Cultural Awareness Exploration: EFL First Year Learners' Stature in Unison with the EFL Cultural Curriculum at Setif2 University

استكشاف الوعي الثقافي: مستوى الوعي الثقافي لطلاب السنة الأولى لغة انجليزية كلغة أجنبية موازاة مع المناهج الثقافية للغة الانجليزية كلغة أجنبية في جامعة سطيف2

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Abstract:

The current research investigates the cultural awareness of EFL Learners at Mohamed Lamine Debagine, Setif2 University. The research is exploratory in that a questionnaire was designed to 195 first year EFL students at Setif2 University. The data portrayed that most of the students show considerable motivation and positive attitudes towards the inclusion of culture in the realm of learning. Besides, most of them get involved with big "C" cultural knowledge in their learning processions. However, they express feeble cultural knowledge affiliated to small "c" culture. In addition to that, the majority of them reveal limited interactivities with people of the target culture and thus they confront challenges in communicating culturally with others of various cultures. Moreover, most of them are not sure of their acceptance, tolerance and empathy towards the target culture.

Key words: Cultural Awareness, Big "C" culture, Small "c" Culture, Interculturality.

Résumé

La recherche actuelle étudie la conscience culturelle des apprenants d'anglais à Mohamed Lamine Debagine, Université de Setif2. La recherche est exploratoire dans la mesure où un questionnaire a été élaboré avec 195 étudiants de première année à l'Université de Setif2. Les données montrent que la plupart des étudiants ont une motivation considérable et des attitudes positives à l'égard de l'inclusion de la culture dans le domaine de l'apprentissage. En outre, la plupart d'entre eux sont impliqués dans la culture globale d'anglais dans leurs processions d'apprentissage. Cependant, ils expriment de faibles connaissances culturelles affiliées à la culture partielle. En plus de cela, la majorité d'entre eux révèlent des interactivités limitées avec des personnes de la culture cible et affrontent ainsi des difficultés pour communiquer culturellement avec des personnes de cultures différentes. En outre, la plupart d'entre eux ne sont pas certains de leur acceptation, de leur tolérance et de leur empathie envers la culture cible

Mots-cles: conscience culturelle, culture partielle, culture globale, Interculturalité

ملخص :

تستهدف هده الدراسة التقصي عن الوعي الثقافي لطلبة اللغة الأجنبية كلغة أجنبية في جامعة محمد لمين دباغين سطيف 2.هده الدراسة استكشافية إذ تم إجراء استبيان مع 195 طالب سنة أولى في جامعة سطيف2. و أظهرت النتائج على أن الطلب لديهم حـــافز قوي و مواقف ايجابية اتجاه تدريس الثقافة.كما اظهروا على مستوى جيد فيما يتعلق بالثقافة الأجنبية الكلية.بالرغم من دلك فالطلبــة اظهروا ضعفا كبيرا فيما يخص الثقافة الجزئية كما أن احتكاكهم بالثقافات الخارجية يعتبر قليل جدا و محدود.إضافة إلى دلك معظمهم غير متأكدين من قبولهم للتطلع لدراسة الثقافة الأجنبية كما اظهروا مرونة جد منخفضة تجاه هده الثقافة

الكلمات المفاتيح: الوعي الثقافي. الثقافة الجزئية.الثقافة الكلية. التواصل الثقافي

I. Introduction

The interconnectedness between both concepts language and culture is of a paramount significance for linguists, scholars and educationists in large part. It claims that the affinity of one to another is inevitable, and it is highly inconvenient if intending to make a cut between them. On top of that, this propensity has paved the way to the stance of culture integration in the realm of language teaching and learning. In line with these, one of the major outcomes of culture integration in the spectrum of teaching

and learning is the promotion of learners' cultural awareness about the culture of the target language at play.

II. Background of the Study

The bond of language and culture has been enthused over by various scholars to the extent that both concepts are interwoven. According to Jing (2000, p.8), language and culture are firmly integrated into each other for they are the standing elements for communication. Regarding brown (2000, p.177), language and culture are toughly matched together for language does transmit the cultural components of each community. These components stand for the big "C" cultural spheres and the small "c" ones as illustrated by Laohawiriyanon(2013).According to Nieto(2010),language and culture are linked and language is the depiction of culture for each community. It is regarded as the means by which the specific culture of each community is signaled, and thus distinguished from other communities' cultures.

