 2004: 21). For example, you cannot smell or see time, but the deeper you go into the bottom of the iceberg, the more important the items are.

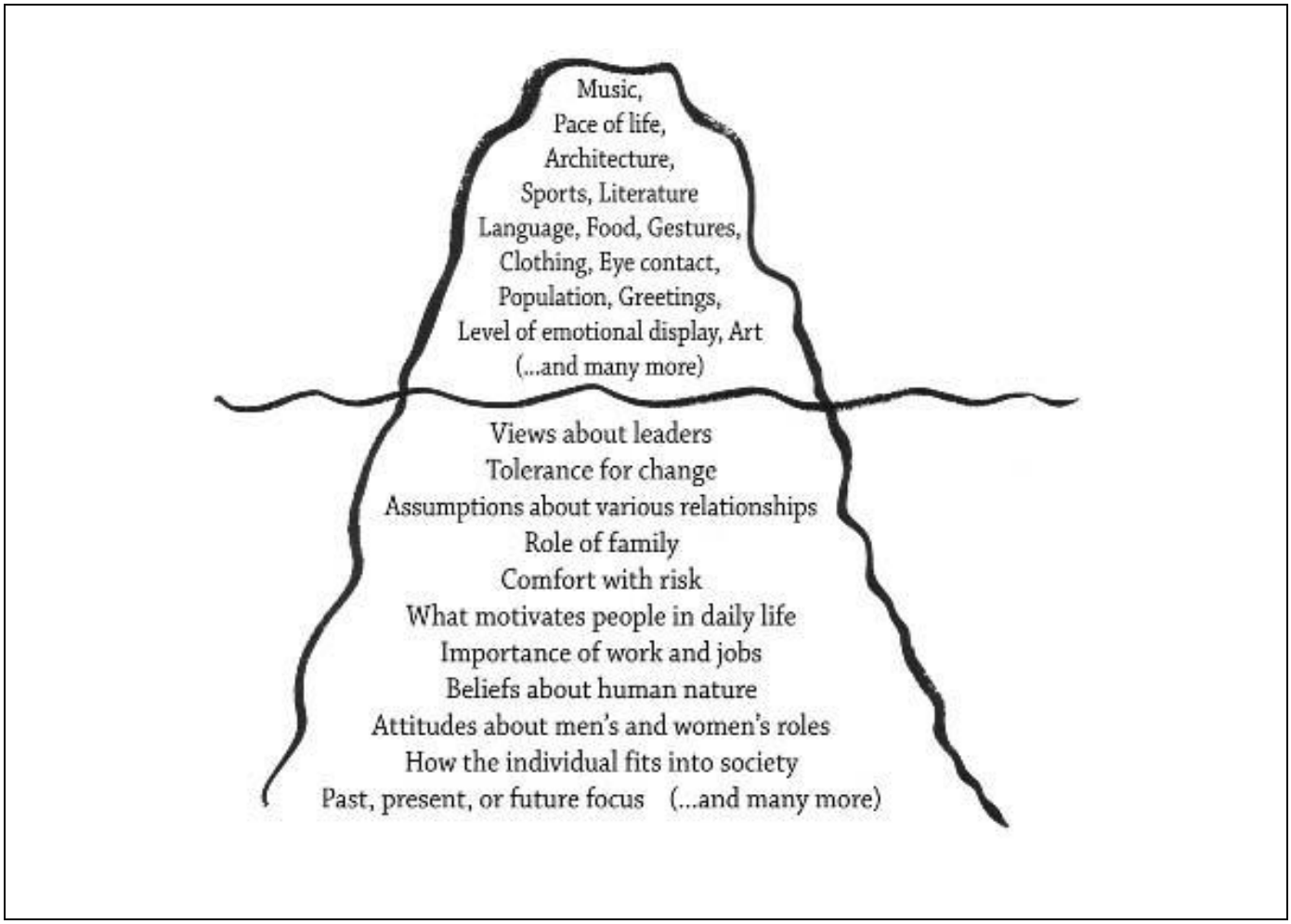

Figure 1: Iceberg Analogy of Peterson (Peterson, 2004: 22)

Regarding the iceberg analogy of culture, Peterson (2004: 2) advices people to give considerations to both levels (tip of the iceberg and bottom of the iceberg) to understand the reasons that push people toward their practices and actions whatever they are. He concludes that "the bottom of the iceberg is the formulation of the tip of the iceberg". That is why understanding of the underlying causes of why people behave in this and that way put them in a more powerful position and more liable to anticipate how they may act or react in a variety of situations. Thanks to the emphasis on the bottom of iceberg culture analogy, people are likely to be able to make sense of what is going around them. In any case, neither of the two parts of the iceberg may be ignored.

Moreover, the workable reason behind the great importance of the iceberg's bottom is that the precepts of bottom iceberg are workable and applicable to all cultures. For example, if you study the tip iceberg information of a long list of facts and figures about Italian country, you will be restricted to apply it just inside the boundaries of Italy because outside Italy does not work since top of icebergs are varied. However, you will be able to understand wonderful general principles while studying the bottom of Italian iceberg not just if Italy but other countries' icebergs. In this case, the bottom Italian iceberg can be applied in some way to German iceberg, French iceberg, American iceberg, Japanese iceberg, etc (ibid). At this point, it seems that the bottom of iceberg is a common one since it works with many cultures which are drastically different. It is imperative to conclude that the bottom icebergs are universally common or have a universal quality.

Practice

Exercise 1

Recognizing Individual Responses to Culture

Instructions:

1. Read each quote carefully.
2. Classify each quote into one of the following categories: Neo-native, Expat, or Global villager.
3. After classifying each quote, rephrase one or two of them in a way that reflects a more productive and less ethnocentric view of the world, considering Arab cultural values and perspectives.

Neo-native: A neo-native is someone who is typically from a different cultural background but has spent a significant amount of time in another culture, often as an expatriate or immigrant. However, instead of fully assimilating into the new culture, they maintain a strong attachment to their native culture and may resist adapting to the customs and norms of the new culture.

Expat: Short for "expatriate," an expat is someone who lives outside their native country, often for work or other reasons. Expatriates may retain strong ties to their home culture but are generally more open to adapting to the customs and norms of the host culture.

Global villager: A global villager is someone who embraces the idea of a globalized world and sees themselves as belonging to a global community rather than being tied to any specific culture or nationality. They may have extensive experience working or living in various countries and are generally more adaptable and open-minded when it comes to cultural differences.

