

Ministry of Higher Education and Scientific Research

University of Algiers 2 “ Abou El kacem Saadallah”

Faculty of Foreign Languages

Department of English



**Investigating Teachers' Beliefs Towards Culture
Integration in Algerian Secondary Education
EFL Classes**

The Case of English Language Teachers of Bordj Bou Arreridj

A Dissertation Submitted in partial fulfilment of the requirements for the Degree of Magister
in Linguistics and Didactics: Cross-cultural Studies of the Language and Social Didactics

Presented by:
Mr. Rachid HANNACHI

Supervised by:
Prof. Zoulikha BENSAFI

April 2017

University of Algiers 2 “ Abou El kacem Saadallah”

Faculty of Foreign Languages

Department of English



**Investigating Teachers' Beliefs Towards Culture
Integration in Algerian Secondary Education
EFL Classes**

The Case of English Language Teachers of Bordj Bou Arreridj

A Dissertation Submitted in partial fulfilment of the requirements for the Degree of Magister in
Linguistics and Didactics: Cross-cultural Studies of the Language and Social Didactics

Presented by:

Mr. Rachid HANNACHI

Supervised by:

Prof. Zoulikha BENSAFI

April 2017

Board of Examiners

Chair: Prof. Fatiha HAMITOUCHE, University of Algiers 2

Supervisor: Prof. Zoulikha BENSAFI, University of Algiers2

Examiner: Prof. Fatma-Zohra NEDJAI, Ecole Supérieure des Beaux-Arts

Declaration

I hereby declare that the substance of this dissertation is entirely the result of my investigation and that due reference or acknowledgement is made, whenever necessary, to the work of other researchers. I am duly informed that any person practising plagiarism will be subject to disciplinary action issued by the University Authorities and the rules and regulations in force.

Date:

Signed:

Mr. Rachid Hannachi

Acknowledgements

This dissertation would not have been possible without the help and support of many individuals. I would especially like to thank the following people.

Firstly, I would like to thank my supervisor, Prof. Zoulikha BENSAFI, for her invaluable support and guidance throughout the study, and for the direction and motivation she provided.

Secondly, I would like to express my gratitude to all of my teachers at the Department of English, Bouzareah (Algiers).

Thirdly, I would like to extend my thanks to all the teachers who so willingly participated in this study and shared their beliefs.

Finally, I would not be here today without the encouragement of my family. I must , particularly, acknowledge my wife Dr. Sorya DJEMOUAI, for her patience, support and understanding during the study period.

Dedication

To the soul of my father

To my mother

To my brothers

To my wife

To my children, Rana, Mohamed Tayeb & Thiziri Wissal,

who fill my life with inestimable joy

and inspire me to be a better father.

Abstract

The interrelationship between language and culture is not a new debate, and the integration of culture in language teaching has been discussed for decades. However, the integration of culture in English language teaching (ELT) is, as indicated by research, influenced by teachers' beliefs towards this issue. Therefore, this study was conducted to investigate some Algerian Secondary Education English language teachers' beliefs regarding the integration of culture in ELT and their classroom practices. For the purpose of our study, a questionnaire and a semi-structured interview were introduced to collect exclusively the data from fifty teachers who were teaching English at a foreign language in Bordj Bou Arreridj, Algeria. In order to maximize the credibility of the research findings and interpretations, we attempted to use a triangulations of more than one method to collect data. We ,hence, opted for using both quantitative and qualitative research tools to conduct our study. The results obtained from the study showed these teachers had positive attitudes to culture teaching and integration in the curriculum. They also believed that culture teaching played an important role in enhancing their students preparation as future users of English. Yet, the findings showed a mismatch between teachers' definition of the objectives of culture teaching and their actual classroom practices. We hope these findings will contribute to a better understanding of the current practice of culture teaching in ELT. Furthermore, the study suggests that the implications should be made in order to enhance the quality of both teachers' pre-service education and in-service training in Algeria.

KEY WORDS: Teachers' Beliefs, Culture teaching, English Language Teaching (ELT), Classroom Practice.

List of Abbreviations

BBA= Bordj Bou Arreridj

ESC = English Speaking Countries

EFL = English as a Foreign Language

ELT = English Language Teaching

ESL = English as Second Language

FL = Foreign Language

FLT = Foreign Language Teaching

IC=Intercultural Competence

ICC = Intercultural Communicative Competence

ICT= Intercultural Teaching

SPSS= Statistical Package for the Social Science

RQ= Research Question

List of Appendices

No.	Contents	Page
1	Questionnaire to the teachers	102-105
2	Semi-structured interview	106
3	Transcript of teachers' Interview	107-123
4	Frequencies and percentage of questionnaire findings	124
5	Frequencies and profiles of participants	125

List of Tables and Charts

No.	Contents	Page
1	Questionnaire Participants Profiles	37
2	Reliability Statistics	38
3	Reliability Statistics	46
4	Cronbach's Alpha Values for the Questionnaire Items	46/47
5	The Themes and the Sub-themes Obtained from the Semi-structured Interview	58
6	Questionnaire Participants Profiles	59
7	Interviewees Profiles	67
8	Rationale for Teachers Perceptions of Culture and ICC	62
9	Frequencies and Percentage of each Response to the Items of the First Section of the Questionnaire	65
10	Respondents Definition of ICC	67
11	Teachers' Perceptions about Culture Teaching	71
12	The Learning Dimensions	72
13	Teachers' Practices	77
14	The Nature of Teachers' Practices	78-79
15	Themes Resulting from Qualitative Data	80
16	Responses about the Teachers' Pre-Service Training	82
17	Responses about the Teachers' In-Service Training	83
18	Pie charts: Teachers Profiles	60-61

Table of Contents

General Introduction

- Research Background and Rationale.....2
- Significance of the Study.....2
- Research Motivation.....3
- Statement of the Problem.....5
- Objectives of the Study6
- Research Questions7
- Definitions of Terms.....7
- Structure of the Study8

Chapter One: Critical Review of Literature

1-Review of Literature on Teachers' beliefs

- Introduction11
- 1.1. The Teachers' Beliefs.....12
- 1.2. Definition of Teachers Beliefs.....12
- 1.3. Beliefs Vs Knowledge.....15
- 1.4. Sources of Teachers' Beliefs.....15
- 1.5 Teachers' Beliefs and Teacher Training.....16

2- Culture in Foreign Language Teaching

- 2.1 Definition of Culture.....19
- 2.2 The Relationship between Culture and Language.....23
- 2.3 From Communicative Competence to Intercultural Competence.....25
- 2.4 The most Common Approaches to the Teaching of Culture.....28

3- Research on Teachers' Beliefs Regarding the Integration of Culture.....31

Conclusion.....29

Chapter Two- Research Design and Method

Introduction.....	35
2.1 Choice of Research Method.....	35
2.2 Research Setting.....	36
2.3 Population and Sampling.....	36
2.4 Research Tools.....	38
2.5 First Stage Data Collection Method (The Questionnaire).....	39
2.5.1 Developing the Questionnaire.....	40
2.5.2 Typology of Questions.....	41
2.5.3 Content of the Questionnaire.....	43
2.5.4 Piloting and Implementing the Questionnaire.....	44
2.5.5 Validity and Reliability of the Questionnaire.....	45
2.6 Second Stage Data Collection Method (Semi-structured Interviews)	47
2.6.1 Designing the Interview.....	48
2.6.2 Validity and Reliability of the Interviews.....	51
2.7. Methods of Data Analysis.....	52
2.7.1 The Analysis of the Questionnaire	52
2.7.1.1 Data Coding and Entry.....	53
2.7.1.2 Analysis.....	54
2.7.2. The Analysis of the Semi-structured Interviews.....	54
2.8 Issues of Validity , Reliability and Ethics.....	55
Conclusion.....	56

Chapter Three- Data Presentation and Results Analysis

Introduction.....	58
3.1. Analysis of the Results Obtained from Questionnaires and the Interviews.....	59
3.1.1 Participants Profiles.....	59
3.1.2. Teachers' Perception of Culture and Intercultural Competency.....	62
3.1.2.1 Teachers' Definition of Culture.....	62
3.1.2.2 Teachers' Definition of Intercultural Competence.....	65
3.1.2.3 Discussion.....	68
3.1.3 Teachers' Awareness of the Importance of Integrating Culture in ELT Classes....	70
3.1.3.1 Discussion.....	72
3.1.4. Teachers' Practices Regarding Culture Integration in ELT Classes(RQ2&3).....	75
3.1.4.1 Discussion.....	78
3.1.5 Teacher Training and Professional Development (RQ 4).....	80
3.1.5.1 Discussion.....	84
3.2. Summary and Further Discussion.....	85
3.3 Implications and Recommendations.....	88
3.4 Limitations of the Study.....	89
3.5. Suggestions for Further Research.....	90
Conclusion.....	91
General Conclusion	93
Bibliography	96

General Introduction

General Introduction

- **Research Background and Rationale**

Language and culture are conjoined to each other. What is language if not a means of communication operating in a defined socio-cultural context? Language is used in contexts of communication; it is bound up with culture in complex and multiple ways. Kramsch (1991, p.217) holds that culture and language are ‘inseparable and constitute a single universe or domain of experience’. Concerning language teaching, Byram and Morgan (1994, p5) maintain that culture learning has to be taken as an integral part of language learning and vice versa. With the changing profile of English speakers, the intercultural communication participants are likely to be non-natives bringing with them distinctive cultural backgrounds. The global village has increased such kinds of intercultural encounters. What beliefs do teachers hold to empower their learners with the ability to communicate effectively and appropriately with people of different colours, beliefs, accents, and ways of life?