In the light of internalization and globalization, fostering learners' cultural awareness is of a paramount importance. Learners are no longer concerned with mastering the linguistic spheres of languages. They are, however, affiliated to a vastly dynamic, mobilized and lively world, wherein communicating interculturally across boundaries, interacting with a host of people from differently proliferating communities and continuums are ubiquitously coincident and unquestionably concurrent. Besides, the sphere of communication is no longer constrained to native speakers merely, but rather it goes beyond that to communicate with other people of multiple cultures owing to the spread of English in such a currently hybrid world. In line with this, Tomlinson (2001) reveals that cultural awareness entails developing inner sense of the equity of cultures. Moreover, it comprises of ascendant understanding of our own and other people's cultures, backed up with a positive interest in delving into cultural similarities and differences. On top of that, Tolinson and Masuhara (2004) claim that fostered cultural awareness helps learners broaden the mind, increase tolerance and achieve cultural empathy and sensitivity.

According to Seelye (1993), much of the profession restricts culture merely to big "C" cultural issues, with ubiquitously reducible study of little "c" cultural concerns. He adds, "This narrow definition of culture, unfortunately, does not fully prepare a student to understand the wide range of behavior exhibited by our species". Accordingly, the works of Nelson Brooks(1966) have been reverberatingly prevailing in cementing in the teachers' approaches the idea of weighing supportably the doctrine of little "c" cultural prospects. In the same respect, Alatis et al (1996) highlighted the significance generated from enthusing over small "c" cultural issues, wherein learners get dynamically aware of the culture of others, and thus the stance of otherness would be tolerably boosted in interacting and engaging with foreigners of proliferating cultural loads.

III.4. The Research Aims and Research Question

The current study handles a couple of aims. First, it seeks to figure out the motivation, knowledge, adaptability and mindfulness of EFL learners at Setif2 University towards the integration of target culture in the learning process. Furthermore, it aims specifically to scrutinize the extent to which both cultural scopes i.e. big "C" culture and small "c" culture are taught and maintained in the Algerian EFL syllabus. Besides, this research aims at fostering their incorporation in the EFL syllabus for the sake of enabling EFL learners to overcome the various cultural challenges that they face in communicating with others of different cultures. Moreover, the current research advocates fostering EFL learners cultural awareness through delving into breaches of aspect of big "c" and little "c" culture i.e. literature, ancient monument civilization, stereotypes ,daily manners and values for the sake of triggering the enthusiasm of learners to heavily deepen knowledge on other aspects, and thus their awareness would be remarkable. Besides, they would no longer suffer from issues related to cultural diversity and sensitivity. This cultural interaction would provide learners with more opportunities for employment, professional progress and future prospects. In order to attain these aims, the following research question is raised: are first year EFL learners at Setif2 University culturally aware? To put it otherwise, are first year students motivated, knowledgeable, adapted and mindful enough in indulging with the target culture?

IV. Literature Review
IV.1.An Overview of Culture

According to Mesbahe Yazdi(2005), culture symbolizes a variety of systems of life that strictly require culture for their various compartments as building, architecture, art, literature and so one. Concerning Edward Sapir (1921), culture is a system of behaviors and modes that rely on

unconsciousness. Rocher (1972, 2004), an anthropologist, states that "Culture is a connection of ideas and feelings accepted by the majority of people in a society" (p. 142). Moreover, it is put in The American Heritage, Science Dictionary (2005) that culture is learned and shared with a commonality within social groups and is addressed by monogenetic ways.

IV.2. Scopes of Culture
IV.2.1. Objective Culture   (*Upper Case Culture, big "C"*)

According to Jaime Wurzel (2004), objective culture is what human beings act upon, and what they consciously dispatch from generation to generation. It is a static body of knowledge. To put it in other words, it is unchangeable, featured with no dynamism. It is regarded as factual knowledge. All people of the same community with no distinction share it. It entails compartments as literature, civilization, music, arts, artifacts, architecture and features of the like.

IV.2.2. Subjective Culture (*Lower case culture, little "c"*)

It is meant to be the most dynamic part of culture as well as the implicitly hidden part of it. It is discerned with the procedural portion of knowledge (Bennett, J. M, 2004). It stands for perceptions, beliefs, values, daily life manners, stereotypes, etiquettes of eating and greetings and so on.

