

**Exploring EFL Teachers' Insights into Culture
And Culture Teaching: The Case of the Department
Of English of the University of Batna**

**Dr. Amel Bahloul
Department of English
University of Batna
bahloul_amel@yahoo.fr**

ملخص

في هذه الدراسة نبحث عن آراء واعتقادات أساتذة اللغة الانجليزية حول الثقافة وثقافة التدريس وكذلك ما يطبق في أقسام الدراسة في قسم اللغة الانجليزي جامعة باتة.

للاوصول إلى هذه النهاية (النتيجة) اتبعنا المنهج الوصفي حيث اعتمدنا على استبيان من إعداد الباحث والذي قدم إلى المعنيين (العينة).

هذه الدراسة تبين أن الأساتذة يعرفون الثقافة في مفهوم السوسولوجية كذلك النتائج تشير إلى أن إدراك الثقافة على إنها ثقافات بريطانية وأمريكية تبقى لحد الآن تدور بين الأساتذة.

Abstract

This study investigated EFL teachers' opinions and beliefs about culture and culture teaching as well as their related practices and applications in their classrooms, in the Department of English of the University of Batna.

To this end, a descriptive methodology was employed and a questionnaire prepared by the researcher was given to the participants. The study shows that teachers predominantly define culture in a sociological sense.

The findings also revealed that the perception of "culture" as the culture of "British and American cultures" is still prevalent among the teachers.

Introduction

Culture is a universal fact of human life. It is deeply ingrained in a person's ways of acting and being in the world (Damen, 1997)¹. Language, the means of communication among members of a culture, is culture's most visible and available expression (Brown, 1991). In other words, language is much more than just a means of communication; it is a reflection of culture and a major vehicle for the transmission and, in fact, creation of culture.

Teaching English as a foreign language consists of many elements such as grammatical competence, communicative competence, etc. Cultural competence, being considered as the fifth language skill, is one of those elements (Kramsh, 1998)². The shared conventions of language use, which make communication possible, are cultural as well as grammatical. Language creates a discourse which requires a cultural competence in the student in order to be understood. Therefore, cultural instruction seems essential for an in-depth understanding of the language.

As individuals learn to live in an increasingly interdependent and international world, language ability and cultural sensitivity have come to bear a more significant role in creating tolerance among people (Hadley, 2003)³. And so, to communicate internationally inevitably involves communicating interculturally as well, which probably leads us to encounter factors of cultural differences.

This idea has given rise to the question whether it is the world culture that should be taught to learners of English rather than any specific culture in the language classroom. Using this question as a departure point, this study investigates EFL teachers' opinions and beliefs on the concept of culture and the place of cultural information in English language teaching. The study also focuses on exploring the

¹- Damen, L. (1997). **Culture learning**: The fifth dimension in the language classroom. Reading, MA: Addison-Wesley.

²- Kramsh, C. (1998). **Language and Culture** (3). Oxford : Oxford University Press.

³ -Hadley, O. A. (2003). **Teaching Language in Context** (3rd ed.). Boston: Heinle & Heinle.

EFL teachers' practices and applications in their teaching related to culture.

Definition of culture

Culture can be defined in many ways. From a general perspective, it is a way of life, a set of social practices, a system of beliefs, a shared history and a set of experiences. Similarly, Lado (1957)¹ describes it as "the ways of a people" which encompasses observable and non-observable circumstances. Brooks (1975)² identified five different meanings of culture: biological growth, personal refinement, literature and the fine arts, patterns of living, and the sum total way of life. He argued that the "least well understood" was the fourth meaning of the word. He defined patterns of living as referring "*to the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them*" (P. 210). This is a very vague and hardly usable conceptualization and its further elaboration does not simplify matters:

"What is central in this meaning of culture is the interchange and the reciprocal effect of the social pattern and the individual upon each other ... what one is 'expected' to think, believe, say, do, eat, wear, pay, endure, resent, honor, laugh at, fight for, and worship, in typical life situations" (Brooks, 1975, p.211).