Quotes:

1. "I don't understand why we have to do things differently here. Back home, everything worked just fine."
2. "I can't stand the food in this country. It's so weird and tastes terrible."

3. "Why should I bother learning their language? They should learn Arabic if they want to do business with us."

4. "These people just don't know how to get things done efficiently. It's frustrating."

5. "I can't wait to go back to my country. I miss everything about it."

Classification:

1.

2.

3.

4.

5.

Rephrased Quotes:

1.

2.

3.

4.

5.

Observations and Suggestions for Discussion:

- Consider how each quote reflects the attitudes of the individuals concerned, particularly in the context of Arab culture.
- Discuss alternative perspectives or approaches that align more with productive and culturally sensitive behavior.
- Encourage learners to explore the value of cultural adaptation and understanding in diverse environments.

University of Mohamed Lamine Debbaghine, Setif 2
Faculty of Letters and Languages
Department of English language and Literature
Level & Module: Master One / Teaching Culture
Lecturer: Dr. BOUKADI
Lecture 6: Introduction into Culture Teaching in the EFL Classroom

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of culture teaching in the EFL classroom. Through the whole lecture students will become familiar with many concepts about the issue of culture teaching in the EFL classroom such as culture place in the language classroom, culture place in the EFL classroom, importance of culture in the EFL classroom and so on. The emphasis is put more on the micro and macro picture of the term culture and EFL teaching.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the place of culture in the language classroom.
- Define the place of culture in the EFL classroom.
- Discover the importance of culture in the EFL classroom.
- Introduce the relationship between EFL and culture teaching.
- Define the meanings of related concepts attached to the techniques of culture teaching.
- Define the meanings of related concepts attached to the strategies of culture teaching.
- Discover the importance of culture integration in the EFL classroom.

1. Culture Place in EFL Classroom Language Teaching and Learning

To understand well the place of culture in language classroom, it is pertinent to refer to the importance of culture in language education. It is agreed upon the idea that grammar, vocabulary, pronunciation …etc. as a useful in language teaching-learning but it is not enough for communication. It helps students to have information without knowing how to use it in communicating with others in an appropriate way. Successful communication needs awareness of the characteristics of the other part's non-linguistic factors of communication like attitudes, ways of thinking, and expectations of the communication in terms of cultural matters.

2. Importance of Culture Teaching in the Language Classroom Macro Picture

The full examination of the relationship between language and culture can conclude to some remarkable comments about the state of teaching-learning culture. It seems that the nature of this relationship is the most

satisfactory reply to the question of why culture teaching-learning should be involved in language classroom. According to (Lazarevic, 2013: 29), "culture is the fifth language skill; knowledge of the foreign country's culture has become a part of the curriculum".

This claim is because the language classroom entails not only linguistic knowledge but also the awareness of the importance of the context behind communications settings. She further has argued that "culture learning should be the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interactions with individuals from other cultures (Ibid, 30).

On the basis that language and culture are inseparable, Liddicoat et al. (2003), advocate that language and culture interact with each other in a way that culture connects to all levels of language use and structures in the sense that there is no level of language which is independent from culture. This interconnection is important to the language teaching-learning. As a consequence, learners would not be "fluent fools" and "without cultural insights and skills, even fluent speakers can seriously misinterpret the messages they communicate "Lazarevic, 2013: 30).

3. Importance of Culture in EFL Classroom Micro Picture

Despite the great deal of research dedicated to defining the nature, importance and place of culture in language classroom (Kramsch, 1993/1998), the issue of culture in EFL classroom remains a hotly debated issue around the world among school curricula, syllabi, textbooks, EFL teachers and EFL learners. This issue is still important up to day in terms of the following question, how can EFL education develop in the learner's culture learning that would shortchange neither their own culture nor the target culture, but would make them intercultural mediators in a globalized world?

In fact, EFL classroom is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards both one's own or another culture. For scholars and laymen alike, cultural competence, i.e., the knowledge of the conventions, customs, beliefs, and systems of meaning of another country, is indisputably an essential integral part of EFL teaching and learning (Thanasoulas, 2001: 1-2). He states that many teachers believe that the incorporation of culture into the EFL curriculum is the most important educational goal.

In the EFL teaching and learning, knowing about the context and cultural circumstances under which the target language can be used accurately and appropriately implies to equip learners with the cognitive skills they need in a second-culture. In reality, "knowledge of the grammatical system of a language has to be complemented by understanding of culture-specific meanings" (Ibid: 2).

At any rate, English learning-teaching is at the same time foreign culture learning-teaching, and, in one form or another, culture has, even implicitly, been taught and learned in the EFL classroom for different reasons. In other words, the teaching and learning of language without the teaching and learning at the same time the culture in which it operates, as if the process is about teaching and learning meaningless symbols.

4. Incorporating Culture into the Teaching Process

The integration of culture into the EFL classroom, with a view to foster cultural understanding and communicating insightfully into the target environment is the most satisfactory idea. This idea can be realized by bringing to the fore some elements of the target culture, and focusing on those traits that are of importance to the members of the target community. This can be done by the dint of discoursing upon the geographical environment and historical or political development of the foreign culture, its institutions and customs, its literary achievements, even the minute details of the everyday life of its members (Ibid).

He further claimed that culture incorporation in the EFL classroom; as far as educators are concerned, have to be done in terms of raising the learners' awareness of their own culture, to provide them with some kind of meta-language in order to talk about culture, and to cultivate a degree of intellectual objectivity essential in cross-cultural analyses. Others state that culture teaching and learning must be commensurate with the dynamic aspects of culture "learners will need to master some skills in culturally appropriate communication and behavior for the TC…. Cultural awareness is necessary if learners are to develop an understanding of the dynamic nature of the TC, as well as their own culture".

He also adds to express the need for both linguistic and cultural competence as a means of achieving and negotiating nations' political and economic identities in an "ever shrinking world" (Ibid, 13). The world of today has tremendously changed, and in any way the EFL classroom must be changed alongside the worldwide changes. To conclude, the Linguistic, communicative, cultural, and intercultural abilities are at the forefront of the ever shrinking world.