VI.3.Culture integration in the process of language teaching and Learning

The integration of culture in the process of teaching is of a crucial importance to linguists, educationalist, and literary scholars for the valuable importance and outcomes of its inclusion in the scopes of teaching and learning. In such an era of hybridization and internalization, the linguistic sphere of language is no longer sufficient in constructing successful communications among people. In line with this, the emergence of new technologies and indoctrinations among people let people getting complied with cultural and intercultural dimensions across their communications. Seelye (1976) claims that learning a language in isolation of its cultural roots prevents one from becoming socialized into its contextual use. He maintains that knowledge of linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic system. According to Rivers (1981), the emphasis must be on both appropriate content and activities that pave the way to learners to assimilate that content. These activities should boost them to go beyond fact, and thus they start to understand and experience in vicarious way the deeper stages of the target culture. That is to say, sticking and being related jut to the syntactic form of language is not workable. Learners are mean to delve into the cultural bath of the language by immersing into its dynamic and forceful dimensions. On top of that, the mastery of cultural concerns is a key gate to effectively communicate and attain solid grasping of the statically grammatical glove.

VI.4. An Overview of Cultural Awareness

The Centre for Cultural Diversity (2015) regards cultural awareness as an understanding of how a person's culture may dispatch and sharpen knowledge on their values, behavior, beliefs and basic assumptions. Cultural awareness reckons that we are all categorized by our cultural foundation. The latter affects how we interpret the world around us, conceive ourselves and relate to other people. Besides, Tolinson and Masuhara (2004) stress that an increased cultural awareness helps learners broaden the mind, increase tolerance, and attain cultural empathy and sensitivity.

VI.4.1.Related Models of Cultural Awareness
VI.4.1.1.Kuang Model

Kuang(2007) indicated four stages of cultural awareness. The first stage pertains for mastering just cultural concerns of the target language, and getting motivated and excited to overcome individually the cultural challenges exerted by the target culture. The second stage is concerned with getting aware of the target contents, and herein the debate rises. The third scale reveals in harnessing the own cultural perspectives, trivializing the cultural shock taking place when matching the target culture with the source one, ending up with accepting the new one. Within the fourth stage, the learner gets to empathize the target culture, being open-minded, aerated with willingness to invariably engage with others of various cultural ground point, and gets to attain the competence of self reliance. In this respect, Kuang (2007) states that the learner proceeds from a stage of "cultural ignorance" to a stage of "cultural competence".

Within all such stages, the learner should interact directly with the target culture and experience all such stages individually without being just informed and taught about.

VI.4.1.2.Karsner Model
Krasner (1999) delineated a three-step cycle that was suggested by Agar (1994): mistake, awareness, and repair. In large part, step one, mistake, is when something goes inconvenient. Step two is concerned with awareness. It is when the learner gets aware of the shape of the other culture and attains possible alternatives. Step three, repair, is when the learner gets adapted to the new cultural notion.

VI.1.3.Zhao Model
Zhao (2010) develops three major skills, deemed to be acquired by the EFL Learner. The first skill is familiarization in that, the learner should delve into the target cultural load and get accustomed to it with no negative sensitivity in coming across the various cultural differences. The second stage stands for interaction in that, EFL learners are deemed to directly interact with people of that target culture to lively conceive other cultural spheres. The third stage is concerned with adaptability. In this respect, the EFL learner is meant to accept the cultural differences and act upon them with no side effects.

VI.4.2.Stages of Cultural Awareness
VI.2.1.Motivation
It is concerned with the willingness of warming and embracing the target culture. It has to do with the cognitive receptiveness and positive attitude to confer over the target culture without maintaining any preliminary misconceptions toward the various cultural territories stuck to the target culture and its people. Motivation is of two types; intrinsic and extrinsic motivation. According to Ginsberg et al (2000) intrinsic motivation stands for an environment, where students learn because the learning experience is of a value and would lead to more academic progress. As a significant feature of robust learning, intrinsic motivation is elucidated across disciplines such as cross-cultural studies.

VI.2.2.Cultural Knowledge
Knowledge about the other person's culture is a salient factor of successful intercultural communication. We must have knowledge about the other's perceptions, stereotypes, monuments, beliefs, architecture, literature, civilization, religion, customs, values, politeness and features of the like without being only related to the linguistic part of the language to facilitate meaning smoothly. The cultural knowledge is divided into two categories: big "C" and small "c" cultural realms.

VI.2.3.Adaptation Factor
Adaptation is often referred to as the accommodation to infrequent and unfamiliar situation or sphere. Cultural adaptation takes place when one is willing to accept another culture's perspectives. Bennett & Bennett (2004) argue that "adaptation occurs when we require thinking or acting outside of our own cultural context". According to Young Yun (2005), having a diverse behavioral repository and knowing when to use it is a key factor to adaptability in new situations. To add, when enthusing over the stance of otherness, we enthuse over the formation of a newly integrated identity, which is the key gate for embracing the ideology of interculturality.