- **Significance of the Study**

The present study is an attempt to scrutinize , as fully as possible, the issue of teachers beliefs regarding the integration of culture in English language teaching in the Algerian setting. The significance of the study lies in the fact that it touches upon a wide range of issues surrounding culture in ELT which have mostly been either neglected or only partially attempted, particularly in Algeria. It is hoped that studies of the present

type would help broaden our understanding of how language teachers perceive, deal with and teach culture in Algeria. In addition, this study will hopefully help the stakeholders to choose some strategies in order to take into account the teachers' knowledge of the context.

- **Research Motivation**

The choice of this dissertation has been mainly influenced by my own experience of learning the English language as a student, teaching it in the Algerian Secondary Schools in different areas of the country, and supervising teachers over a period of 25 years. According to my experience as a former teacher and now Inspector of English at the Secondary Education, the majority of the Algerian learners of English find tremendous difficulties to communicate in English despite the several years of studying that language. A general dissatisfaction with English language teaching in Algeria, particularly at the Secondary School has led me to wonder if the cultural component is adequately taken into account in the English class. Moreover, my educational background exerted a great impact on the way I have been teaching. Algeria has experimented different methods approaching English language learning. It started with the grammar-translation method to reach the so-called competency-based approach. The acquisition of English grammar and language I had devoted so many years to did not appear to be any problem until I went to the Great Britain for a

professional training at King's College in 2001. It was the first time for me I realized that good linguistic competence did not necessarily mean good communicative competence in a real language situation. My personal experience proved that. As soon as I landed at Heathrow Airport and queued at its Terminal 2, I was suddenly baffled as troubles emerged. The English language I spoke could be understood but I could not see what the native speakers meant because of their strong accent or dialect. Incidents like how to behave when invited and how to define the names of the food in the supermarket, which I took for granted at home, became serious vocabulary difficulties in this context. I came to the conclusion that a whole new set of language and culture learning priorities should be taken into consideration. In fact, successful communication is highly complex and involves much more than the vocabulary items and grammar rules I was taught during my school and graduate studies. In addition to the unavoidable daily social contact, however, one also has to adapt her/himself to the English way of life, a process that may take time, effort and attention. I had no frame of reference for these experiences. Models of cultural entry, adjustment, adaptation, and cultural shock were not available to me at that time. My interest in investigating teachers' beliefs has been developed after reading literature by Pajares (1992), Schmidt and Kennedy (1990), and Fives and Buehl (2005) and found theory on teachers beliefs very interesting and challenging at the same time. Furthermore, no studies about Algerian teachers' beliefs

on integrating culture in ELT classes seem, to my knowledge, to have been conducted so far. An internet search into some electronic sites like ERIC database under “teachers’ beliefs + culture + Algeria” generated no results. I must add that the works of Byram , Kramsh and Sercu in the field of cross-cultural studies have triggered my desire to investigate the existing practice of our teachers and find out to what extent this practice is congruent with theory.

- **Statement of the Problem**

The status quo of ELT in Algeria shows that English teaching, as well as other foreign languages, occupies an important place in the Algerian school and university curricula. Yet, English remains the dominant foreign language. English learning starts in the Middle School as a compulsory subject in recent years and it continues up to the last year of the Secondary level, also referred to as High-School. Most students learn English for 6 years before they enter Universities or Higher Colleges. However, many researchers and practitioners maintain that our learners cannot communicate well with foreigners. This is mainly due to difficulties our learners face to travel to the English Speaking Countries and the lack of exposure to the foreign culture. Sometimes, our learners English is void of grammatical mistakes, but they just do not know how to use English effectively and appropriately. Failure in communication with people from other cultures is a very common phenomenon. The main reason is the fact that our learners

do not know that the cultural aspect also plays a very important role in foreign language learning. In some given situations, our EFL learners have no idea about what should be said and what should not be said. This is because of the lack of understanding foreign cultures. Teachers are generally responsible for their learners performance and for their language acquisition. Consequently, the degree to which education for cultural diversity is to be realised in our schools depends mainly upon the attitudes, knowledge and behaviour of classroom teachers (Banks & Lynch, 1986). Banks and Lynch (1986) make the important point that "teachers can't teach what they don't know". The failure to include education for cultural diversity in teacher training programmes has been largely responsible for these inadequacies. Last , but not least, the study is motivated by the scarcity of research studies on the issue of the integration of culture in language pedagogy in Algeria.

- **Objectives of the Study**

The overall aim of this study is to investigate teachers' perceptions and attitudes on cultural teaching in terms of the teaching objectives of language and culture and their understanding of 'culture'. The techniques they use to teach culture and the cultural topics they favour to teach in the classroom shall be investigated too. Finally their attitudes towards intercultural communicative competence so as to provide a general

picture of the current situation in language teaching in the area of Bordj Bou Arreridj, Algeria.

- **Research Questions**

Taking into account the discussion above and the objectives of the study, the central questions guiding the research are thus raised as follows:

- 1- What are teachers beliefs about culture integration in EFL language teaching?
- 2- What are their practices of culture integration in their classes?
- 3- Do their beliefs and practices correspond to the existing theory on culture teaching?
- 4- What implications does this study have on teacher education and development in Algeria?

- **Definitions of Terms**

The following terms will be used regularly in the study according to these definitions:

- a. *Teachers' Beliefs***

The term here refers to teachers' pedagogic beliefs (Borg 2001), which are related to convictions about language and the teaching and learning of it. These beliefs

are manifested in teachers' teaching approaches, selection of materials, activities, judgments, and behaviours in the classroom.

b. *Culture*

In this study the term 'culture' refers to "...the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world and set within specific social contexts" (Moran 2001:24)

c. *English as a Foreign Language (EFL)* refers to language learning situations

involving instruction of English to speakers of other languages in a non-English-speaking community or country.

• Structure of the study

The present dissertation consists of three chapters. This current part serves as an introduction to the key elements of the whole dissertation. It includes the background of the study and provides the reasons why I focus on this area. The research questions are suggested and the composition of the dissertation is outlined. The first chapter is devoted to the review of literature and has two parts. The first part deals with the notion of teachers' beliefs. The second part presents an account of the relationship between language and culture in general; questions about the role of culture in language

education, the reasons why culture is incorporated in language teaching and what culture should be taught in the language classroom. The whole study design procedures are presented in the second chapter. The last chapter is devoted to the presentation of the study findings and the discussion of the results. It adds some pedagogical considerations and recommendations of the study.

CHAPTER ONE

Critical Review of the Literature

1-Review of Literature on Teachers' Beliefs

Introduction

Investigating teachers beliefs has emerged in the past 30 years as a major area of analysis in the field of teaching. The increasing influence of constructivism and cognitive psychology in education in the 1970s led to a paradigm shift in research on teaching from studies of teacher behaviour and the adoption of a process-product approach to the study of teaching to an investigation of teachers' thought processes. It has been suggested that, in order to understand teachers, researchers need to study the psychological processes by which they make sense of their work (Calderhead 1987 ; Carter 1990 ; Clark and Yinger 1979 ; Richardson 1996). Teachers are no longer viewed as 'mechanical implementers of external prescriptions' but as active decision-makers (Borg 2006 , p. 7). This has led to the emergence of teacher cognition, the study of what teachers know, think and believe. The research on teacher cognition purports to enhance understanding of how and why the process of teaching looks and works the way it does. The relationship between teachers' beliefs and their classroom practices has been one thread of the work. More precisely, scholars have been interested in the extent to which teachers' stated beliefs correspond with what they do in the

classroom, and there is evidence that the two do not always correspond (Gebel & Schrier, 2002).

1.1. Teachers' Beliefs

Many studies have attempted to deal with teachers' beliefs and almost all of them have come up with various definitions to the construct. According to Pajares, teachers' beliefs have not been effectively analysed and examined, because, as a global construct, belief does not lend itself to empirical investigation and is difficult to define. The topic of teachers' beliefs is also avoided, because, as Pajares explains: *"it is often seen as the more proper concern of philosophy or, in its more spiritual aspects, religion"* (Pajares,1992:309).