5. The Phenomenon of English as a Cultural Universe

Based on the facts that language and culture are inseparable and on that English is the world's most important language. These matters make the relationship between the English language and culture more complicated. The rapidly expanding role of English in the contemporary world, it is hardly surprising that numerous researches concerned with different aspects of English are conducted every year such as researches that link between it and its culture like the Japanese language with Japanese culture or Chinese language with Chinese culture. According to Wierzbicka (2006: 4), "the very fact that the use of English is so widespread, and that its role in the modern world is so all-embracing, means that trying to link it with any particular culture or way of living, thinking, or feeling seems all the more problematic". In doing so, it means that English equally reflects the culture of numerous communities or the whole world cultures.

6. Culture and English in the Globalization Age

Lappalainen (2011: 15) shows that after the Second World War the new features of culture changed from common opinions that culture is within its community's boundaries. As a result of globalization which in turn is a direct reason in what Corbett (2003), believes that in one society you may find different cultures. Therefore, "the concept of culture is not necessarily related to nationalities but cultures within the nation". For example, it may be found that many different cultures within one community. This is the state of affair of culture in the era of globalization. This recent state of culture can be considered as the direct reason behind the introduction of a new approach about culture which is the intercultural approach that combines many cultural aspects "the ability to function in another culture while maintaining one's own culture and identity". This eventually puts great emphasis on the role of intercultural knowledge within the realm of EFL teaching and learning because when people with different cultural backgrounds come in contact with one another, a change must be expected.

Practice

Exercise 1

This exercise allows learners to explore important aspects of their own cultural backgrounds.

1. Give the learners a copy of the handout
2. Work with the learner as they go through each section. Pinpoint areas where people from other cultures find UK values, attitudes and behaviors confusing or difficult to understand

Exercise 2

1. Give a copy of the Facts, Attitudes, Behaviors handout to the learner
2. Ask them create a model connecting Facts, Attitudes and Behaviors in another culture or country.
3. Discuss this model and how it compares with your own understanding of your culture.

- The objective of this activity is not to stereotype others or attach inflexible labels to individuals from the culture in question. Rather, the purpose is for learners to reflect on the fact that shared cultural values, attitudes and behaviors do not develop in a vacuum, but instead are closely related to the environment in which cultures exist.

Exercise 3

- The way in which we communicate can differ considerably from culture to culture. This activity identifies some important areas in which paralinguistic (volume, speed of speech and so on), extra-linguistic (gestures, eye contact, touch, physical proximity and so on) and communication styles (direct versus indirect, and so on) differ across national boundaries. It asks learners first to identify the particular approach to communication that predominates in their own and other cultures, and then asks to reflect on the possible consequences when individuals with different approaches in each area interact.
  1. Provide each pair with a copy of the 'Exploring Communication Approaches' handout.
  2. Work through each element, comparing and contrasting the learner's culture with another country or culture.

University of Mohamed Lamine Debbaghine, Setif 2
Faculty of Letters and Languages
Department of English language and Literature
Level & Module: Master One / Teaching Culture
Lecturer: Dr. BOUKADI
Lecture 7: Integrating Culture into Language Lessons

Objectives:

By the end of this lecture, students will have gained a deeper understanding of the importance of integrating culture into language lessons and acquired practical strategies for incorporating cultural content into their language teaching practices.

Introduction:

In this lecture, we will navigate the intricate terrain of integrating culture into the language learning environment. By doing so, we endeavor to transcend linguistic boundaries and cultivate a deeper appreciation for the rich tapestry of human experience that lies beyond words alone. Through practical strategies and engaging activities, we aspire to create immersive learning experiences that not only enhance language proficiency but also foster intercultural competence and global citizenship among our students.

1. Importance of Integrating Culture into Language Lessons:

In language teaching, culture is an indispensable component that enriches the learning experience and fosters a deeper understanding of the target language. Here are key points to consider regarding the significance of incorporating cultural content into language teaching:

1.1 Enhanced Language Acquisition: Culture serves as a bridge that connects language learners to the context in which the language is used. By integrating cultural content into language lessons, students gain exposure to authentic language usage, idiomatic expressions, and cultural nuances. This exposure enhances their language acquisition process by providing real-life contexts for language learning.

1.2 Cultural Understanding and Competence: Language and culture are intricately intertwined; understanding one facilitates comprehension of the other. By incorporating cultural content, language learners not only develop linguistic proficiency but also gain insights into the customs, traditions, beliefs, and values of the target culture. This promotes cultural understanding and intercultural competence, enabling learners to navigate diverse cultural contexts effectively.

1.3 Authentic Communication Skills: Cultural knowledge enhances learners' ability to communicate authentically in the target language. By understanding cultural norms, communication styles, and societal expectations, students can engage in meaningful interactions with native speakers and navigate cross-cultural communication situations with confidence.

1.4 Cultural Sensitivity and Respect: Incorporating cultural content promotes cultural sensitivity and respect among language learners. It encourages learners to recognize and appreciate cultural diversity, challenging

stereotypes and fostering empathy towards individuals from different cultural backgrounds. This promotes a more inclusive and tolerant learning environment where diverse perspectives are valued and respected.

1.5 Global Citizenship: In today's interconnected world, proficiency in a second language and cultural competence are essential skills for global citizenship. By integrating cultural content into language lessons, educators prepare students to engage with the global community, navigate multicultural environments, and participate effectively in an increasingly diverse and interconnected world.

In conclusion, integrating culture into language lessons is not merely an option but an essential aspect of language teaching. It enhances language acquisition, promotes cultural understanding and competence, fosters authentic communication skills, cultivates cultural sensitivity and respect, and prepares learners for active participation in a globalized world. As educators, it is our responsibility to recognize the importance of cultural integration and create learning experiences that empower students to become proficient language users and culturally competent global citizens.

2. Approaches to Integrating Culture:

Integrating culture into language teaching can be achieved through various pedagogical approaches, each offering unique advantages and facing distinct challenges. Here's an exploration of two prominent approaches: task-based learning and content-based instruction:

2.1 Task-Based Learning (TBL):

- Definition: Task-based learning focuses on engaging learners in meaningful, real-world tasks that require the use of language for communication. These tasks often reflect authentic communicative situations and encourage learners to interact with language in context.

- Advantages:

- *Authenticity:* TBL provides opportunities for learners to engage in authentic language use, mirroring real-life communication scenarios. This authenticity facilitates cultural learning as learners encounter language within its cultural context.

- *Cultural Awareness:* Tasks can be designed to incorporate cultural elements, such as role-plays, discussions, or problem-solving activities based on cultural themes. This allows learners to explore cultural perspectives, practices, and norms while using language.