On the whole, for Brooks (1975), the term culture has two major meanings; one as culture as everything in human life and one as culture as the best in human life. Therefore, it is an essential element that should not be ignored in the language teaching process as language and culture go hand in hand in order to build a bridge between individuals and societies.

European Framework refers to culture as the knowledge of the shared values and beliefs which are held by social groups in other

¹ -Lado, R. (1957). **Linguistics across cultures**: Applied linguistics for language teachers. Ann Arbor : University of Michigan Press.

²- Brooks, N. (1975). **The analysis of foreign and familiar cultures**. In Lafayette, R. (ed.). *The Culture Revolution in Foreign Language Teaching*. Skokie, Illinois: National Textbook Company.

countries and regions, such as religious beliefs, taboos, assumed common history, etc., and these values are essential to survive in the intercultural communication by the help of the cultural competence (Lafayette and Schulz, 1975)¹.

According to Brown (1994),² culture is the way of life, the context within which we exist, think, feel and relate others. It is the “glue” that binds a group of people together. It governs our behavior in groups, makes us sensitive to matters of status, and helps us to know what others expect of us and what will happen if we do not live up to their expectations. Therefore, culture helps us to know how far we can go as individuals and what our responsibility is to the group.

From a wider perspective, the concept of culture means not only an excellence of taste in the fine arts and humanities, regarded as high culture, but also an integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning (Tomlinson and Musuhara, 2003).³

To sum up in a nutshell, culture is a way of reflecting the common perceptions of a group of people who live in the same region and have been brought up with similar customs and traditions.

Language and Culture

Certainly, language cannot exist in a vacuum; there is a kind of affinity, a strong relationship between language and culture. *“Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways.”* (Kramsh, 1998, p.3)⁴.

¹- Lafayette, R. & Schulz, R. (1975). **Evaluating Cultural Learnings**. In R.C. Lafayette, ed., *The cultural Revolution in Foreign Languages: A Guide for Building the Modern Curriculum*. Lincolnwood, IL: National Textbook Company.

²- Brooks, N. (1975). **The analysis of foreign and familiar cultures**. In Lafayette, R. (ed.). *The Culture Revolution in Foreign Language Teaching*. Skokie, Illinois: National Textbook Company.

³ Brown, H.D. (1994). **Principles of Language Learning and Teaching**. The USA: Prentice Hall Regents.

⁴ Tomlinson, B., & Musuhara, H. (2004). **Developing cultural awareness**. MET, 13 (1), 3.

Interestingly, culture defines not only what its members should think or learn but also what they ignore or treat as irrelevant (Duranti , 1997)¹. That language has a setting, in that the people who speak it belong to a race or races and are incumbents of particular cultural roles, is blatantly obvious. “*Language does not exist apart from culture , that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives*” (Sapir , 1970,p. 207)² . In a sense, it is a key to the cultural past of a society, a guide to social reality.

(Tomlinson and Musuhara, 2003)³ argue that language and culture are not separable, but are acquired together, with each providing support for the development of the other. Therefore, it should be admitted that understanding a language involves not only knowledge of grammar, phonology and lexis but also knowing about the certain characteristics of the culture. Culture and language cannot be separated as they are interwoven.

Fairly recently, Buttjes and Byram (1991)⁴ have attempted to show that language and culture are from the start inseparably connected, in that language acquisition does not follow a universal sequence, but differs across cultures; the process of becoming a competent member of society is realized through exchanges of language in particular social situations.

Moreover, culture and communication are inseparable because culture not only indicates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent,

¹ Kramsh , C. (1998). **Language and Culture** (3). Oxford : Oxford University Press.

² - Duranti, A. (1997). **Linguistic anthropology**. Cambridge: University Press.

³ -Sapir, E. (1970). **Language**. New York: Harcourt Brace.

⁴- Buttjes, D., & Byram, M. (Eds.). (1991). **Mediating languages and cultures: Towards an intercultural theory of foreign language education**. Clevedon, England: Multilingual Matters.

noticed, or interpreted ... culture ... is the foundation of communication (Buttjes and Byram, 1991)¹.