1.2. Definition of Teachers Beliefs

Beliefs are defined by Dilts (1999) as judgments and evaluations that people make about themselves, about others and about the world around them. Mansour (2009) argued that beliefs are one of the most difficult concepts to define. As Pajares (1992) argued, *"the difficulty in studying teachers' beliefs has been caused by definitional problems, poor conceptualizations, and differing understandings of beliefs and belief structures"* (p.307). He suggested that researchers need agreement on meaning and

conceptualization of belief. In fact, Pajares (1992) suggests that beliefs are “messy constructs” and are often referred to by means of such different terms as:

“attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertories of understanding, and social strategy, to name but a few that can be found in the literature.” (Pajares,1992: 309)

He suggested a comprehensive synthesis of beliefs drawn from his review of the literature on the topic (Pajares,1992: 324). The following points are part of his synthesis:

1. Beliefs are formed early. In fact, the earlier a belief is incorporated into the belief structure, the more difficult it is to alter. Newly acquired beliefs are the most vulnerable to change.

2. Beliefs appear to be self-perpetuated and resistant to change. They tend to be preserved even against contradiction caused by reason, time, schooling, or experience.

In addition, individuals tend to hold on to beliefs based on incorrect or incomplete knowledge even after scientifically correct explanations are presented to them. This is the reason why beliefs appear to be static, resistant to change and are generally not

affected by reading and applying the findings of educational research (Hall and Loucks 1982 and Nespor 1987).

3. People develop a belief system that houses all the beliefs acquired through the process of cultural transmission.

4. Beliefs are prioritized according to their connections or relationship to other beliefs.

In fact, Woods (1996) speculates that the more teachers' beliefs are interconnected with other beliefs, the more they are difficult to change.

5. Beliefs strongly influence perception and behaviour although they are unreliable guides to the nature of reality.

6. Beliefs play a key role in defining tasks and selecting the cognitive tools with which to interpret, plan, and make decisions regarding such tasks. Therefore they play a critical role in defining behaviour and organizing knowledge and information.

Richards defines teachers' belief as *"the information, attitudes, values, expectations, theories, and assumptions about teaching and learning that teachers build up over time and bring with them to the classroom"* (Richards,1998:66). It is for this reason that an investigation of teachers' beliefs is necessary in order to gain a better understanding of what goes on in the classroom (Borg 2001).

1.3. Beliefs Vs Knowledge:

The distinction between beliefs and knowledge is another source of confusion. Some researchers have found that beliefs are not so much different from knowledge since beliefs constitute a form of knowledge (Murphy 2000). However, according to Nespor (1987) beliefs and knowledge are different in the following ways:

1. Beliefs come into play when teachers attempt to define goals and tasks which they have no direct experience.
2. Beliefs can be said to relate much more heavily on affective and evaluative components than knowledge since beliefs are “*an acceptance proposition for which there is no conventional knowledge, one that is not demonstrable and for which there is accepted disagreement*” (Woods, 1996:195).
3. Beliefs are often static whereas knowledge often changes.
4. Knowledge can be evaluated or judged whereas beliefs are relatively difficult to evaluate or judge because of the lack of agreement of how they should be assessed.

1.4. Sources of Teachers’ Beliefs

Kindsvatter, Willen, and Ishler (1988, cited in Richards and Lockhart 1996: 30) suggest the following sources of teachers’ beliefs:

1. Teachers’ professional code of ethics.

2. Level of teachers' effectiveness.
3. Dispositions or attitudes of language teachers.
4. Their own experience as language learners.
5. Experience of what works best.
6. Established Practice.
7. Personality factors.
8. Educationally based or research-based principles.
9. Principles derived from an approach or method.
10. Understanding of the "why" of "what" they teach.

1.5 Teachers' Beliefs and Teacher Training

Research shows that teachers' beliefs are usually static and persevering (Nespor, 1987; Pajares, 1992). They are hence hard to challenge. Nevertheless, it is claimed that training programmes can re-shape these beliefs, though, at the same time, it is also claimed that mostly teachers tend to leave their training programmes with the same beliefs they brought with them (Pajares, 1993). A priority to teacher educators is therefore to bring these beliefs to light and to attempt to challenge them early in their training so as to maximise the learning of new practices. However, on the other hand, Nespor (1987) maintains that training programmes should not expect teachers to abandon their beliefs, but should try to replace these beliefs gradually with more

relevant beliefs acquired through experience in a different context. In this respect, Prawat (1992), points out that in order for teachers to change their beliefs, they usually go through three stages: a) they must come to the conclusion that their beliefs are inappropriate, b) they must find opportunities to discover new knowledge, and c) they must find ways to link their new beliefs with their old ones. For teacher training programmes to be successful, it is suggested that they should promote reflective practice (Richards and Lockhart, 1994). Rueda and Garcia (1994) point out that there are ‘many studies supporting the idea that if teachers are given the opportunity to reflect on their teaching practices, they not only get better at reflection but they also change as well’ (p. 16). Similarly, Flores (2001) posits that teachers’ critical reflection leads to a change of teaching practice. She further maintains that critical reflection can empower teachers and this may even lead them to challenge the status quo. Fives (2003) notes that teachers who undergo reflective practice in their training tend to report high levels of self-efficacy beliefs. Amongst the strategies suggested in teacher training and development within a socio-constructivist approach, Richards et al. (2001), for instance, suggest that ‘reflection is possible through many means including narratives, discussion, review of student feedback, viewing videotapes of their teaching as well as other modes of reflection’ (p. 12). They also point out that teachers can check the extent to which their beliefs are changing through journal writing and case studies. Richards et al. suggest

that ‘opportunities to share experiences of positive change can provide a valuable source of input for in-service courses and teacher education activities’ (p. 12). Ballone and Czerniak (2001) provide some concrete guidelines on including reflective practice in teacher education programmes. They explain that:

...teacher training experiences should include enough opportunities to
1) collaborate with colleagues who are implementing the same strategies, 2) visit classrooms that use multiple instructional strategies and focus on student learning styles, 3) observe student and teacher success, 4) develop and/or pilot instructional materials, 5) practice using these strategies with colleagues in order to receive feedback, 6) participate in and present activities that foster learning styles at workshops and in-service programs. (p. 22)

Nevertheless, it is worth noting that for these activities to be possible, an appropriate provision of resources and support from administration and curriculum-makers are essential (Rueda and Garcia, 1994; Ballone and Czerniak, 2001; Newstead, 1999).et al., 1990:39)

2- Culture in Foreign Language Teaching

2.1 Definition of culture

The concept of culture is so vast that different scholars, sometimes within the same field of study, look at it differently. Anthropology, Ethnography, and Cultural Studies are all concerned with the study of culture but each looks at it from a different angle. Anthropology investigates how membership of a particular social group is related to particular sets of behaviour; ethnography seeks to explore and describe how the speech systems and behaviours of groups are related to their social structures and beliefs; and Cultural Studies seeks to understand and interpret the ways members of a group represent themselves through their cultural products (poems, songs, dances, graffiti, sports events ...etc.) Scholars in these disciplines have worked out different definitions each emphasising one of the aspects of culture. The result is a multiplicity of definitions which show that culture has resisted all kind of agreement among scholars from different disciplines (Byram, 1989).

The simplest definition, to start with, is the one which usually distinguishes between a *small c culture* which refers to the total way of life of a group of people, and a *big C culture* which refers to products and contributions of a society (Chastain , 1988).

A more complex definition and perhaps the most quoted definition is the one of Tylor (1871:1) which runs as follows: “culture is.....that complex whole which

includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of a society”. This anthropological definition of culture refers to the total characteristics of human society in general. This view was debated for years in an attempt to state clearly what is meant by ‘complex whole’ included in Tylor’s definition. ‘Complex whole’ refers to “the shared knowledge, values and physical products of a group of people”.

For Geertz (1973:89), culture is a “historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate and develop their knowledge about attitudes towards life”. Inherent in this definition is the idea of knowledge. This knowledge, partly inherited and partly acquired or learnt, is expressed through customs, traditions, norms and the overall societal rules to which individual members of a society must conform. It is this whole network of elements which establishes different patterns of meanings and makes an individual member within the same society able to act and to react in appropriate ways in different social settings. Action and reaction, according to Geertz (1973:123), are meaningful only to those who share the same "...socially established structures of meaning in terms of which people engage in social action".

For others, culture is “something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face

interaction, and, of course, through linguistic communication” Durant (1997: 24). Of crucial importance in this definition is the interpersonal relationships and the medium (language) used to communicate that ‘which is learnt’. More importantly, to be a member of a particular culture group means to share the same knowledge and similar rules of inference with the other members of the group. The knowledge aspect of culture, as far as teaching a foreign language culture is concerned, is the one about which there is much disagreement. Kramsch (1996) identified two aspects of culture. The first refers to the ways social groups represent themselves and others through their works of art, literature, social institutions, or artefacts of everyday life (what is usually known as the civilisation aspect of a society’s culture), and the ways these are produced and preserved throughout history and the means used to achieve that. The second one refers to a social group’s attitudes and beliefs, ways of thinking, behaving and remembering which are common to all members of a speech community. It is this second type of culture which makes the functioning of the members of a particular language and culture community possible.