- *Interactivity:* TBL promotes learner engagement and interaction, fostering collaborative learning environments where students can share cultural insights, experiences, and perspectives.

- Challenges:

- *Task Design:* Designing culturally relevant tasks requires careful consideration of cultural appropriateness and sensitivity. Educators must ensure that tasks are inclusive and avoid reinforcing stereotypes or cultural biases.

- *Language Proficiency:* TBL tasks may pose challenges for learners with lower language proficiency levels, as they require a certain level of linguistic competence to effectively engage in communicative activities.

- *Time Constraints:* Implementing TBL may require additional time for task preparation, implementation, and reflection, which can be challenging within the constraints of a language curriculum.

2.2 Content-Based Instruction (CBI):

- Definition: Content-based instruction integrates language learning with the teaching of academic content or subject matter. Language is learned and practiced in the context of meaningful content, such as science, history, or literature.

- Advantages:

- *Contextual Learning:* CBI provides a meaningful context for language learning by embedding language instruction within content-rich contexts. This contextualization allows learners to develop language skills while exploring academic topics of interest.

- *Cultural Immersion:* Content-based instruction offers opportunities for cultural immersion as learners engage with authentic content from the target culture. This exposure facilitates cultural learning and promotes cross-cultural understanding.

- *Integrated Skills:* CBI encourages the integration of language skills (listening, speaking, reading, writing) within meaningful content tasks, promoting holistic language development.

- Challenges:

- *Content Selection:* Selecting culturally relevant and appropriate content can be challenging, especially when catering to diverse learner backgrounds and interests.

- *Linguistic Complexity:* Content-based instruction may present linguistic challenges for learners, particularly when the academic content requires specialized vocabulary or complex language structures.

- *Teacher Training:* Implementing CBI effectively requires teacher training and expertise in both language instruction and content delivery, as educators must balance language and content objectives.

In summary, both task-based learning and content-based instruction offer valuable approaches to integrating culture into language teaching. While task-based learning emphasizes authentic communication and interactive tasks, content-based instruction focuses on integrating language with academic content. By leveraging the strengths of these approaches and addressing their respective challenges, educators can create rich learning experiences that promote cultural learning and language proficiency.

3. Using Authentic Cultural Materials:

In language teaching, incorporating authentic cultural materials such as literature, music, videos, and news articles plays a crucial role in providing learners with immersive experiences that deepen their understanding of the target culture. Here's an exploration of how authentic materials can enrich language learning and provide rich cultural context:

3.1 Introduction to Authentic Cultural Materials:

- Authentic cultural materials refer to resources created by native speakers for native speakers, reflecting the language, customs, traditions, and values of a particular culture.

- Examples of authentic cultural materials include literary works, songs, films, television programs, podcasts, interviews, advertisements, and social media content.

3.2 Enriching Cultural Context:

- Authentic cultural materials provide learners with first-hand exposure to the cultural context in which the target language is used. Through exposure to authentic texts, audio, and visual media, learners gain insights into cultural practices, societal norms, historical events, and contemporary issues.

- By engaging with authentic materials, learners develop a deeper appreciation and understanding of the nuances and complexities of the target culture, beyond what can be conveyed through language textbooks or classroom instruction alone.

3.3 Enhancing Language Learning:

- Authentic materials offer learners opportunities to encounter real-world language use in context, including colloquial expressions, idiomatic phrases, slang, and cultural references.

- Exposure to authentic language input helps learners develop listening comprehension skills, expand their vocabulary, improve their pronunciation, and internalize grammatical structures in meaningful contexts.

- Authentic cultural materials promote communicative competence by exposing learners to diverse linguistic registers, accents, and communicative styles, preparing them for interactions with native speakers in real-life situations.

3.4 Cultural Exploration and Engagement:

- Authentic cultural materials spark learners' curiosity and interest in exploring the target culture further. Learners are encouraged to delve deeper into cultural topics of personal interest, conduct independent research, and engage critically with cultural artifacts.

- Through analysis and interpretation of authentic materials, learners develop cultural competence, empathy, and intercultural awareness, enabling them to navigate cross-cultural interactions with sensitivity and respect.

3.5 Integration into Language Instruction:

- Educators can integrate authentic cultural materials into various language learning activities, such as listening comprehension exercises, reading assignments, multimedia presentations, and interactive discussions.

- Authentic materials can also serve as stimuli for language production tasks, including writing assignments, role-plays, debates, and cultural projects, allowing learners to demonstrate their language skills while exploring cultural themes.

In conclusion, the use of authentic cultural materials is essential for creating immersive and culturally rich language learning experiences. By exposing learners to real-life language use and cultural contexts, authentic materials enhance language acquisition, foster intercultural competence, and inspire learners to engage deeply with the target culture. As educators, we should leverage authentic materials creatively and strategically to support learners' cultural exploration and language proficiency development.

4. Designing Culturally Relevant Language Tasks and Activities:

Creating language tasks and activities that are culturally relevant and engaging is essential for promoting effective language learning and cultural understanding. Here are strategies for designing culturally relevant language tasks and activities, along with the importance of aligning language learning objectives with cultural content:

4.1 Understanding Cultural Context:

- Before designing language tasks, educators should have a thorough understanding of the cultural context relevant to the target language and its speakers. This includes knowledge of cultural norms, traditions, values, customs, and societal expectations.

4.2 Incorporating Cultural Themes:

- Infuse language tasks and activities with culturally relevant themes and topics that resonate with learners' interests and experiences. Consider incorporating cultural holidays, festivals, cuisine, traditions, history, literature, and popular culture into the curriculum.

4.3 Authentic Materials Integration:

- Utilize authentic cultural materials such as texts, videos, music, artworks, and artifacts to contextualize language tasks and provide rich cultural content. Authentic materials not only enhance language learning but also offer valuable cultural insights and perspectives.

4.4 Cultural Comparison and Contrast:

- Design tasks that encourage learners to compare and contrast cultural practices, beliefs, and perspectives between their own culture and the target culture. This fosters critical thinking skills and promotes intercultural competence.

4.5 Role-Playing and Simulation:

- Incorporate role-playing and simulation activities that simulate real-life cultural interactions and scenarios. This allows learners to practice language skills in context while navigating cultural nuances and communication challenges.