Brown (1994)² thinks that culture is deeply ingrained part of the very fiber of our being, but language – the means of communication among members of a culture – is the most visible and available expression of that culture. And so, a person's world view, self-identity, acting, feeling, and communicating can be disrupted by a change from one culture to another. He adds that "*culture is language and language is culture... Language is the soul of the country and people who speak it.*" (p. 170).

Similarly, Alptekin (1999)³ emphasizes the necessity of not only acquiring the form of language itself, but also becoming culturally competent in the appropriate social situations. He mentions that teachers are 'gatekeepers' aiming for enculturation to raise whole human beings who are tolerant for the differences among societies.

Culture and culture teaching

"We cannot teach a language for long without coming face to face with social context factors which have bearing on language and language learning." (Kramsh, 2003, p. 191).⁴

"Language cannot be separated... from the culture in which it is deeply embedded." (Byram, 1997, p. 316)⁵.

Therefore, every language will reflect the values, beliefs and assumptions of the culture it came from. And so, learning a language will also involve learning the culture the language expresses.

Despite its wide acknowledgement today, culture has taken a long time to become part of language teaching, and even nowadays its place

¹- Brown, H.D. (1994). **Principles of Language Learning and Teaching**. The USA: Prentice Hall Regents.

²- Alptekin, C. (1999). **Challenges for Language Teachers towards the Millenium**. First International ELT Research Conference . 27-29 May.

³- Kramsh, C. (2003). **Context and Culture in Language Teaching**. Oxford: Oxford University Press.

⁴-Byram, M.. (1997). **Teaching and assessing intercultural communicative competence**. Clevedon, UK: Multilingual Matters.

in the language classroom is not taken for granted as is, for example, the place of grammar. As Kramsh (2003) points out, culture has always played a subordinate role in language instruction.

In addition, there have been many controversies and ambiguities with regard to what culture teaching in language classes involves. However, as language expresses and embodies the values and meanings which members of a cultural group share because of their socialization in it and identification with it, "*language teaching always and inevitably has meant language and culture teaching*" (Byram, 1997, p. 5)¹.

Indeed, foreign language instruction has been regarded as involving the socialization of learners into a new worldview (Harrison, 1990). This is because it is believed that in acquiring language one acquires culture. This process, however, needs to be brought to awareness, especially with adult foreign language learners. Overlooking its significance can have devastating effects on the adults' self-esteem and their ability to cope with the new environment. As Kramsch (1998)¹ suggests:

"The acquisition of the social meanings of the foreign words is predicated on a change in perspective that does not occur by itself, not through the mere fact of learning new indexical items in the classroom, nor even by living the culture in the target country. It has to be developed consciously through such cross-cultural skills as putting things in relation with one another and exposing socially significant meaning systems." (p.75)

Byram (1997),² furthermore, argues that to teach culture without language is fundamentally flawed and to separate language and culture teaching is to imply that a foreign language can be treated as if it were self-contained and independent of other sociocultural phenomena. The consequence is that learners assume that the foreign language is an epiphenomenon of their own language, and that it refers to and

¹- Byram, M.. (1997). **Teaching and assessing intercultural communicative competence**. Clevedon, UK: Multilingual Matters.

²- Kramsh, C. (1998). **Language and Culture** (3). Oxford : Oxford University Press.

embodies their existing understandings and interpretations of their own and the foreign cultures.

As is evident from our own experience, we have been the subject of exactly this type of deception. Thus, we would like to argue that students are not fully learning the language if they are lacking the cultural meanings by which it is defined because in order to operate effectively in a target language community they need “*knowledge of what the language means as well as what it says*” (Byram, 1997,p.2)¹ .

In order to approach cultural meanings, however, we need a clearer understanding of what culture means and involves.

Language students are exposed to different cultural concepts while they are learning another language. Current political, economical, philosophical and educational movements such as multiculturalism, ethnicity, pluralism, globalization, mobility, the LMD system and so on have made teaching culture one of the main objectives of foreign language teaching. In accordance with these trends, developing the students’ skills in intercultural communication is an appropriate and necessary part of the foreign language teaching process.