In an attempt to show the diversity of ways in which culture has been represented and approached by social theorists, Thomas E. Wren (2012: 73) suggested nine ways of defining culture :

- 1. Topical:** Culture consists of everything specified on a list of topics or general categories such as “ingredients,” “cultural traits,” or “attributes.” (E.B. Taylor)
- 2. Structural:** Culture is an integrated pattern of ideas or behaviours. (F. Boas)
- 3. Functional:** Culture is the way individuals or societies solve problems of adapting to the environment or living together. (A.R. Radcliffe-Brown, T. Parsons)
- 4. Historical:** Culture is a group’s shared heritage. (A. Kroeber and C. Kluckhohn)
- 5. Normative:** Culture is a group’s ideals, values, or rules for living. (T. Parsons)
- 6. Behavioural:** Culture is shared, learned human behaviour, a publicly observable way of life. (W. Goldschmidt)
- 7. Cognitive:** Culture is a complex of ideas and attitudes that inhibit impulses, establish shared meanings and goals, and enable people to live in a social system. (W. Goodenough)
- 8. Symbolic:** Culture is a set of shared, socially constructed representations and meanings. (C. Geertz)
- 9. Critical:** Culture consists in those symbols and symbol-making activities that typically reflect and promote a society’s current power relationships. (R. Rosaldo)

The aforementioned definitions reveal that they all refer in one way or another to different facets of human life. They all encompass some of the following elements: knowledge, beliefs, morals, laws, meanings, attitudes towards life, conceptions,

literature, arts, customs, habits and traditions, humans' behaviour, history, music, folklore, gestures, social relationship, beliefs and achievements.

2.2 The relationship between culture and language

Edward Sapir was one of the first linguists who explored the relationship between language and anthropology. In his studies with Benjamin Lee Whorf, he recognized the close relationship between language and culture, concluding that it was not possible to understand or appreciate one without knowledge of the other. Sapir (1921) puts forward that “the world view of a speech community is reflected in the linguistic patterns they use”; more precisely, “the implication was that the ‘reality’ that is categorized in the underlying patterns of a language is an indication of how speakers of that language view the world; and, inversely, how they view the world depends on the language system they have”. Many years later, Whorf (1956) revised the findings of his teacher, Sapir. He argues:

“...the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds” (p. 213). This entails that perceptions and interpretations of the world vary because of the individual's differences in language, culture and thought.

In her work on language and culture, Kramsch (1998: 3) thinks language and culture are bound in three different ways: “When language is used in contexts of communication, it is bound up with culture in multiple and complex ways.” First, “language *expresses cultural reality*.” This is clear because people use language to express their ideas, events, attitudes, beliefs, etc., which are understood by others in the same cultural context. Second, “language *embodies cultural reality*,” which means that people may use their language also to create meanings. Language, for example, is used in several ways to greet people, read a book, write a letter, etc. The way language is used creates understandable meanings to the other members of the society. This specific idea is an agreement with Byram (1989: 41) who says “... language pre-eminently embodies the values and meanings of a culture, refers to cultural artefacts and signals people’s identity.” Third, “language *symbolizes cultural reality*” because language is a system of signs and symbols used to picture or depict the reality. Kramsch (1993: 8) goes further when she says that culture is ‘a feature of language itself’, and that if “language is seen as a social practice, culture becomes the very core of language teaching.”

As for Smith and Luce (1979), they maintain that interaction between culture and language is shaped in ‘public advertising’ and ‘street signs.’ Each society has its own culture and norms of advertising and public signs to use. Highlighting that language and

culture are inseparable, Brown (*op. cit.*: 189) states: “A language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” For Doyé (1996: 105), language is always “culture-bound” and it is forbidden to separate language and culture from each other:

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

2.3 From Communicative Competence to Intercultural Competence

According to Canale and Swain (1980), the Communicative competence is composed of four components: *grammatical competence*, *discourse competence*, *sociolinguistic competence* and *strategic competence*. Van Ek (1987) revises Canale and Swain’s description of ‘communicative competence’ and outlines it in terms of six sub-competences:

- *Linguistic competence*
- *Sociolinguistic competence*
- *Discourse competence*
- *Strategic competence*
- *Sociocultural competence*
- *Social competence*

However, Byram *et al.* (1991) maintain that the notion of communicative competence has some drawbacks because FL teachers have long used the native speaker as ‘a model’ for their learners, to compare and measure their linguistic/grammatical abilities. They see that when it comes to compare the nature of interaction and the aspects of using the language in communicative contexts, modelling would be inappropriate because each language and its users have different norms and patterns to be used:

“...it is neither appropriate nor desirable for learners to model themselves on native speakers with respect to the learning about and acquiring an understanding of another culture” (Byram *et al.*, *op. cit.*).

Instead, Byram (1997) presents the term ‘*intercultural communicative competence*’ (ICC), a combination of knowledge, skills and attitudes that should be possessed by the learners in addition to the linguistic, sociolinguistic and discourse

competences. Byram (1997) suggests that the learner should become an ‘intercultural speaker’ rather than aiming at achieving a near-native capacity of using the FL. Later on, Byram *et al.* (*op. cit*) introduce the notion of *intercultural competence* (IC). They define it in terms of three components: “The components of *intercultural competence* are knowledge, skills and attitudes”. This intercultural competence involves five so-called ‘savoirs’: savoirs, savoir être, savoir comprendre, savoir apprendre/faire, savoir s’engager (Byram *et al.*, 1991).

- *Knowledge (Savoirs)*: refers to knowledge of oneself and the others’ identities of social groups, and rules of interaction.
- *Intercultural attitudes (savoir être)*: refers to curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own.
- *Skills of discovery and interaction (savoir apprendre/faire)*: refers to the ability to seek out knowledge about cultural beliefs and cultural practices.
- *Skills of interpreting and relating (savoir comprendre)*: refers to the ability to interpret events from other cultures and relate them to one’s own.
- *Critical cultural awareness (savoir s’engager)*: refers to an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries. These five ‘savoirs’ are necessary for FL learners to develop what Kramsch (1993) calls the ‘*third place*’ (also called the *third*

space/culture); that is, a critical point from which the FL learner can compare, understand and mediate between his/her native culture and the foreign one.

2.4 The most Common Approaches to the Teaching of Culture

There are many different approaches in the history of culture teaching. They can be categorised into two: those which focus mostly on the culture of the country whose language is being studied (the mono-cultural approach) and those which are based on comparing learners' own and the other culture (the comparative approach).

The mono-cultural approach is typical for courses like *Landeskunde*, area studies, and British Life and Institutions. In general, this approach is considered inadequate nowadays because it doesn't consider the students' individual or personal culture while the comparative approach is related to the students' culture. Byram (1991:13) claims that instead of providing learners with 'one-way flow of cultural information', they should be encouraged to reflect on their own and foreign culture.

The comparative approach aims at correcting their deficiency of 'one-way flow', drawing on learners' knowledge, beliefs and values. Byram and Morgan state that learners cannot shake off their own culture and simply step into another. For learners to deny their own culture is to deny their own being (Byram and Morgan, 1994: 43). While the essence of the comparative approach is to provide a double perspective it does not mean that learners have to evaluate which culture is better. Instead, students

learn that there are many ways of doing things and their way is not the only possible one. So the comparative approach involves evaluation but not in terms of comparison with something which is better, but in terms of improving what is all too familiar. Comparison makes the strange, the other familiar, and makes the familiar, the self, strange—therefore easier to re-consider (Byram & Planet, 2000:189).

The comparative approach may start either with the strange or the familiar. Usually, the primary focus in the foreign language classroom is given to the target language. However, some scholars emphasise the need to deal with the familiar first.

Comparison gives learners a new view on their own language and culture and questions their ‘taken-for-granted nature’ (Byram, 1998: 6). While comparing, learners discover differences and similarities of their own and other cultures. This can increase knowledge, understanding and acceptance.

Kramsch(1993) recommends many methods for teaching culture including:

- Establishing a ‘sphere of interculturality’ which means that teaching culture is not transferring information between cultures, but a foreign culture should be put in relation with one’s own. The intercultural approach includes a reflection on both cultures.
- Teaching culture as an interpersonal process, which means replacing the teaching of facts and behaviours by the teaching of a process that helps to understand others.

- Teaching culture as difference, which means considering the multi-culturalism and multi-ethnicity of modern societies and by looking at various factors like age, gender, regional origin, ethnic background, and social class. In other words cultures should not be seen as monolithic.
- Crossing disciplinary boundaries, which means linking the teaching of culture to other disciplines like anthropology, sociology and semiology.

Furthermore, Risager (1998: 243-252) describes four approaches to culture teaching: the intercultural approach; the multicultural approach; the transcultural approach and the foreign-cultural approach. There are some other approaches to integrating culture in foreign language teaching. *The theme-based or thematic approach* is based on identified themes, such as *value, family, living, religion and education* which are considered as typical of a culture. Though it is mono-culture in nature, it shows the relationships and values in a given culture and, therefore, helps learners to understand it better. *The topic-based approach* focuses on more general and cross-sectional topics which involve various cultural issues. *The problem-solving approach* aims at getting learners interested in the other culture but encourages them to do some research on their own. This will involve students in the development of skills in presenting ideas, explaining positions and arriving at solutions. As long as students have certain

underlying knowledge and skills to cope with conflicts, they will be better prepared to handle the problems for themselves.