4.6 Cultural Projects and Presentations:

- Assign cultural projects and presentations that require learners to research, analyze, and present on specific aspects of the target culture. Encourage creativity and autonomy in project design, allowing learners to explore cultural topics of personal interest.

4.7 Language and Culture Integration:

- Ensure that language learning objectives are aligned with cultural content in language tasks and activities. Language skills such as vocabulary acquisition, grammar usage, listening comprehension, speaking proficiency, and writing proficiency should be integrated with cultural learning goals.

4.8 Sensitivity and Respect:

- Foster a classroom environment that promotes cultural sensitivity and respect. Encourage open dialogue, mutual understanding, and appreciation of cultural diversity among learners. Address cultural stereotypes and biases sensitively and respectfully.

4.9 Feedback and Reflection:

- Provide opportunities for learners to receive feedback on their language performance and cultural understanding. Encourage self-reflection and metacognition, prompting learners to assess their own cultural competencies and identify areas for improvement.

Conclusion:

To conclude, the integration of culture into the language classroom is pivotal for promoting language acquisition and nurturing intercultural competence. Through practical activities, students gain a profound appreciation for different cultures and cultivate empathy and respect for diversity. As educators, let us champion cultural diversity in our classrooms, empowering students to become global citizens who value and embrace the richness of language and culture. Thank you for your engagement in today's lecture.

Activities:

1. Cultural Artifact Analysis:

- Provide students with authentic cultural artifacts such as artwork, artifacts, or photographs.

- In small groups, have students analyze the artifacts, discussing their cultural significance, symbolism, and historical context.

2. Authentic Material Exploration:

- Show students authentic cultural texts, videos, or songs in the target language.

- Guide students through comprehension activities and discussions about cultural themes, values, and perspectives depicted in the materials.

3. Language Task Design:

- Divide students into small groups and assign each group a cultural topic.

- Have students design language tasks or activities related to their topic, such as role-plays, debates, or presentations, incorporating language learning objectives and cultural content.

4. Group Project:

- Assign students to research and present on a cultural topic of their choice.

- Encourage students to use a variety of resources and multimedia tools to create engaging presentations that promote cultural understanding and language proficiency.

University of Mohamed Lamine Debbaghine, Setif 2
Faculty of Letters and Languages
Department of English language and Literature
Level & Module: Master One / Teaching Culture
Lecturer: Dr. BOUKADI
Lecture 8: Common Approaches to Culture in the EFL Classroom

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of common approaches to culture teaching along and with language. Through the whole lecture students will become familiar with many and common approaches under which culture is integrated along and with language. The emphasis is put more on the distinctive nature and qualities of each approach in relationship with the question of culture.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the meanings of related concepts attached to the approaches to culture teaching along and with language.
- Discover the most common approaches to culture teaching along and with language.
- Explain the appropriateness of each approach in relationship with culture teaching along and with language.

1. Definition of an Approach

According to (Long, 2002), an approach is "the theory, philosophy and principles underlying a particular set of teaching practices". In the present lecture, the term "Approach" is used to describe the way culture taught and learned in EFL classroom. In the process of culture teaching and learning, myriad approaches can be noticed. Some of them concentrate on the TC only while others are based on many cultures' topics, themes, and categories. The following are the most approaches to culture in the EFL classroom.

2. Common Approaches to culture in the EFL Classroom

2. 1. The Mono-Cultural Approach

It is also called the Foreign-Cultural Approach (Saluveer, 2004: 33). It is based on the concept of a single culture and focuses on the culture of the country where the target language is spoken and it does not deal at all with the learners own culture. It is associated with the Grammar-Translation Method and "big C" culture which was the dominant one until the 1970s'. Nowadays, it is less dominant because of the lack of relationship with other cultures. According to (Ibid, 34), the most spread examples of this approach are: The Frankenstein Approach, the Tour Guide Approach (monuments, rivers, cities, etc), etc. The common feature

of this approach is that it provides learners with just factual information about the foreign culture and country and does not encourage learners to understand them (Chastain, 1988).

For the present lecture, the new globalized world implies on the teaching and learning of culture to adopt an approach which best provides learners with understanding of theirs and the TC in order to be able to make comparisons. That is why; it is an opportunity to discuss a number of approaches that are centered on culture.

2. 2. The Intercultural Approach

It is also called The Comparative Approach. According to Byram (2000) instead of mono-cultural approach to EFL education, a comparative approach to EFL has to be encouraged. The basic principle of this approach is to reflect on both the native and foreign cultures. It draws first on the learners' own culture which forms a basis for successful communication with members of the foreign cultures. He advocates that the essence of the comparative approach is to provide learners with double cultural perspectives for the sake of knowing that there are many ways of doing things and their way is not the only possible one. The Comparative Approach to EFL teaching and learning provides learners with an opportunity of comparison. Through comparison, learners discover both similarities and differences of their own and other cultures.

The Comparative Approach can be considered as the main source of the Intercultural Approach. The idea of comparison helps learners to understand both cultures and enables them to function as mediators between the two cultures. The intercultural approach has become increasingly recognized alongside the communicative approach to EFL teaching and learning.

2. 3. The Trans-Cultural Approach

The modern situation of world cultures as being interwoven by the dynamic actions of tourism, migration, communication systems, and globalization is the basic idea behind Risager (1998) to suggest the trans-cultural approach to EFL teaching and learning. With the advent of EFL as being a Lingua Franca such as, this approach, therefore, deals with the EFL as an international language. So, its main aim is to prepare learners to interact in international-intercultural communication settings. In this case, this approach to EFL does not associate the EFL with any specific culture. According to Byram (1997) such approach leaves learners without topics which are the characteristic of a particular country but, in turn, it introduces topics which are of universal significance in all cultures.

The present study considers that the Trans-cultural Approach to EFL education may be of great benefit because it deals with matters in an international scope which best corresponds with the state of English as an international language.

2. 4. The Theme-Based Approach

It is also called "The Thematic Approach" to the teaching and learning of culture in EFL. It is based around certain cultural themes such as; value, honor, love, humor, beauty, intercultural, the art of living, realism, family, liberty, patriotism, religion, and education. (Saluveer, 2004: 35) argues that culture in EFL classroom has to be structured. He advocates that the relationships in a given society can be best taught and learned when grouped under main themes, especially; a theme is wider than a topic and involves actions of a given lifestyle. He defines a theme as "an emotionally charged concern, which motivates or strongly influences the culture bearer's conduct in a wide variety of situations".