In today’s world, English is not only an object of academic interest but also a real means of interaction and sharing among people. As such, the teaching and learning of a language is not simply mastering an object of academic study but is more appropriately focused on learning a means of communication. In this context, instruction in culture may provide students with some abilities such as reacting appropriately in social situations, describing or ascribing to the proper part of population in the culture or social behaviors, explaining a pattern, predicting how a pattern is likely to be, evaluating the form of a statement, identifying basic human purposes so and so forth (Hadley, 2003)².

¹⁻ Hadley, O. A. (2003). **Teaching Language in Context** (3rd ed.). Boston: Heinle & Heinle.

²⁻ Hymes, D. (1972). **On Communicative Competence in Pride**, J. and Holmes , J. (eds), *Sociolinguistics*, Harmondsworth: Pinguin, pp. 269-293.

On the whole, the inclusion of information related to different cultures in the foreign language classrooms is needed so as to enhance the use of communicative competence by language learners (Hymes, 1972).¹ Hymes definition of communicative competence, which underpins much of the communicative language teaching, highlights the importance of understanding the socio-linguistic aspects of language.

Meanwhile, this conception of communicative competence has been expanded in recent years to include intercultural communicative competence (Byram and Fleming, 1998).² Whereas communicative competence involves an understanding of the norms of social interaction of one socio-cultural community, intercultural communicative competence entails an understanding of the differences in interactional norms between different speech communities and an ability to “*reconcile or mediate between different modes present*” (Byram and Fleming, 1998, p. 12).³

Central to the notion of intercultural communicative competence is ‘cultural awareness’ (Byram, 1997).⁴ Cultural awareness involves an understanding not only of the culture of the language being studied but also of the learners’ own culture Hadley (2003).⁵ Foreign language learners need to be aware of the culturally appropriate ways for addressing people, greeting needs, agree or disagree with someone and so on. They should know that behaviors and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They

¹- Byram, M. and Fleming, M. (1998). **Language Learning in Intercultural Perspective**. Cambridge: Cambridge University Press.

²- Byram, M.. (1997). **Teaching and assessing intercultural communicative competence**. Clevedon, UK: Multilingual Matters.

³- Kodotchigova, A. (2002). Role play in teaching culture: Six quick steps for classroom implementation. *The Internet TESL Journal*, 8(7).

⁴- Cullen, B. & Sato, K. (2000). **Practical techniques for teaching culture in the EFL classroom**. *The internet TESL Journal*, 6(12)/Retrieved July 11, 2004 from <http://iteslj.org/Techniques/Cullen-Culture.html>.

⁵ -Jordan, R. R. (1997). **English for Academic Purposes: A Guide and Resource for Teachers**. Cambridge. Cambridge University Press.

have to understand that, in order for communication to be successful, language use must be associated with other culturally appropriate behavior. Someone with such abilities can tolerate cultural ambiguities, empathize with others from different cultures, avoid bias and prejudices and respect others' cultures because no culture is superior to another.

In this context, Hadley (2003)¹ also states that cultural awareness embraces a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures, and a positive interest in how cultures both connect and differ. This is viewed as an intrinsic part of foreign language learning and without it, successful communication may be impossible.

Sources and techniques for cultural content

In the age of globalization and with the help of the advanced technology, it is easier to access many sources swiftly. Through the internet, we can easily search anything at any time. Thus, cultural contents are available for use in our classrooms. Kodotchogova (2002) discusses the role of role-play in teaching culture for classroom suggesting quick steps for classroom implementation. Cullen and Sato (2000) suggest practical techniques and a wide range of sources for teaching culture in the EFL classroom using three different parameters, namely, information sources, activity types and selling-points and also Jordan (1997) lists sources of cultural information:

- *“Newspapers are a good source of cultural information ... local papers will give more of a flavor of everyday life towns.*
- *A number of published ELT video tapes / CD/ DVD are good visual source of cultural information.*
- *Talks / discussions ... some topics may be suitable for giving information to students in a plenary session.*
- *Role-plays / dramatizations can be used to set off discussion and introspection.*
- *Culture quizzes / tests.*

¹ –Alptekin, C. (1999). **Challenges for Language Teachers towards the Millenium**. First International ELT Research Conference. 27-29 May.