3) Research on Teachers' Beliefs Regarding Culture Integration in Teaching

Many international research studies have investigated how foreign language teachers perceive culture in language teaching. This study reviewed only those conducted in Western contexts.

Byram and Risager's (1999) study with 212 English teachers in Britain and 653 Danish teachers in Denmark showed that there was a concentration of national culture and little attention paid to aspects of culture beyond those in textbooks. Although Danish teachers tended to have a deeper and more flexible understanding of the concept of culture than the British, only few teachers thought that the cultural dimension of foreign language teaching was more important than the linguistic one.

The second study we reviewed was the one of Sercu. In 2001, She conducted a survey with 135 teachers of English, French and German in Belgium. Her findings showed that culture was viewed by the teachers within a traditional paradigm. There is no reference to promoting intercultural communicative competence in her study.

Another study took place in Spain. Castro, Sercu *et al.* (2005) conducted this study in which Spanish Secondary School EFL teachers supported the new culture and language teaching objectives in the curriculum. This study was a part of a large-scale study conducted by Sercu *et al.* (2005) in seven countries: namely, Belgium, Bulgaria, Greece, Mexico, Poland, Spain and Sweden. The study divided foreign language teachers based on two distinct profiles: the favourably disposed teachers, who were willing to teach intercultural competence, and the unfavourably disposed teachers, who were reluctant to do so. In spite of the teachers' willingness to interculturalise foreign language teaching, traditional information-transfer pedagogy was still dominant among the teachers in the seven countries. The shortcoming of this information-rich type of culture teaching is that it frequently develops stereotypical images and gives learners no personal strategies for reflection (Liddicoat, 2002).

Diaz-Greenberg and Nevin (2003) investigated how three student teachers distinguished between the 'Five Cs approach' (Communication, Cultures, Connections, Comparisons and Communities) proposed by the National Standards and the 'Four Fs approach' (Food, Fashion, Festivals and Folklore). The study showed that the student teachers could teach culture with the 'Five Cs approach' although their textbooks may present the 'Four Fs approach'. Finding showed that the cultural background of teachers

may affect their perceptions as well as presentation of the cultural norms of the target culture.

Conclusion

This chapter reviewed existing literature on the teachers' beliefs regarding the integration of culture. First, beliefs were introduced and defined. Second, culture and culture teaching were reviewed too. The third part attempted to shed some light on existing research on target topic of the study. It is worth mentioning that all the studies are based on situations outside Algeria. There may be other studies dealing with the target topic, but the present study opted for using mainly the research of Sercu as her questionnaire seems to suit the objectives of this investigation.

Chapter Two

Research Design and Method

Introduction

This Chapter attempts to present of the methodology used in our research study. First, it discusses the choice of the research method. Second, we shall provide a description of the material used as a tool of data collection. Third, the informants participating in the study will be introduced. Fourth, a summary of the study procedures from participants' recruitment to data collection is also presented . The chapter closes with an explanation of the analysis of data regarding the research questions in terms of both quantitative and qualitative methods.

2.1- Choice of Research Method

It is obvious that the choice of the research method is dictated by the nature of the project of research itself. It must be noted that before exploring the teachers' beliefs, any researcher has to decide where to situate his/her research. That is to say, within which of the two research paradigms, qualitative or quantitative, he/she could best find answers to his/her research questions. Qualitative research can be defined as the type of research that 'produces findings not arrived at by statistical procedures or other means of quantification...[and] can refer to research about persons' lives, lived experiences, behaviours, emotions, and feelings as well as about organizational functioning, social movements, cultural phenomena, and interactions between nations' (Strauss and Corbin, 1998: 10-11). Quantitative research, on the other hand, uses objective measurement and statistical analysis of numeric data to understand and explain phenomena. It generally requires a well-controlled setting (Nunan, 1992). While such a distinction has often dominated discourse on research, in educational research, such a distinction is 'simplistic and naïve' (Nunan, 1992: 3). The relationship

between qualitative with quantitative can best be seen as complementary rather than competitive (Nunan, 1992). Given that the purpose of my research is to investigate how teachers perceive the cultural dimension of English language teaching and what their attitudes towards the intercultural understanding and awareness are, a survey employing both quantitative and qualitative research tools would suit this investigation. Surveys are usually conducted in the form of a questionnaire or interview, or a combination of the two.

2.2 Research Setting

My position as Inspector of National Education supervising 100 teachers has helped me to collect data from those teachers working in the area of Bordj Bou Arreridj. I could get in touch with them via to the social networks we have installed together. This study was carried out during the second semester of the academic year 2015/2016. BBA is a multilingual and multicultural area. In addition to Arabic , Tamazight and French which are currently used, English is taught as well.

2.3 Population and Sampling

Out of the one hundred Secondary School teachers from Bordj Bou Arreridj representing the population of the study, fifty five teachers volunteered to take part in this study. Five teachers accepted to be interviewed and they formed the participants for the interview. From the remaining fifty teachers, ten of them were excluded as they took part in the piloting phase of the questionnaire. The aim is to reduce the potential bias that might occur due to multiple exposure to the questionnaire. Out of the forty

remaining participants, only thirty five responded to the questionnaire and sent their responses in due time to the electronic inbox. The tables below represent the participants profiles in terms of gender, age, status, qualification and the working area. The tables are the result of the use of the SPSS software (Statistical Package for the Social Science) ,version 22 for Microsoft Windows.

Gender	Frequency	Percent	Valid Percent
Male	12	34.3	34.3
Female	23	65.7	65.7
Age			
-25	2	5.7	5.7
25-29	11	31.4	31.4
30-39	21	60.0	60.0
40-49	1	2.9	2.9
50-60	0	0.0	0.0
Qualification			
Licence	25	71.4	71.4
Masters	10	28.6	28.6
Area			
City	11	31.4	31.4
Town	19	54.3	54.3
Village	5	14.3	14.3
Status			
Confirmed	28	80.0	80.0
Trainee	5	14.3	14.3
Substitute	2	5.7	5.7
Total	35	100.0	100.0

Table 1: The Questionnaire Participants Profiles

	Age	Qualification	Status	Area
Adel	33	Licence	Confirmed	Village
Selma	29	Masters	Confirmed	City
Meriem	38	Licence	Confirmed	Town
Khadidja	23	Masters	Trainee	Village
Ghanim	41	Licence	Confirmed	Town

Table 2: The Interviewees Profiles

2.4 Research Tools

While reviewing the literature concerning teachers' beliefs , I noticed that some surveys have been conducted using questionnaires and/or interviews. According to Seliger & Shohamy (1989), interviews are personalized and therefore allow a level of in-depth information gathering, free responses, and flexibility that cannot be obtained by other procedures. The interviewer can probe for information and obtain data that have not often been foreseen. But, they may introduce elements of subjectivity and personal bias. Moreover, the good rapport between the researcher and the interviewees may cause the interviewee to respond in a certain way to please the interviewer.

Questionnaires on the other hand, according to Seliger & Shohamy (1989), are self-administered and can be given to large groups of respondents at the same time. When anonymity is assured, respondents tend to share information of a sensitive nature more easily. Since the same questionnaire is given to all respondents, the data are more uniform and standard. Since they are usually given to all respondents of the research at

the exactly the same time, the data collected are more accurate. Questionnaires, particularly when administered electronically, also facilitate data collection from geographically diverse samples (Couper, 2005). This was an important consideration in the present study as the participants and the researcher were in different places. Some teachers, for example, live in remote areas and could not submit their response to the questionnaire by hand.

Considering the above points, this study will rely on a triangulation of the above research tools to get the necessary data about teachers' beliefs. Usually, researchers use a triangulation of more than one method to collect their data. Triangulations of methods of data collection or paradigms mostly aim at maximising the credibility of the researchers' findings and interpretations, mainly when dealing with an abstract construct such as teachers' beliefs. The present study uses a triangulation of two methods to collect data: a questionnaire and a semi-structured individual interviews were conducted with some participants.

2.5 First Stage Data Collection Method ‘The Questionnaire’

Usually, questionnaires are, mistakenly, perceived to be an easy instrument for collecting data in research with teachers. They offer several advantages compared to, for example, interviews: they can be administered relatively economically, can reach a large number of participants in geographically diverse areas and can be analysed

quickly with the existing software such as SPSS for Windows. Such benefits, though, are meaningless if the questionnaire is not well-designed. Hence, I invested over two months on developing the questionnaire. For the content, the questions should be relevant to the research questions. The items should be well-written (avoiding many of the design flaws noted, for example, in Brown , 2002). As a research instrument, the questionnaire should be relevant, adequate and easy to complete. The final version of the questionnaire is in Appendix 1.