However, it is sometimes thought that the theme-based approach might be difficult for learners to see individual people and understand social processes and values from this perspective and could lead to stereotyping (Ibid).

2. 5. The Topic-Based Approach

This approach to EFL classroom concentrates on more general and cross-sectional topics which involve various cultural issues. According (Saluveer, 2004: 35), a "topic-based approach can provide an oblique yet original encounter with British culture. It deals with key elements of current British life, such as class, privatization, education, health, not in isolation but within series of unifying contexts". They state that the topic-based approach to the teaching and learning of culture brings the real-world situation and develops in EFL learners a more holistic and integrated view of the TC. They say that this approach increases cultural awareness and promotes greater personal interest both in the target language and TC.

There are many textbooks of EFL such as (Focus on Britain, What's it Like, All the World's a Puzzle) which adopt the topic-based approach. The learning process under the topic-based approach should take place on the basis of analytical and comparative method (Ibid). It seems that this approach encourages learners to reflect on many cultures and allow them to make comparison.

2. 6. The Problem-Oriented Approach

This approach focuses more on foreign culture and puts great emphasis on the learners as the central participants. It aims at getting learners interested in the other culture and encourages them to do some research on their own. Saluveer, (2004: 36), defines the teacher's role as being a guider of the learning process by making the problem that interests learners more clear to allow learners to discuss it. He thinks that the more precise a problem is the easier it is for a learner to reach the desired outcome.

2. 7. The Task-Oriented Approach

It is similar with the problem-oriented approach in terms of being based on learners' own research but it is different from it in which it is characterized by cooperative learning tasks. Learners learn either in pairs

or in groups on different aspects of the other culture. They share their findings with other groups of learners in order to interpret them within the context of the other culture and make comparisons with their own culture (Ibid).

2. 8. The Skill-Centered Approach

The skill-centered approach is more practical and useful for those who want to live within the target community. It aims at developing learners' skills, which they may need to put into function when they get involved in communication between cultures. (Ibid) again, it means primarily understanding of other cultures. It interests more on awareness and skills as much as content, the present and future as much as past and, lastly, in similarities in cultures as much as differences. They say that the focus should be on "how societal values, institutions, language, and the land affect the thought and lifestyle of someone living in the culture we are studying". In addition, he stresses on the comparison of one's own and the other culture as an important procedure.

Practice

General Reflection Questions

1. What does the term "cultural competence" mean to you, and why is it important in language learning?

2. How has your understanding of different cultural teaching approaches changed or deepened after this lecture?

3. Which cultural teaching approach resonates most with you, and why?

Specific Reflection Questions Related to Approaches

4. Compare and contrast the Mono-Cultural and Intercultural approaches. Which approach do you believe is more effective in today's globalized world, and why?

5. Reflect on the potential challenges of implementing the Trans-Cultural Approach in a traditional classroom setting. How might these challenges be overcome?

6. Discuss the possible effects of the Theme-Based Approach on students' perception of other cultures. Could this approach lead to stereotyping, and if so, how can this risk be mitigated?

7. How do the skills learned from the Skill-Centered Approach prepare students for real-world interactions? Are there limitations to this approach?

Reflective Questions for Critical Thinking

8. Which cultural teaching approach do you think best promotes critical thinking about one's own culture as well as others'? Justify your answer.

9. If you were to design a course on cultural education, which approach(es) would you integrate, and how would you structure your course to ensure a comprehensive understanding of the target language's culture?

10. Considering the diverse backgrounds of learners in a typical language classroom, how can instructors tailor cultural teaching approaches to cater to varied cultural sensitivities?

Lecture 8 Practice Questions and Answers

General Reflection Questions

1. What does the term "cultural competence" mean to you, and why is it important in language learning?

- Cultural competence means having the awareness, knowledge, and skills to interact effectively and respectfully with people from different cultures. It's crucial in language learning because understanding and respecting cultural nuances enhances communication, reduces misunderstandings, and fosters more meaningful relationships in a globalized world.

2. How has your understanding of different cultural teaching approaches changed or deepened after this lecture?

- This lecture has helped clarify the distinct characteristics and objectives of each cultural teaching approach, highlighting how they can be applied in different educational settings to enhance cultural understanding alongside language proficiency.

3. Which cultural teaching approach resonates most with you, and why?

- The Intercultural Approach resonates most with me because it emphasizes understanding and integrating both the learner's own culture and the target culture. This approach fosters a balanced view and helps students appreciate cultural diversity while learning a new language.

Specific Reflection Questions Related to Approaches

4. Compare and contrast the Mono-Cultural and Intercultural approaches. Which approach do you believe is more effective in today’s globalized world, and why?

- The Mono-Cultural Approach focuses solely on the target language's culture, often ignoring the learner's native culture. In contrast, the Intercultural Approach integrates both the learner's and target cultures, promoting a deeper understanding and respect for cultural differences. In today's globalized world, the Intercultural Approach is more effective because it prepares learners to interact successfully in diverse environments.

5. Reflect on the potential challenges of implementing the Trans-Cultural Approach in a traditional classroom setting. How might these challenges be overcome?

- Implementing the Trans-Cultural Approach can be challenging due to its broad focus on global issues over specific cultural contexts, which might lead to a lack of deep cultural immersion. To overcome these challenges, educators can supplement this approach with specific cultural case studies or examples to provide a more grounded understanding of individual cultures within a global context.

6. Discuss the possible effects of the Theme-Based Approach on students’ perception of other cultures. Could this approach lead to stereotyping, and if so, how can this risk be mitigated?

- While the Theme-Based Approach helps students explore broad cultural concepts, there's a risk of reinforcing stereotypes if themes are presented as static or universally applicable to all members of a culture. This risk can be mitigated by presenting themes as starting points for discussion rather than definitive representations, encouraging students to explore variability within cultural groups.

7. How do the skills learned from the Skill-Centered Approach prepare students for real-world interactions? Are there limitations to this approach?

- The Skill-Centered Approach equips students with practical skills needed for intercultural communication, such as negotiation and conflict resolution, which are crucial in real-world interactions. However, a limitation could be its potential overemphasis on skill acquisition at the expense of deeper cultural understanding and emotional engagement with the culture being studied.

Reflective Questions for Critical Thinking

8. Which cultural teaching approach do you think best promotes critical thinking about one's own culture as well as others'? Justify your answer.