VI.2.4.Mindfulness
Mindfulness is a crucial element in becoming competent in intercultural communication. Langer (1989,p. 62) views mindfulness as involving developing new categories, being open to new information, and being more aware of others' perspectives. Communicators must not rely on past scripts but rather on moments of creativity that are developed through mindful acts and thoughts at the moment of communication. Moreover, the mindfulness of communication is about selecting a language that has taken into consideration the other person's culture, interacting with a multicultural identity, and warming opportunities to act verbally and non-verbally in a reciprocal way.

V-Research Methodology
In the current study, the researcher opted for an exploratory research design and case study method.

V.1.Exploratory Research Design

Research design is defined as the shaped structures within which the study is implemented (Burns & Grove 2009). The richness and depth of the description attained from a qualitative approach, provides a unique appreciation of the reality of the experience (Corbin J). Exploratory research is defined by Burns and Groove (2009) as research conducted to obtain new insights, find out new ideas, and for fostering knowledge of the issue at play. This study attempts to explore the cultural awareness of EFL learners at Mohamed Lamine Debagine, Setif2 University.

V.2.Case Study Design

Case study method paves the way to a researcher to investigate the data within a specific context. In most cases, a case study method opts for a small geographical area or a very limited number of participants as the subjects of study. Yin (1984, p.23) defines the case study research method "as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used." This method is so workable for this research, which investigates the cultural awareness of EFL learners at Mohamed Lamine Debagine, Setif2 University.

V.3. Participants

The current study involves 195 EFL freshman students -representing one fifth of the population during the academic year 2018-2019- majoring in English language at Mohamed Lamine Debagine, Setif2 University, Department of English language and literature

Motive reasons for working with first year students are as follows:

-First-year students might first have difficulties to cope with cultural knowledge of the target language at play.

-First year students are likely unaware of the importance of cultural knowledge in the process of learning .As they may have the idea that English language mastery is restricted to the attainment of linguistic competence only.

-First year students graduated from high school with a set of language misconceptions. Besides, they may find that the culture of the target language is not introduced regularly at University.

V.4. Research Tools

In the current study, the instrument used to collect data was a questionnaire.

V.4.1. The Questionnaire

The study highlights promoting Learners' cultural awareness .The latter concept was treated pivoting on the cultural awareness model of Kuang (2007), which was adapted to embody four major skills to be assessed ,listed as follows: motivation ,cultural knowledge ,adaptability ,and mindfulness. The researcher adapted the main model to be pertinent for the study, for the main model highlights direct interaction with native speakers which is far impossible for the experimental students to live or visit English speaking communities shortly to directly interact within the English community. As the researcher advocated this model rather than many other ones for this one amassed and unified all the crucial components of awareness stated by almost all scholars and discussed in the literature review.

V.5.Pilot Study

Before conducting this study, the research methodology was pilot tested. The objective residing behind the implementation of pilot study is to help the researcher try out the instrument on a small scale. It aims to check "face validity (the extent to which the tool appears to be addressing the concepts or variables of interest) and content validity (the extent to which a tool covers all relevant concepts and variables)" (Sim & Wright, 2000, p. 72). It is also an opportunity for the researcher to test the feasibility of using the research instruments and spot out any potential problems before the main collection of data.

In the present research work, 19 students, taken from the target population of freshmen, enrolled in the Department of English language and literature at Setif2 University (Academic year :2018-2019) participated in the pilot testing. As a miniature experiment, the pilot study aimed at checking the appropriateness of the undertaken surveys.

V.5.1. Reliability Statistics of Research Instruments
Table 1: Reliability statistics

Research Instruments	Cronbach's Alpha	N of Items
The Questionnaire	.79	12

Source: (Made by the Researcher)

A cronbach's alpha value of .70 and above delineates "good or adequate" reliability (Multon & Coleman, 2008, p. 162). Actually, any constructs below .60 should be reviewed again (Rasli, 2006) for they are featured with "limited applicability" (Biddle, 2006, p. 74). As can be seen in table 1, research instrument should not be excluded from the study, for they have proved to be reasonably reliable.

V.5.2. Pilot Testing Readability Calculators
Table 2: Readability statistics

Culture Based Texts	Flesh Reading Ease Test	Flesh Kincaid Grading Level
Motivation	28.3	6.5
Knoweldge	29.5	6.4
Adaptability	29.5	7.9
Mindfulness	28.2	4.8

Source (Made by the Researcher)

As seen in table 2, through the use of Microsoft Word 2010, the readability statistics show that the questions provided are easy to be read and understood. They encompass clear sentences and low number of complex passages. In this line, Flesh Kincaid Grading Level optimized 6.5 for the questions attributed to the scale of motivation, 6.4 for the second scale of knowledge, 7.9 for the third portion of adaptability and 4.8 for the last scale of mindfulness. As for this test; once results are between 0.0 and 30.0 would indicate that the text is appropriate and easy to be understood and read by University students. As for the Flesh Reading Ease Test, it is proven that all questions are very apprehensive, for statistics showed that in all the items the results were above .16, which delineates the apprehensibility of the texts provided.