2.5.1 Developing the Questionnaire:

Reviewing the literature on investigating beliefs shows that most researchers used closed-ended Likert scale questionnaires. Beliefs are better measured through a scale “that measures what an individual believes, perceives, or feels about self, others, activities, institutions, or situations” (Gay et.al, 2012). For them, five basic types of scales are used to measure attitudes: Likert scales, semantic differential scales, rating scales, Thurstone scales, and Guttman scales. The most common and widely used scale in measuring attitudes and beliefs is the Likert scale. As explained by Gay et.al (2012):

“A Likert scale requires an individual to respond to a series of statements by indicating whether he or she strongly agrees (SA), agrees (A), is undecided (U), disagrees (D), or strongly disagrees (SD). Each response is

assigned a point value, and an individual's score is determined by adding the point values of all the statements" (p.157).

Some parts of the first draft of the questionnaire were mainly adapted from Sercu et al.'s (2005) international survey. The questionnaire in its third draft, then, was analysed by three University teachers, specialized in Applied Linguistics. As part of the process, several items were rewritten and others deleted; the result, in draft 4, was a list of items assumed to cover the constructs of the study.

The final version of the questionnaire includes a total of forty three closed-ended Likert scale items that are arranged into five sections. It contains also six open-ended questions in order to collect as much data as possible to answer the main research questions.

2.5.2 Typology of Questions

a) Ranking Questions

In this type of questions, participants are asked to rank some suggested choices in terms of their priority or importance. E.g.1 **Section 2** After reading each statement, mark "✓" under the column (1, 2, 3, 4, or 5) which indicates your opinion about the statement. The number on the top of each column means the following:



How do teachers perceive culture and Intercultural Competence ?

1.	Culture is	5	4	3	2	1
a	The geo-political aspects of a nation (e.g. history, geography, economics and political developments)		✓			

b) Closed-ended questions

The objective of these questions is to guide the respondents to answer specific questions which are meant to reveal useful information that can be easily quantitatively analyzed. For Nunan (1992) the closed question is “one in which the range of possible responses is determined by the researcher: agree/neutral/ disagree.” A Likert scale is used throughout most of the closed questions of the questionnaire, which probes for respondents' beliefs about the issues related to the integration of culture.

E.g. Section 4

1	What kind(s) of culture teaching activities do you practice in your classroom teaching time?	Often	Occasionally	Never
a	I ask my students to think about the image which the media promote for the English speaking culture(s).		✓	

c) Open-ended Questions

According to Nunan (1992) ,“An open item is one in which the subject can decide what to say and how to say it.” In this type of question respondents are asked to answer briefly according to their own views.

E.g. **Question 2:** How would you define culture?

2.5.3 Content of the Questionnaire

The questionnaire comprises five parts in order to cover the main research issues following Cohen et al. (2007) recommendations. The sequence of the parts and the sequence of the research questions follow the recommended pattern. The focus has been on designing the questionnaire with mainly closed questions and short and clear instructions for ease of analysis and to give more responses to each question. Open-ended questions, also, are added to give in depth data to find out what teachers think. To make the questionnaire more pleasant to the participants' eyes, the font size was large, and the instructions were written in bold with adequate space between each question.

The first section (questions 1 to 5) is devoted to the participants' demographic features; their gender, age, qualifications, teaching experience and working area. The second section explores teachers' perceptions about culture and the Intercultural communicative competence. Four questions are suggested in this section. The third section deals with teachers' awareness of the importance of integrating culture in ELT Classes. The fourth section explores teachers' practices regarding culture integration in their classes. The fifth section deals with teacher training and professional development: two questions to explore the pre-service and in-service training the teachers experienced

concerning teaching culture. And finally, a space is left for teachers to add their own comments.

As mentioned earlier, the questionnaire comprises 29 ranking questions based on five points Likert-scale items ; 14 closed-ended questions based also on three points Likert-scale items and 6 open-ended questions. The scoring is written in the questionnaire in each scale ranging from 1 to 5. This is very important for data processing by SPSS software. It was a challenge for me to get trained using this highly sophisticated statistical software.

2.5.4 Piloting and Implementing the Questionnaire

Before collecting data for the main study, a pilot study should be carried out. The draft version of the questionnaire was piloted with 10 teachers. The participants were invited to respond to the pilot questionnaire and to give their comments at the end. An evaluation sheet was handed with the questionnaire to collect necessary feedback. Their feedback provided useful information that helped designing the final version of the questionnaire. The comments of the teachers were also used to assess face validity, being the extent to which a test is viewed as covering the concept it purports to measure by untrained observers or even test takers themselves. Copies of the questionnaire were handed to three University teachers. All of them agreed that the questionnaire items are

relevant to the target objectives. In other words, the questionnaire is testing what it is intended to test; i.e. beliefs towards integrating culture.

As a result of the piloting, corrections including typing errors, clarification of wordings, deletion of some overlapping questions, and changes in some question sequences and content were implemented. The final version of the questionnaire (see appendix 1) was sent to the target participants via the internet technologies as agreed with them.

2.5.5 Validity and Reliability of the Questionnaire

The data resulting from the pilot questionnaire was collected, coded and processed using SPSS version 22 for Windows to test both its validity and reliability. To ensure that the scale used in the study was a reliable measure, the internal consistency was examined by computing the Cronbach's alpha for each of the subscales and the whole scale for the pilot sample of 10 participants. The table below shows **Cronbach's Alpha (α)** is **0.853** of the whole scale, which is $\alpha \geq 0.8$ reflecting a good reliability. According to Bryman & Cramer (2005), 0.8 is the alpha level which indicates a good level of conceptual relatedness among items. In addition, The Cronbach's alpha of the 43 subscales ranges from 0.83 to 0.86 which reflects good reliability levels. This confirms that the questionnaire is reliable for the study.

Cronbach's Alpha	N of Items
.853	43

Table 3 Reliability Statistics

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
VAR00001	125.7000	264.900	.246	.852
VAR00002	125.9000	267.878	.141	.854
VAR00003	124.5000	244.944	.887	.837
VAR00004	124.8000	250.844	.553	.844
VAR00005	124.2000	250.622	.840	.840
VAR00006	125.3000	255.122	.389	.848
VAR00007	125.2000	272.400	.021	.857
VAR00008	124.6000	263.378	.240	.852
VAR00009	125.2000	253.289	.482	.846
VAR00010	124.5000	262.722	.443	.848
VAR00011	125.1000	253.433	.614	.843
VAR00012	124.9000	246.322	.806	.839
VAR00013	125.1000	247.656	.720	.840
VAR00014	124.5000	244.944	.679	.840
VAR00015	124.9000	246.767	.542	.844
VAR00016	124.3000	250.900	.893	.840
VAR00017	124.1000	257.211	.495	.846
VAR00018	126.8000	275.511	-.064	.855
VAR00019	126.9000	271.433	.175	.852
VAR00020	126.5000	268.500	.434	.850
VAR00021	126.3000	270.678	.244	.852
VAR00022	126.5000	284.944	-.409	.862
VAR00023	125.5000	279.833	-.378	.857
VAR00024	125.8000	280.400	-.340	.858
VAR00025	126.9000	276.989	-.120	.857
VAR00026	126.1000	288.100	-.524	.864
VAR00027	126.9000	281.656	-.418	.859
VAR00028	126.8000	282.400	-.452	.859
VAR00029	126.4000	264.489	.284	.851
VAR00030	126.3000	275.789	-.085	.855
VAR00031	126.5000	272.056	.107	.853
VAR00032	125.5000	288.500	-.392	.866

VAR00033	124.9000	268.989	.087	.857
VAR00034	123.9000	244.767	.715	.839
VAR00035	126.5000	285.167	-.254	.868
VAR00036	124.1000	242.100	.812	.837
VAR00037	124.4000	254.711	.386	.849
VAR00038	125.0000	264.889	.202	.853
VAR00039	124.5000	245.611	.549	.843
VAR00040	124.4000	248.044	.819	.839
VAR00041	123.9000	251.433	.728	.841
VAR00042	124.2000	251.511	.807	.841
VAR00043	124.3000	255.789	.597	.844

Table 4: Cronbach's Alpha Values for the Questionnaire items (note: var00006 stands for item 06 and so on)

2.6 Second Stage Data Collection Method “ The Semi-structured Interviews”

The second phase of the study consisted of follow-up interviews with five Secondary School teachers who volunteered to speak out their views to the researcher. A semi-structured interview was designed. Nunan (1992) defined its characteristics as follows:

In semi-structured interview, the interviewer has a general idea of where he or she wants the interview to go, and what should come out of it, but does not enter the interview with a list of predetermined order.(Nunan,1992:149).