Anyhow, the aim of teaching culture is *“to increase student’s awareness and to develop their interest towards the target culture and their own, helping them to make comparisons among cultures”*¹.

Such comparisons, obviously, are not meant to underestimate or overestimate foreign cultures but to enrich students’ experience and to make them more cosmopolitans. Appreciating the culture of the others helps civilization interaction and religious tolerance.

At this stage, it becomes crucial to find out what foreign language teachers think about culture and culture teaching and what kind of practices they undertake in their classes since they are the main decision makers while determining what to teach or not teach to learners at all.

Methodology

In this study, we followed a descriptive methodology. We used a questionnaire which consisted of 4 closed-ended and 5 open-ended items, provided qualitative data which we quantified.

Objectives and research questions

The chief purpose of this research was to investigate EFL teachers’ opinions and beliefs on culture and culture teaching in teaching English as a foreign language. The study also focused on exploring EFL teachers’ practices and applications related to the culture teaching. The study tried to find answers to four research questions:

- 1- What are the common concepts shared by EFL teachers to describe culture?
- 2- What are their feelings towards teaching cultural concepts?
- 3- What are the practices employed by EFL teachers while teaching culture?
- 4- What are the teachers’ opinions related to culture teaching in their teaching process?

¹- Tavares & Cavalcanti, 1996, p.19

Setting and respondents

We carried our study at the University of Batna with the participation of 15 teachers of the department of English. 9 of them were females and 6 males. In terms of experience, the majority (12) were permanent teachers. The modules taught were mainly literature, civilization, oral and written expression and general culture.

Category	N	%
Gender: Female	9	60
	Male	40
Experience: permanent	12	80
	Part time	20

Table 1: Description of the participants

Instruments and data collection

In order to collect data, we developed a questionnaire of 9 items which aimed to collect data about the teachers' perception of culture and culture teaching. After taking experts' idea and the proof reading of the colleagues, the final version of the questionnaire was administered to the participants.

Data Analysis

We gathered the teachers' opinions, comments and perceptions about culture and culture teaching and interpreted them descriptively. The results of the questionnaire were analyzed quantitatively and put into tables.

Findings

The findings are presented and discussed in the light of the research questions.

RQ1 -What are the common concepts shared by EFL teachers to describe culture?

The question regarding what culture is yielded 43 responses from 15 participants. The majority of them agreed upon the definition of culture as language, lifestyles, beliefs, habits, behaviors, religion,

customs and traditions. The least frequent terms used to describe culture, on the other hand, are value, rights and wrongs, heritage.

Culture is ...	<i>f</i>	%
Language	5	11.62
Beliefs	4	09.3
Religion	4	09.3
Habits	4	09.3
Life-style	4	09.3
Customs and Traditions	4	09.3
Behavior	4	09.3
Attitudes	3	06.98
Mental and psychological issue	2	04.65
History	2	04.65
Rules	1	02.32
Social Issue	1	02.32
Ethnicity	1	02.32
Rights and Wrongs	1	02.32
Value	1	02.32
Heritage		
Total	43	100

Table 2: Definitions of culture

RQ 2 - What are the teachers' feelings towards teaching cultural concepts?

When it comes to expressing their feelings about teaching culture, 33 different feelings were reported by 15 participants. Considering the teaching of culture as a part of their job was the most frequently stated idea. The majority of teachers used the term “comfortable” in relation to teaching culture in their classes. Only 4 ideas were detected indicating negative attitude towards culture teaching (13.2%). Avoidance for taboos are put into words only by one of the respondents as “*if it is a concept which we perceive as taboo in our culture, I usually try to avoid it because some students feel embarrassed*”.

Concepts	<i>f</i>	%
A part of my job	6	18.18
Comfortable	5	15.15
Exiting	4	12.12
Challenging	3	09.09
Enjoyable	3	09.09
Necessary	3	09.09
Restrained	3	09.09
Depends on the students	2	06.06
Conservative	1	03.03
Inconvenient	1	03.03
Avoidance	1	03.03
Difficult	1	03.03
Total	33	100

Table 3: Feelings about culture teaching

RQ3 - What are the practices employed by EFL teachers while teaching culture?