V.5.3. Formulation of the Questionnaire
Table 3: Formulation of the culture-based test.

Early Version	Latest Version
State the definition of 'to dilute in Arabic?	I compare and contrast the differences and similarities between the target culture and the source.
What are the weirdest cultural issues impeding you in your own culture?	I overcome the cultural differences and challenges and get involved in the target cultural realms smoothly.
What is the meaning of cultural inferences?	I make a cultural inference into the source culture in understanding the target culture.

Source: (Made by the Researcher)

The researcher developed this questionnaire to measure the students' cultural awareness. The early version was given to a number of EFL specialists in the field to referee its commitment to the objective of the study, content, and clarity of the instructions. It was modified according to their suggestions and comments, and the items of the questionnaire were reduced from 18 to 12 items due to the deletion of inappropriate ones for they were difficult and would lead to serious sorts of misunderstanding between the source culture and the target culture. As the questions of the questionnaire were submitted to19 first year EFL students to spot out their clarity and pertinence with the subject under discussion. The following table reveals the mismatch between the early version and the latest one exercised after the provision of the teachers' and students 'ground points as seen in table 3**.**

VI. Analyses and Interpretation of Students' Questionnaire
VI.1. Analysis of the Questionnaire

One hundred ninety five copies (195) were distributed to one hundred ninety five (195) first year students; the response rate was100 %. A host of descriptive statistics has been used to delve into the research question being postulated for the sake of scrutinizing the cultural awareness of EFL learners at Setif2 University. In this sphere, the data attained through the questionnaire were analyzed and copied on an Excel spreadsheet to be later on imported to an SPSS 23.

VI. 1. Analysis of the Questionnaire
VI.1.1. Motivation
Table 4: Analysis of Students' Motivation

Item(1)	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I am motivated to delve into cultural aspects.	55%	25%	3%	9%	8%	100%

Source: (Made by the Researcher)

As seen in table 4, Item one investigates the attitudes of students towards the integration of the target culture in the realm of English language teaching. The result indicates that 55% of students are highly motivated to embrace the target culture. Besides, 25% of students agree with the statement of motivation. However, 03% of students strongly disagree in that they are not at all motivated to embrace cultural spheres in the realm of learning. Besides, 9% just disagree with the statement. Last, but not least; 8% were uncertain.

VI.1.2. **Cultural Knowledge**

In analyzing the scale of cultural knowledge, the researcher opted for two major scopes, vindicating in big "C" cultural knowledge and small "c" cultural knowledge.

VI.1.2.1 Big "C" Cultural Knowledge
Table 5: Big "C" Cultural Knowledge

Item(2)	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
We are exposed to delve into English literature, civilization, architecture, arts, artifacts, and music.	65%	30%	1%	1%	3%	100%

Source: (Made by the Researcher)

Item two investigates the cultural knowledge of students as regards big "C" culture. 65% of students state that they are exposed to this scope of knowledge in their procession of learning. Besides, 30% agree with the fact that they receive big "C" cultural knowledge in their procession of learning. However, only 1% strongly disagrees with the inclusion of Big "C" cultural knowledge. As 1%, disagree with the same item. Lastly, 3% were uncertain about the idea of the second item as seen in table 5.

VI.1.2.2. Small "c" Cultural Knowledge
Table 6: Small "c" Cultural Knowledge

Item(3)	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
It occurs interactivities with English values, stereotypes, cross-cultural apologies, perceptions, and features of the like associated to small c culture.	2%	1%	85%	10%	2%	100%

Source: (Made by the Researcher)

Item three investigates the cultural knowledge of student concerning the item of small "c" culture. Many concepts as values, perceptions, beliefs, apologies, manners, stereotypes, were introduced. The majority of students (85%) state that they are unaware of these English cultural perspectives.10 % of them disagree with the statement above. As 2% strongly agree with it .Statistics are shown in table 6.

VI.1.3. Adaptability
VI.1.3.1. Cultural Inference

Table 7: Cultural Inference

Item (4)	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I make a cultural inference into the source culture in understanding the target culture.	10%	9%	15%	29%	37%	100%

Source: (Made by the Researcher)

In analyzing the first scale of adaptability i.e. cultural inference, the majority of students (37%) are uncertain of the critical inference between the target culture and the source culture. Besides, 29% of the students disagree with the fact that they make an inference into the source culture to understand the target culture. Furthermore, 10% strongly disagree with the statement. Furthermore 9% agree with it. The findings are depicted in table 7.