- The Intercultural Approach best promotes critical thinking about one's own and others' cultures by encouraging reflection on cultural similarities and differences, fostering an understanding that no culture is inherently superior to another.

9. If you were to design a course on cultural education, which approach(es) would you integrate, and how would you structure your course to ensure a comprehensive understanding of the target language's culture?

- I would design a course integrating the Intercultural and Theme-Based approaches. The course would start with foundational knowledge about both the native and target cultures, then explore specific themes that illustrate key cultural concepts, encouraging interactive activities and discussions for a comprehensive understanding.

10. Considering the diverse backgrounds of learners in a typical language classroom, how can instructors tailor cultural teaching approaches to cater to varied cultural sensitivities?

- Instructors can tailor approaches by initially assessing the cultural backgrounds and sensitivities of the learners through surveys or discussions. This information can guide the selection and adaptation of teaching methods to ensure they are inclusive and respectful of all cultural perspectives.

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Faculty of Letters and Languages
Department of English language and Literature
Level & Module: Master One / Teaching Culture
Lecturer: Dr. BOUKADI
Lecture 9: Methods for Culture Teaching in the EFL Classroom

Description of the Lecture

This lecture aims at introducing Master 1 students of English foreign language at Setif 2 University the topic of the methods of culture teaching in the EFL classroom. Through the whole lecture students will become familiar with many methods associated with the question of culture integration in the EFL classroom. The emphasis is put more on the most suitable, appropriate and effective methods for culture teaching in the EFL classroom.

Objectives

When students have completed the materials in this lecture, they will be able to do the following:

- Define the meanings of related concepts attached to the methods for culture teaching in the EFL classroom.
- Explain the methods according to their importance.

1. Methods for Culture Teaching in the EFL Classroom

1. 1. From Familiar into Strange Aspects

As far as culture in EFL classroom is concerned, comparative approach to EFL teaching and learning may begin either with the strange or the familiar cultural topics and themes. Traditionally, the primary focus in EFL classes has been given to the other cultures (Ibid, 14). Nonetheless, some authors emphasize the need to deal with the familiar first and then move to the strange aspects of culture For example, to begin introducing some source cultural materials and then towards target cultural materials.

Before venturing into unknown territories, learners must become conversant with what it means to be part of a culture, their own culture. By exploring their own culture, i.e., by discussing the values, expectations, traditions, customs, and rituals they unconsciously take part in, they are ready to reflect upon the values, expectations, and traditions of others with a higher degree of intellectual objectivity. At any rate, the EFL classroom should become a “cultural island” (Ibid, 15). This strategy will develop in EFL classroom a mental image of the TC and stimulate in them an interest towards the TC materials.

1. 2. Images and Cultural Errands Strategy

In order to make EFL learners want to feel, touch, smell, and see the foreign peoples and not just hear their language. From the first day, EFL teachers are expected to bring into the class posters, pictures, maps,

and other realia in order to help learners develop a mental image of the TC. Moreover, EFL teachers can send their learners on cultural errands to supermarkets and departments stores and ask them to write down the names of imported goods and also invite guest visitors to talk about their experiences in the foreign country (Ibid).

1. 3. Sub-Groups Activities Strategy

Another insightful activity for culture introduction into the EFL classes is through dividing the classes into small sub-groups and have them draw up a list of those traits about music, clothing, geography, arts, crafts, customs …etc that may distinguish the home and the target cultures (Ibid). In this way, it becomes easier for both EFL teachers and EFL learners to identify any "stereotypical lapses" and preconceived ideas that they need to disabuse them of and help learners to query about the underlying significance of a particular term in the target language and culture they are working with.

For example, in English speaking countries culture, both animals and humans have feelings, get sick, and buried in cemeteries. In Hispanic culture, the distinction between human beings and animals is great, and bullfighting is highly unlikely to be seen as a waste of time. For Spanish people, a bull is not equal to the man in terms of intelligence and skill; the latter qualities are attributed to human beings. In this sense, terms such as "cruel, slaughter, being defenseless" carry vastly different undertones in the two cultures (Ibid). Through exposure to the foreign culture, learners inescapably draw some comparisons between the home culture and target cultures.

1. 4. Culture Assimilators and Cultoons Strategy

(Thanasoulas, 2001: 16) suggests, among others, two interesting methods for culture integration in EFL classroom: culture assimilators and cultoons. The first method is culture assimilators which comprises short descriptions of various situations where one person from the TC interacts with persons from the HC. Then follow four possible interpretations of the meaning of the behavior and speech of the interact-ants. When every single learner has made his choice, they discuss why some options are correct or incorrect. The main thrust of culture assimilators is that they are good methods of giving learners understanding about cultural information and promote emotional empathy.

On the other hand, the second method is through cultoons which is about using visual culture assimilators. They are introduced into EFL learners by providing them with a series of four pictures highlighting points of misunderstanding or culture shock experienced by persons in contact with the TC. Then learners are asked to evaluate the characters' reactions in terms of appropriateness within the TC context and explain the content of the cultoons. The main thrust of cultoons is that they generally promote understanding of cultural facts (Ibid). For example, in analyzing, say, a TV conversation, they are expected to assess manners

and customs, or appropriate or inappropriate behavior, and to employ various problem-solving techniques. In short, they tend to develop a kind of "cultural strategic competence".

1. 5. Non-Verbal Communication Strategy

Another method of introducing culture into the EFL classroom is through the forms of non-verbal communication, such as gestures and facial expressions, typical in the TC that must be familiar to the learners alongside the linguistic knowledge. More specifically, learners should be cognizant of the fact that universal signals as gestures, facial expressions, and emotions are actually cultural phenomena.

An interesting activity focusing on non-verbal communication is found in Tomalin&Stempleski (1993, cited in Thanasoulas, 2001: 17): for example, the EFL teachers hand out twelve pictures showing gestures and then invite the EFL learners to discuss and answer some questions. Which gestures are different from those in the HC? Which of the gestures shown would be used in different situations or even avoided in the HC? Another activity would be to invite learners to role-play emotions: the teachers write a list of several words indicating emotions (happiness, boyfriend, fear, husband, anger, joy, pain, guilt, sadness, etc.) and then ask them to use facial expressions and gestures to express those emotions. Then they follow a discussion about the different interpretations in which people from different cultures express emotions as well as interpret gestures as "indices" to emotions.