As shown in the table below, examples of life styles is the most popular way of practice reported by the teachers in the sample. The second most frequently stated idea, however, does not refer to a type of practice but rather shows the tendency of the participants' applying solely what course content contains.

This finding may indicate that deliberate culture teaching with the aims of teaching it to increase cultural sensitivity and tolerance does not take place in the classrooms. According to the answers of the participants, reading and listening texts and discussions about cultural issues are the next common practices employed by the participants.

One of the surprising findings is related to those ideas regarding the source of cultural materials and practices. The responses yielded that practices of the teachers in the sample often include examples from British and American culture and western societies. This finding

indicates the narrow understanding concerning the idea that culture teaching means teaching the culture of the foreign language.

Category	<i>f</i>	%
Examples of life styles	6	17.64
What the content of the course contains not on purpose	5	14.70
Discussions about cultural issues	4	11.76
Reading and listening texts	4	11.76
Examples of British and American cultures	3	08.82
Examples of differences between Arabic and Western societies	3	08.82
Pragmatic cultural concepts related to British culture	2	05.88
Examples of Arabic culture	2	05.88
Similarities and differences among universal cultural elements	1	02,94
Examining short stories in terms of different cultures	1	02,94
Works of art	1	02.94
Worksheets		
Total	34	100

Table 4: Practices

RQ 4: What are the teachers' opinions related to culture teaching in their teaching process?

When the teachers were asked whether it is necessary to involve culture in their teaching processes, the majority of them 13 responded positively while only one of them regarded it as unnecessary. Surprisingly, another one advocates the idea that it is necessary to involve cultural concepts only in literature not in other modules.

	<i>f</i>	%
Yes	13	86.67
No	02	13.33
Total	15	100

Table 5: Necessity of involving culture

Parallel to this majority, the common agreement is the belief that culture does influence learners' language development in a fruitful way; while there is only one participant who opposes the necessity of culture in classes. This participant states that *"no culture can prevent a person from learning a new language and language development is a personal choice rather than a cultural tendency"*.

Conclusion

The main objective of this study was to explore the perceptions of EFL teachers on culture and culture teaching. The results indicate that the teachers focus those components of culture such as language, beliefs, and traditions more. These are the most frequent terms used by many people to describe what culture is and the sample in this study has similar views of what culture is.

In terms of the ways the culture is practiced in the classrooms, the findings revealed that the perceptions of culture as the culture of 'British and American cultures' is still prevalent among teachers. In other words, the teaching of universal culture by means of English was not emphasized by the teachers. This finding may suggest that the teachers may need some refresher courses so as to encourage them to reconsider what culture is and what they should teach regarding culture. As it is stated in the literature review, culture should not be restricted to those countries where English is spoken as a mother language, because now English is spoken more widely all over the world. As Alptekin (1999) states, teachers need to internalize the words "multicultural" or "intercultural" notions to cultivate their learners as whole human beings.

Another crucial outcome of the research is that most of the teachers involve what course contents contain without putting any special effort or making adaptations to give more place to culture teaching in their classes. Therefore, if language classes are to be places where universal culture with its underpinning of tolerance, peace and understanding are taught, then teachers should be taught the necessity

of involving culture teaching in their classes. Not only this awareness should be given to them but also teachers should be equipped with those skills of teaching cultural concepts to their learners.

This study was carried out in only one institution with a small number of participants. Therefore, the findings cannot be generalized for all Algerian EFL teachers working in different universities. For data collection, on the other hand, an open ended questionnaire was used. Consequently, the results which were obtained from the research are limited to this data collection instrument.

Taking these limitations of the study into consideration, further research may investigate the conceptions of teachers regarding culture and culture teaching with a larger cohort including different institutions. Furthermore, the way teachers integrate culture teaching into their classes can be observed and reported. Yet, more importantly, teachers could be given training to change their views of culture teaching from one that only embraces British and American cultures to the one which includes more universal features and the impact of such training on teachers' perceptions and practices could be investigated.