VI.1.3.2.Cultural shock

Table 8: Cultural shock

Item (5)	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I feel undermined and discouraged when enthusing over cultural differences and interact with them.	35%	15%	4%	6%	40%	100%

Source: (Made by the Researcher)

Regarding the item of discouragement and cultural shock, 40% of students are uncertain of their opinions. Besides, 34% of students strongly agree with the fact that they face the status of cultural shock in delving into cultural diversities and differences. Moreover, 15% agree that cultural differences are a source for causing cultural shock for students. Only 4% disagree with this conception as seen in table 8.

VI.1.3.3.Cultural Recovery

Table 9: Cultural Recovery

Item (6)	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I overcome the cultural differences and challenges and get involved in the target cultural realms smoothly.	5%	7%	8%	29%	51%	

Source: (Made by the Researcher)

The big majority of students (51%) are uncertain of their abilities to overcome the cultural challenges and delve into the target culture smoothly. 29% of them disagree and declare that it is difficult to step over the cultural diversities easily and roam in the target culture. Besides, 8% strongly disagree with the statement deposited. Furthermore, only 5% strongly agree with the statement postulated. Lastly, 7% agree with it. Statistics are shown in table 9.

VI.1.3.4.Acceptance

Table 10: Acceptance

Item 7	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I accept the cultural differences and apply them in the target community or with the people of the target culture.	5%	7%	22%	18%	48%	100%

Source: (Made by the Researcher)

Concerning the issue of accepting the cultural differences existing between the target culture and the source culture, 48% of students are uncertain of their views concerning this stance. Besides, 22% of them disagree with the fact of accepting this issue. Furthermore, 7% agree with the postulated stamen. Finally, only 5% strongly agree with it. Findings are shown in table 10.

VI.1.4 Mindfulness

In analyzing the scale of mindfulness, five major skills have been treated. They represent in self-reliance, tolerance, open-mindedness, critical inference and empathy.

VI.1.4.1.Self and Self-Reliance

Table 11: Self and Self-Reliance

Item 8	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I can rely on myself in coping with, overcoming and embracing cultural differences and challenges.	3%	2%	80%	14%	2%	100%

Source: (Made by the Researcher)

Concerning the first skill of mindfulness, whistling in self-reliance , 80% strongly disagree with the statement that portrays their ability to deal with the cultural challenges and overcome them .14% of them disagree with the deposited statement. Furthermore, only 3% agree with this engendered statement and only 2% agree with this statement. Findings are shown in table 11.

VI.1.4.2.Tolerance

Table 12: Tolerance

Item 9	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I tolerate cultural differences.	20%	25%	5%	9%	41%	100%

Source: (Made by the Researcher)

Concerning the item cultural tolerance, the big majority of students (41%) are not sure of their views towards cultural tolerance. Moreover, 25% of students agree with the postulated statement in that they tolerate cultural differences. In addition to that, 9% of the students disagree with this fact. To add, 5% of the students strongly disagree with it. The findings are depicted in table 12.

VI.1.4.3.Open- mindedness

Table 13: Open- mindedness

Item 10	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I am open-minded towards the cultural challenges and diversities.	29%	39%	10%	9%	13%	100%

Source: (Made by the Researcher)

Table 13 reveals that the big majority of students (39%) are open-minded concerning the fact of cultural differences and challenges. Besides, 29% of the students strongly agree with the procreated statement. In addition to that, 13% are uncertain. To add, 10% strongly disagree with the statement and 10 % disagree with it.

VI.1.4.4.Critical Inference

Table 14: Critical Inference

Item 11	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I compare and contrast the differences and similarities between the target culture and the source culture critically.	3%	1%	88%	6%	3%	100%

Source: (Made by the Researcher)

Regarding the skill of critical inference, 88% of students strongly disagree with the statement in that they are not directed by any means to compare and contrast critically the differences between the

target culture and the source one. By way of addition, 6% disagree with the engendered statement. To add, only 1% of the participants agree and 3 % strongly agree with this item. Statistics are shown in table 14.

VI.1.4.5. Empathy

Table 15: Empathy

Item 12	Strongly Agree	Agree	Strongly Disagree	Disagree	Uncertain	Total
I empathize and respect the cultural differences between the target culture and the source culture.	19%	25%	3%	2%	51%	100%

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Source (Made by the Researcher)

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Concerning the skill of empathy, the majority of students (51%) are uncertain of their views. As 25% agree with the statement in that they respect the cultural differences. Besides, 19% strongly agree with the postulated statement. It is noticed that only 3% strongly disagree and 2% agree with this item. The findings of this skill are shown in table 15.