It is important to encourage EFL learners to "speculate on the significance of various styles of clothing, the symbolic meanings of colors, gestures, facial expressions, and the physical distance people unconsciously put between each other", and to show in what ways these non-verbal cues are similar to, or at variance with, those of their culture in terms of person's social status, group membership, professional position (Ibid, 17).

1. 6. Literary Texts Strategy

Herein lays another strategy of culture integration into EFL which is the role of literature in the EFL classroom. Rather than being a fifth language skill adjunct to the four skills. Literature works represent in fact cultural topics, themes, and categories. In this way, culture can best find its expression through the medium of literature. Valdes (1986, cited in Thanasoulas, 2001: 17), notes that the major function of language is to serve as a medium to transmit the culture of the people who speak it.

Literature can be regarded as a rich source of "authentic materials" because it conveys two features in its written text: the first one is "language use," that is, the employment of linguistics by those who have mastered it into a fashion intended for native speakers; the second one is an aesthetic representation of the spoken language which is meant to epresent language within a certain cultural context (Riwes Cruz, 2010: 2).

First of all, exposure to literary works can help EFL learners to expand their linguistic competence. Moreover, they try to interpret the values, assumptions, and beliefs infusing the literary texts of the TC are

instrumental in defining those obtaining in the HC (Ibid). As a result, literature in EFL classroom can extend to cover the use of film.

The major shortcoming is that learners are considered as viewers but not as participants. There is only reaction but no interaction on their part. There are some difficulties regarding the methodology of teaching literature (Ibid), it needs a huge linguistic competence on the part of both teachers and learners. The latter could be blindfold to the fact that literary texts are "holistic artifacts which are situated within cultural traditions, are historically shaped and grew out of the lived experiences of the writer".

To sum up, literature in culture teaching and learning methodology is vast and many techniques have been employed in order to decode the hidden cultural elements, topics, themes, and categories within the literary works.

Practice

Exercise 1 Discuss the following questions briefly.

1. Define the term "Culture in the EFL Classroom"?
2. Define the terms "Foreign Language" and "English as Foreign Language"?
3. What does the term "Teaching/Learning Culture in the EFL Classroom" mean?
4. Is it possible to teach or learn language without its culture?
5. Is it possible to teach or learn culture without its language?
6. What is the nature of the relationship between language and culture?
7. What is the place of culture in the EFL Classroom?
8. How can the EFL classroom embrace "manifest" the concept of culture?
9. What are the components "elements" of culture?
10. What are the types "themes" of culture?
11. What are the different categories of culture?
12. What are the visible and invisible elements "parts" of culture?
13. What is the best way of integrating culture in the EFL classroom?
14. What does the term "Linguistics Competence" mean?

Exercise 2 Culture and Linguistic Competencies in the EFL Classroom

Read the following descriptions "checklists" about the techniques of culture teaching in the EFL classroom and then analyze them in terms of the following points.

1. Identity and infer stated and implied technique in the EFL.
2. Select "**A**, **B**, or **C**" for each item listed below.

   A = things I do frequently, or statement applies to me to a great degree.

   B = things I do occasionally, or statement applies to me to a moderate degree.

   C= things I do rarely or never, or statement applies to me to minimal degree.

3. To what extent do you believe that the technique is important and effective?
4. What are the multiple challenges that each technique may create?
5. In what ways might you adapt your behavior to manage it and create appositive teaching and learning environment?
6. Think about other techniques, and then discuss it in relationship with its effectiveness and significance in the EFL classroom.

Communication Styles

1. For learners who speak other languages and dialects, I attempt to learn and use key words in their language and dialect so that I am better able to communicate with them.
2. I attempt to determine any familial colloquialism and backgrounds used by learners that will affect "assist or enhance" the delivery of services and support.
3. I use visual aids, gestures, and physical prompts in my interactions with learners who have limited English proficiency.
4. When interacting with parents and other family members I always keep in mind that Limitation in communication style is in no way a reflection of their level of intellectual functioning.
5. I ensure that all notices and communiqué to learners' families "parents" are written in their language of origin.
6. I understand and consider that it may be necessary to use other alternatives to written communications for some families, as word of mouth may be preferred method of receiving information and feedback from families.
7. I understand the principles and practices of linguistic competency:
    - Apply tothem in their early childhood program.
    - Advocate form them within any program.
8. I use bilingual or multilingual techniques to communicate with the surrounding people like learners' parents and family members and other related events which may require this level of assistance.
9. I encourage and invite parents and family members to volunteer and assist with activities regardless of their ability to speak English.
10. I use alternative formats and varied approaches to communicate with learners or their family members who experience disability.
11. I arrange accommodations for parents and family members who may require communication assistance to ensure their full participation in all aspects of their children.
12. I accept and recognize that there are differences between language sued in their early childhood and other settings.

Values and Attitudes

13. I avoid imposing values that may conflict or be inconsistent with those of cultures or ethnic groups other than my own.

14. I discourage learners from using racial and ethnic slurs by helping them understand that certain words can hurt others and break communication.

15. I screen books, movies and other media resources for negative cultural, ethnic, racial or religious stereotypes before sharing them with learners and their families.

16. I provide activates to help children learn about and accept the differences and similarities in all people as an ongoing component of the program.

17. I intervene in an appropriate way when I observe something in my classroom does not work well the culture question like behaviors that show cultural insensitivity, bias or prejudice.

18. I recognize and accept that learners from culturally diverse backgrounds may desire varying degrees of acculturation into the dominant culture.

19. I understand and accept that family is defined differently by different cultures (e. g., extended family members, fictive kin, godparents…)

20. I accept and respect that male-female roles in learners' families may vary significantly among different cultures (e. g., who makes major decisions for the family, play and social interactions expected for male and female)

21. I understand that the age and life cycle factors must be considered in interactions with learners and their families (e. g., high values are placed on the elders).

22. Even though my professional or moral viewpoints may differ, I accept and collaborate with the learners' family for good decisions.

23. I accept that religion, spirituality, and other beliefs that may affect learners when they respond to the illness and death.

24. I recognize that the melanin or value of early childhood education vary greatly among cultures.

25. I understand that the traditional approaches to children education are influenced by culture.

26. I accept and respect that customs and beliefs about food, its value, preparation, and use are different from culture to culture.

27. I seek information from family members or other key community informants that will assist me to respond effectively to the needs and preferences of culturally and linguistically diverse learners.