Interviews permit the interviewer to search for more information and make sure that participants understand the questions; at the same time, they allow the researcher to have some flexibility in showing his or her interpersonal skills to examine the

participants' unexpected ideas. Moreover, interviewing offers the interviewer the possibility to correct and clarify misunderstandings which may occur between the interviewer and the participants. However, there are some limitations to interviewing. For example, interviewing may seem disagreeable to participants because it does not offer them anonymity. Moreover, it can be time consuming to be incorporated into their busy schedules.

2.6.1 Designing the Interview

The interview was designed as semi-structured with open-ended questions. The aim is to offer more freedom and flexibility in delivering questions and providing information from both the researcher and the interviewees (Kvale, 1996). The questions asked during the interview targeted the four research questions of the present study and the main aspects of integrating culture in ELT classes. An average of twenty minutes was given to each interviewee to answer the questions.

- 1- How would you define culture and the intercultural competence?
- 2- How do you perceive culture integration in your ELT ?
- 3- What kind of culture teaching activities do you practice in your classroom ?
- 4- Do you follow any model for integrating culture in your classes?

5- Do you think your pre-service training prepared you to teach cultural aspects in your English language classroom? What do you suggest for teacher education concerning this issue?

6- Does your in-service training prepare you to deal with cultural aspects in your English language classroom? What do you suggest?

In particular regard to this research, designing a semi-structured interview was very useful in probing my participants' beliefs. This corresponds with what social science researchers posit. Arksey and Knight (1999) for instance note in this respect:

Interviews are one method by which the human world may be explored, although it is the world of beliefs and meanings, not of actions that is clarified by interview research. Since what people claim to think, feel or do does not necessarily align well with their actions, it is important to be clear that interviews get at what people say, however sincerely, rather than at what they do. (p. 15)

Moreover, Cohen and Manion (1994) posit that three characteristics which make the interview method a good technique to use in educational research are:

First, it may be used as the principal means of gathering information having direct bearing on the research objectives...Second, it may be used to test hypotheses or to suggest new ones; or as an explanatory device to help identify variables and relationships. And third, the interview may be used in conjunction with other methods in a research undertaking. (pp. 272 - 273)

With semi-structured interviews ‘the interviewer has a general idea of where he or she wants the interview to go, and what should come out of it, but does not enter the interview with a list of predetermined questions’ (Nunan, 1992: 149). Because of their flexibility, semi-structured interviews are widely used by qualitative researchers in the area of education and the Social Sciences (Nunan, 1992; Arksey and Knight, 1999). Another advantage is that the researcher is in control of the process of obtaining information from the interviewees. In addition, interviews allow the interviewer to search for more information and guarantee that participants understand the questions; at the same time, they permit the researcher to have some flexibility in showing his or her interpersonal skills to examine the participants’ unexpected ideas. Moreover, a semi-structured interview offers the interviewer the possibility to monitor the participants’ linguistic gestures, and the possibility to correct and clarify misunderstandings that might occur between the interviewer and the participants. Furthermore, the presence of the interviewer or face to face interviewing offers a better chance to discuss the complexity of some issues should they arise as a problem (Cohen et al., 2007; and Borg, 1963).

2.6.2 Validity and Reliability of the Interviews

According to Hammersley (1990, cited in Silverman, 2001, p.232) validity means truth, which is interpreted as the extent to which an account accurately represents the social phenomena to which it refers. That is to say, validity is an important key to effective research, and if a piece of research is invalid then it is worthless (Cohen et al., 2007, p. 133). On the other hand, reliability allows the researcher to replicate research results over time and across different investigators or investigations (Marvasti, 2004, p. 115).

In the present study inferences about the interviews validity were made on the basis of face validity, which means whether the questions asked in the interviews look as if they are measuring what they claim to measure (Cannell & Kahn, 1968, p.150). This was achieved by piloting the interviews with two volunteers. Both of them were English language teachers at the tertiary level. The purpose of this piloting was to minimize the amount of bias as much as possible (Cohen et al., 2007, p.150). On the other hand, to ensure the interviews reliability, careful attention was paid to the structure of the interview. For example, the same format and sequence of words and questions were used with each interviewee. Open-ended questions were also used to enable

participants to demonstrate their own perception of the situation (Silverman, 1993, p. 150).

2.7. Methods of Data Analysis

This section describes the data analysis stage for the present study tools of research: the questionnaire and the interviews. It is organized by the instrument, which is an approach often used in conjunction with another approach, e.g. by issue or by people.

2.7.1 The Analysis of the Questionnaire

The closed questionnaire data were analysed statistically using the Statistical Package for the Social Sciences (SPSS) 22, for Microsoft Windows. Descriptive statistics , including, means, frequencies and percentages were calculated for all questions. Inferential statistics were also used to examine relationships between variables and differences among them. Descriptive statistics, standard deviations, and frequencies were calculated to represent demographic information and to summarize the learners' beliefs about culture integration in ELT classes. SPSS provides a quick way of obtaining a range of common descriptive statistics, both of central tendency and of dispersion. SPSS also provides very convenient ways to get results, and the output listings of statistical values provided in the SPSS manual after the operation

enable researchers to ascertain quickly whereabouts the results lie. However, it is important to understand the theory and know the procedures clearly before conducting the data analysis process. Before the researcher proceeded with the data analysis, therefore, certain preparatory steps had been taken such as classifying raw data into categories, and checking whether the data had been correctly entered into the computer. On the other hand, the open questionnaire responses were treated as the interview data, and hence, were categorised through a process of qualitative thematic analysis.

2.7.1.1 Data Coding and Entry

Before analyzing the data:

- Data was checked for completeness: to ensure there was an answer to most questions,
- Data was checked for accuracy: questions were checked to ensure they had been understood appropriately by respondents.

- Answers which were not in any way related to the question were canceled.
- Data from completed questionnaires was entered into the computer using SPSS 22 (Statistical Package for Social Science Software).

- The input data was saved and exhaustive data analysis then undertaken.

2.7.1.2 Analysis

A descriptive analysis of the participants responses collected from the questionnaire closed questions was carried out using frequencies and percentages. There were five open-ended questions which required a qualitative data analysis approach to fulfill the purpose of this questionnaire. The procedure started by listing responses and categorising similar ones together. Performing counts and ranking responses according to the most frequently mentioned ones were followed by the categorisation steps.

2.7.2. The Analysis of the Semi-structured Interviews

A content analysis was adapted in this study and applied to the interview data analysis. Content analysis is a way of studying and analysing written communications in a systematic manner. In some cases the communications have not been produced for research purposes. For example, letters, diaries and newspaper editorials can be subjected to content analysed. Bryman (2001:177) states:

“In a sense, content analysis is not a research method in that it is an approach to the analysis of documents and texts rather than a means of generating data. However, it is usually treated as a research method because of its distinctive approach to analysis”.

After recording the interviews using Voice Walker software, they were transcribed into texts. Then the texts were carefully read in order to find out the issues teachers raised. Similar ideas were listed together and analysed qualitatively using content analysis by sorting out the emerging ideas for each question.

2.8 Issues of Validity , Reliability and Ethics

To conduct my study, I opted for a survey method to find out what I intended to discover. In other words, a survey method should be measuring what it claims to be measuring (Brown, 2001:176). To assure the respect of both validity and reliability, the supervisor and other experts were counselled to seek their views on whether the objectives of this research were covered by the survey questions and interviews.

As for ethics, the study was conducted in a climate of collaboration with the participants regardless of age, sex or any other significant difference between such persons and the researcher myself. When conducting the interviews, I have not used any discourse that could influence the participants responses. In fact, they expressed their views freely and without any anxiety.

Conclusion

This chapter presented methods, design, rationale, and a detailed account of how this empirical research was carried out. It included the two stages of data collection. The questionnaire and the interviews were introduced mentioning their advantages and disadvantages. The piloting phases and the implementation of both research tools were dealt with too. The data analysis methods and the issues of validity, reliability and ethics of this research study were discussed. It attempted to cover the methodological framework of the study.

Chapter Three

DATA PRESENTATION AND RESULTS ANALYSIS

Introduction

This chapter presents the findings from the interviews and questionnaires, in order to answer the present study research questions:

- 1- What are teachers beliefs about culture integration in EFL language teaching?
- 2- What are their practices of culture integration in their classes?
- 3- Do their beliefs and practices correspond to the existing theory on culture teaching?
- 4- What implications does this study have on teacher education and development in

Algeria?

As mentioned in the previous chapter, a descriptive analysis was used for the closed-ended items of the questionnaire and a content analysis to deal with the open-ended questions as well with the semi-structured interviews. The following table shows the themes and the sub-themes obtained from the semi-structured interview (Table 5).