VI.2.Descriptive Statistics of Cultural Awareness Items

Table 16: Descriptive Statistics of Learners' Cultural Awareness

The Scale	Mean	Standard Deviation
Motivation	3.9871	.9854
Cultural Knowledge		
Big "C" culture	3.8957	1.145
Small "c" culture	.9871	1.258
Adaptability		
Cultural Inference	.9794	.6745
Cultural Shock	.6210	.9862
Acceptance	.9315	.8952
Recovery	.6998	..8321
Mindfulness		
Open-mindedness	2.965	.1254
Tolerance	1.987	.9987
Empathy	1.652	.9654
Critical Inference	.8652	.6523
Self-Reliance	.6581	.5687

<div align="right">

Source (Made by the Researcher)

</div>

Concerning the descriptive statistics of cultural awareness, the scale of motivation recorded the highest mean 3.9871, SD=.9854. In addition to that, student recorded a mean of .9871, SD= 1.258 regarding the stature of small "c" culture, and a mean of 3.8957, SD= 1.1245 regarding the sphere of big "C" culture. Regarding the scale of adaptability, a mean of.9794, SD= .6745was attributable to the stance of cultural inference. Besides, a mean of.6210, SD=.98621 was attributable to the skill of cultural shock. Furthermore, a mean of.9315 was measured at the level of the scale of acceptance, and mean of.6998 was measured in terms of recovery. Concerning the scale of mindfulness, a mean score of 2.9654 was attributed to the scale of open-mindedness. To add, a mean score of 1.9874 was pointed at the level of tolerance. Furthermore, a mean score of 1.6523 was figured at the level of empathy. By way of addition, a mean of .8652 was rated regarding the stance of critical inference .To sum it up a means score of .6581 was related to the skill of self-reliance. The descriptive statistics of cultural awareness are shown in table 16.

VI.3.Interpretation of the Questionnaires Findings
VI.3.1.Motivation

It is clearly noticed that the EFL students at Setif2 University are motivated to delve into cultural spheres, maintaining positive attitudes towards the inclusion of the target culture in the learning process, and reveal high attentiveness in interaction with people of the target culture. The major issue at play here is that students do not have a problem in treating and dealing with the stance of otherness. On the contrary, they are eager to interact with the scopes of the target culture.

VI.3.2.Knowledge

Concerning the stature of knowledge, the findings reveal that the students acquire paramount knowledge related to the issue of the issue of Big "C" culture, on the one hand. This outcome results from the fact that students are regularly exposed to delve into modules pertaining for British and American literature and civilization. Besides, within the module of oral expression, students are exposed to read, listen and interact with stories, dialogues and conversations related to American and British culture. Furthermore, in delving into the module of Civilization and Culture of Language (CCL), students are recommended to read novels and stories related to English literature, civilization, architecture, arts, politics, music and so on and thus their Big "C" cultural knowledge is fostered. On the other hand, the low level of students affiliated to small "c" culture is noticed. This fact occurs owing to the slight interaction of students with the English daily-life concerns. Students are not dynamically exposed to learn, depict and lively cope with English daily-life society. As a result, the English perceptions, beliefs, ways of expressing invitation, apology, stereotypes, values and greetings are not taught and conveyed to students. Hence, they are regarded as weird matters for them. This concurrence of low interactivity with the small "c" culture has a negative impact on the development of EFL learners' cultural awareness, and they get unconfident and unable to culturally communicate across boundaries. Besides, students are unaware of their feelings, perceptions, respect and tolerability towards the target culture because they ignore its components.

VI.3.3.Adaptability

With respect to the scale of adaptability, it is linked to the stance of cultural knowledge for it is mandatory to get adapted to matters unless one is informed about them or get in touch with. The findings reveal that students are not aware of the small "c" cultural doctrines, which represent the most dynamic portion of culture. Besides, they are merely aware of the static body of it i.e. Big "C" culture. The findings reveal a low level of critical inference. The reason of this stance reverts back to the fact that EFL students at Setif2 University do not have a thorough cultural knowledge about the target culture. To explain, since students are not aware of the target culture, they cannot infer using the source one. The cultural knowledge is the core substance, which advocates and fosters the cultural inference between cultures. Moreover, the findings reveal a high degree of cultural shock. This stance occurs because of the students' cultural ignorance. Besides, students are uncertain of the degree of recovery because they are not exposed to interact with cultural atmospheres. Conclusively, they are not sure of their acceptance of the target culture because they have not been immersed within it as they are not sure of their cultural reactions within these interactivities.