The view of foreign language learning presented above encourages learners to view themselves as acquiring a new culture and one that enables them to take a cross-cultural perspective on their own and the target language culture. Hopefully, instead of ignoring the individual and creating cultural stereotypes, such a view of foreign language teaching should generate more diversity within the international use of English.

Algeria shares many diplomatic, economic and cultural activities and establishes many relations with most countries with a focus upon the leading powers of the world. These are prerequisites which push her forward to swim within the flow of Globalization.

The educational reform at the level of higher education (i.e. University level) is intended to let the Algerian educational system and research go hand in hand with the international ones. Thus, the Algerian educational reform is an example of how our government tries to apply identical systems of most developed countries.

Consequently, cross-cultural awareness seems a very noble and innovative goal for many nations to pick another language and its culture, especially for us as foreign language teachers in the age of globalization and the LMD system.

References

- 1- Alptekin, C. (1999). Challenges for Language Teachers towards the Millennium. First International ELT Research Conference . 27-29 May.
- 2- Brooks, N. (1975). The analysis of foreign and familiar cultures. In Lafayette , R. (ed.). *The Culture Revolution in Foreign Language Teaching*. Skokie, Illinois: National Textbook Company.
- 3- Brown, H. (1991). *Breaking the language barrier*. Yarmouth, ME: Intercultural Press.
- 4- Brown, H.D. (1994). *Principles of Language Learning and Teaching*. The USA: Prentice Hall Regents.
- 5- Buttjes, D., & Byram, M. (Eds.). (1991). *Mediating languages and cultures: Towards an intercultural theory of foreign language education*. Clevedon, England: Multilingual Matters.
- 6- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.
- 7- Byram, M. and Fleming, M. (1998). *Language Learning in Intercultural Perspective*. Cambridge: Cambridge University Press.
- 8- Cullen, B. & Sato, K. (2000). Practical techniques for teaching culture in the EFL classroom. *The internet TESL Journal*, 6(12)/Retrieved July 11 , 2004 from <http://iteslj.org/Techniques/Cullen-Culture.html>.
- 9- Damen, L. (1997). *Culture learning: The fifth dimension in the language classroom*. Reading, MA: Addison-Wesley.
- 10- Duranti, A. (1997). *Linguistic anthropology*. Cambridge: University Press.
- 11- Hadley, O. A. (2003). *Teaching Language in Context* (3rd ed.). Boston: Heinle & Heinle.
- 12- Hymes, D. (1972). On Communicative Competence in Pride, J. and Holmes , J. (eds), *Sociolinguistics*, Harmondsworth: Pinguin, pp. 269-293.
- 13- Jordan, R. R. (1997). *English for Academic Purposes: A Guide and Resource for Teachers*. Cambridge. Cambridge University Press.
- 14- Kodotchigova, A. (2002). Role play in teaching culture: Six quick steps for classroom implementation. *The Internet TESL Journal*, 8(7).
- 15- Kramsh , C. (1998). *Language and Culture* (3). Oxford : Oxford University Press.
- 16- Kramsh, C. (2003). *Context and Culture in Language Teaching*. Oxford: Oxford University Press.
- 17- Lado, R. (1957). *Linguistics across cultures: Applied linguistics for language teachers*. Ann Arbor : University of Michigan Press.
- 18- Lafayette, R. & Schulz, R. (1975). Evaluating Cultural Learnings . In R.C. Lafayette, ed. , *The cultural Revolution in Foreign Languages: A Guide for Building the Modern Curriculum*. Lincolnwood, IL: National Textbook Company.
- 19- Sapir, E. (1970). *Language*. New York: Harcourt Brace.
- 20- Tavares, R. & Cavalcanti, I. (1996). Developing Cultural Awareness in EFL Classrooms. *English Forum* , 34 : 3 July-September, 1996.
- 21- Tomlinson, B., & Musuhara, H. (2004). Developing cultural awareness. *MET*, 13 (1), 3 .