VI.3.4.Mindfulness

The feature of mindfulness is not separately maintained from the other scales. The findings reveal a low level attained in terms of critical inference and self-reliance. The reason of this stance reverts back to the low level that students attain in terms of cultural knowledge, for the two formers aspects are interwoven with the cultural knowledge that students are meant to possess. Moreover, like the stance of acceptance, students are not sure of their empathy and tolerance of the target cultural realms in the procession of learning and in adhering it with the source culture. Furthermore, students are open-minded in dealing with the cultural aspect of others and embrace them openly. The feature of open-mindedness is measured with the one of motivation in that, EFL learners at Setif2 University have a major interest in dealing with the territoriality of interculturality and place major emphasis on coping with others of distinct cultural backgrounds.

V1I. Recommendations

University curriculum designers and EFL teachers are recommended to:
 • Integrate the teaching of culture as a fundamental module in the EFL learning process.
 • Put a high emphasis on teaching the little 'c' culture for the teaching context in Algeria is not helpful for maintaining English heavily out of universities.
 • Organize regularly for EFL students conferences and study days to highlight the prominence of introducing culture in the syllabus.
 • Organize workshops and cultural activities to highly involve learners in the processions of adapting and commuting up newly cultural perspectives and cultural models pertaining for their levels of study and getting compatible with their EFL contexts.

- Encourage learners to adopt different strategies to get in touch with the target culture through orientating them to read culture-based texts and literary texts, maintain authentic materials, use ICT for intercultural purposes and delve into various websites as the British Council Website. As in nowadays-technological realm, learners are advised to broaden their E- knowledge via devising the various websites granted for learning culture and cultural education ubiquitously.
- Clarify for EFL learners that the difficulty to interact directly with EFL native speakers can be inevitably overcome by exposing them to deal with cultural sources extracted from the target community.

VIII. Conclusion

This study aimed at investigating the cultural awareness of EFL learners. It was found out that though the majority of students are motivated, mobilized and have positive attitudes towards the target culture and people of the target culture. Moreover, they are unaware and unsure of their opinions towards them, and thus their mindfulness and acceptance are not increased. Regarding the fact of knowledge, it pertains clearly that the level of students concerning the big "C" culture is high compared to the one of the "c" culture for students are not exposed to any sort of cultural learning affiliated to little "c" cultural realms . At this level, policy makers and syllabus designers are recommended to revisit the issue of little "c" culture as a paramount substance in boosting learners' cultural awareness.

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Appendix
Students' Questionnaire

Dear EFL Students:
The following questionnaire is conveyed to you in order to collect information about your cultural awareness. The information and results attained are maintained for research purposes only.

*Tick the appropriate answer   **S D**   **D**   **SA**   **A**   **U**

1- I am motivated to delve into cultural aspects. ☐ ☐ ☐ ☐ ☐

2- We are exposed to delve into English literature, civilization, architecture, arts, artifacts, and music. **S D**☐ **D**☐ **SA**☐ **A**☐ **U**☐

3-It occurs interactivities with English values, stereotypes, cross-cultural apologies, perceptions, and features of the like associated to small c culture. **SD**☐ **D**☐ SA☐ **A**☐ **U**☐

4-I make a cultural inference into the source culture in understanding the target culture.
SD☐ **D**☐ **SA**☐ **A**☐ **U**☐

5- I feel undermined and discouraged when enthusing over cultural differences and interact with them. SD☐ **D**☐ **SA**☐ **A**☐ **U**☐

6- I overcome the cultural differences and challenges and get involved in the target cultural realms.
SD☐ **D**☐ **SA**☐ A☐ **U**☐

7- I accept the cultural differences and apply them in the target community or with the people of the target culture.**SD**☐ **D**☐ **SA**☐ **A**☐ **U**☐

8-I can rely on myself in coping with, overcoming and embracing cultural differences and challenge. SD☐ **D**☐ **SA**☐ **A**☐ **U**☐

9- I tolerate cultural differences. **SD**☐ **D**☐ **SA**☐ **A**☐ **U**☐

10- I am open-minded towards the cultural challenges and diversities.

11- I compare and contrast the differences and similarities between the target culture and the source culture critically.☐ ☐ ☐ ☐ ☐

12-I empathize and respect the cultural differences between the target culture and the source culture. **SD**☐ **D**☐ **SA**☐ **A**☐ **U**☐