	Themes	Sub-themes	Corresponding RQ
1	Teachers' understanding of culture and intercultural communicative competence.	1. Teachers' definition of culture. 2. Teachers definition of ICC.	RQ 1
2	Teachers' Awareness of the Importance of Integrating Culture in ELT Classes	1. Teachers' views towards culture teaching in ELT context 2. Teaching objectives.	RQ 2 ,3
3	Teachers' Practices Regarding Culture Integration in ELT Classes	1-Teachers' activities related to culture 3. How teachers perceive the integration of culture in their classrooms.	RQ 2 /RQ 3
4	Teachers' training and professional development.	1. Teachers' pre-service and in-service preparation to Integrate Culture in ELT Classes. 2. Teachers' comments on the need for a cultural component in their training.	RQ 4

Table 5: The themes and the sub-themes obtained from the semi-structured interview

3.1. Analysis of the Results Obtained from Questionnaires and the interviews

3.1.1 Participants Profiles

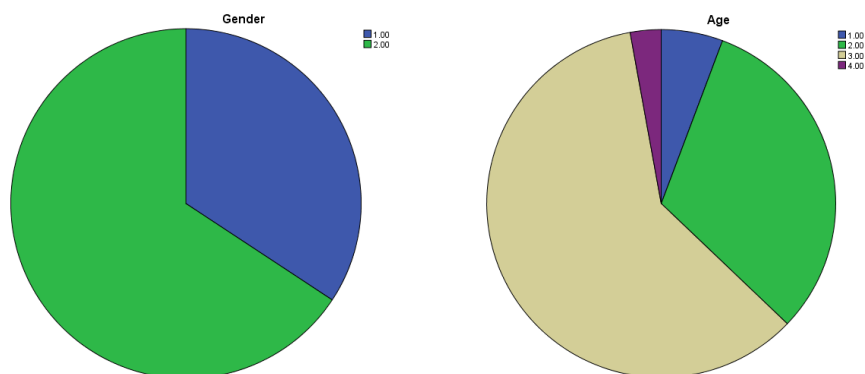
The study sample for the questionnaire consisted of 35 participants, 12 male, and 23 female. The following table shows the distribution of the sample according to the variables of the study:

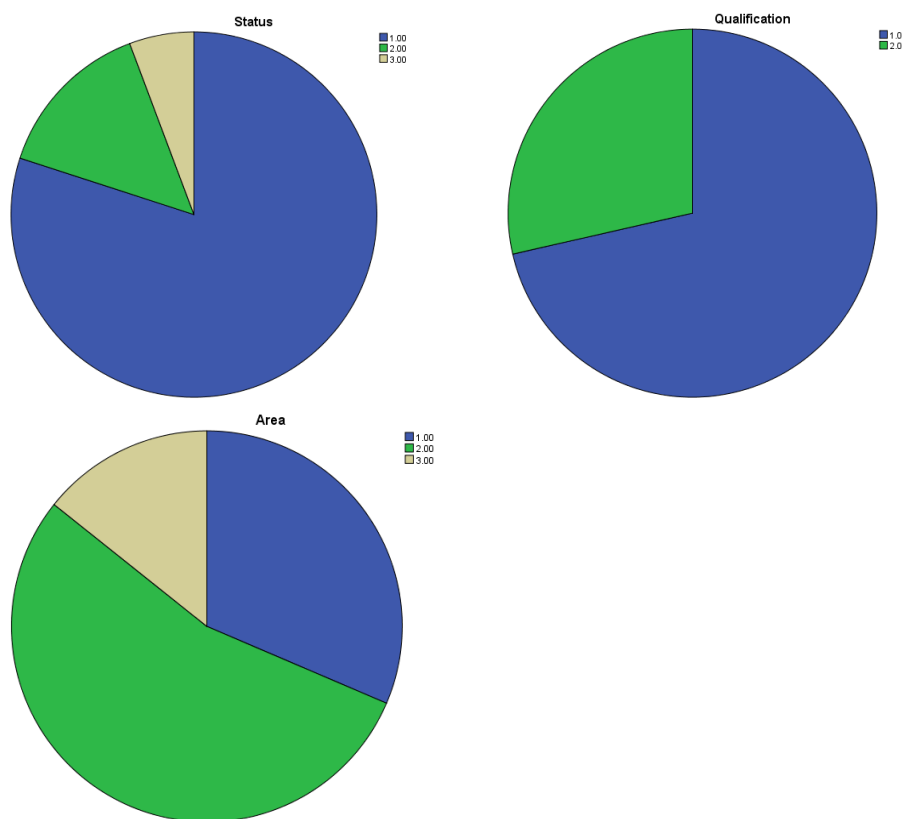
Gender	Frequency	Percent	Valid Percent
Male	12	34.3	34.3
Female	23	65.7	65.7
Age			
-25	2	5.7	5.7
25-29	11	31.4	31.4
30-39	21	60.0	60.0
40-49	1	2.9	2.9
50-60	0	0.0	0.0
Qualification			
Licence	25	71.4	71.4
Master	10	28.6	28.6
Area			
City	11	31.4	31.4
Town	19	54.3	54.3
Village	5	14.3	14.3
Status			
confirmed	28	80.0	80.0
Trainee	5	14.3	14.3
Substitute	2	5.7	5.7
Total	35	100.0	100.0

Table 6: Questionnaire Participants Profiles

The above table clearly shows the representativeness of both male and female teachers. The female teachers outnumber their male mates, though the choice of the participants was done randomly. 60% of the questionnaire respondents are aged between 30 and 39. Novice teachers represent 2.7%. Only one senior teacher responded to the questionnaire. As for the participants qualifications, 71.4% of them hold Licence degree whereas, 28.6% of them hold Master's degree. The working areas of the participants is balanced as all regions are represented. 54.3% of the participants work in towns. The city share is 31.4% , whereas villages share is 14.3%. This is because most schools are found in towns and cities. The last part of the participants profiles is their status. The questionnaire targeted all categories of teachers: confirmed, trainees and even part-time teachers were represented. Of course, the majority of the teachers are confirmed, representing 80%. Trainees represented 14.3% and the substitutes 5.7%.

Here are the pie charts representing the participants profiles.





Charts representing teachers' profiles

Concerning the interviewees, the following table represents their profiles.

	Age	Qualification	Status	Area
Adel	33	Licence	Confirmed	Village
Selma	29	Masters	Confirmed	City
Meriem	38	Licence	Confirmed	Town
Khadidja	23	Masters	Trainee	Village
Ghanim	41	Licence	Confirmed	Town

Table 7 Interviewees profiles

All of the participants agreed to mention their first names. Both sexes are represented. Like the questionnaire participants, they hold Licence or Master's degrees. They work in different areas of Bordj Bou Arreridj. Only one of them is a trainee, whereas the others are confirmed teachers.

3.1.2. Teachers' Perception of Culture and Intercultural Competency

Data elicited from the interviews provided the study with a list of themes and sub-themes which were relevant to the main objective of the study. The questionnaire data, on the other hand, provided richer results by giving support in numbers (See table 8 for theme1 and sub-themes emerging from both research tools):

Theme 2: Teachers Perception of Culture and ICC		
1 Teachers' Definitions of Culture	1. <i>Big 'C' Culture</i> 2. <i>Small 'c' culture</i>	-Rituals, religions, characteristics of each nation, etc. - manners, customs, beliefs, behaviours, moral values, habits, lifestyle, etc.
2 Teachers' Definition of ICC.		-How to communicate interculturallly with others . -Preparing students to meet other cultures.

Table 8: Rationale for Teachers Perceptions of Culture and ICC

3.1.2.1 Teachers' Definition of Culture

The interviewees were asked to define what they understood the term 'culture' in EFL teaching and learning to mean. It was made clear to the participants to forget about general dictionary definitions of culture, but how they personally perceive it in the context of ELT. The majority of interviewees (N=5) asked whether culture in ELT is something different from culture in general, which indicates that they do not see a clear difference between culture in ELT and culture in general. It was hardly surprising that the majority of the interviewees and the participants in the open-ended questions in the

questionnaire perceived culture as something not complex and definable with two or three words only. One interviewee put it like this:

‘....it is consisted of different parts, for example the way we live, the way we eat , the way we talk to each other, the way we communicate to each other ; for example in the classroom while you are teaching your students you may face a lot of problems just because of their cultural background ; I mean the background of each student.’

However, some of the participants made serious attempts to come to terms with the multifaceted concept of culture by listing elements that they consider to be related to culture, such as this participant’s response:

’My personal point of view about culture , though it is a multifaceted concept, is a mirror about society. It reflects parts of our society concerning language , traditions , beliefs , religion , because culture represents all of these . We say Arabic culture , Islamic culture. Like this we can differentiate between cultures concerning the language , traditions, I said way of wearing clothes. It differentiates one person from another .’

Many informants defined culture in terms of ‘*small c*’ culture which involves such elements as native speakers’ manners, customs, beliefs, behaviours, moral values, habits, lifestyle, etiquette, conventions, ways of eating, ways of working, or kinds of

food. Only one interviewee defined culture in terms of ‘*big C*’ culture that involves such elements as rituals, religions, characteristics of each nation, a particular nation or people, typical and particular features of an ethnic group.

Some refer to daily life with all its special habits and its routine as far as school, work, leisure-time activities and family life are concerned:

“Culture to me means the civilization of a nation which includes for example, their clothes, their eating habits, how they deal with people, all these factors combined could be accepted as the culture of a nation.”

Some participants in the questionnaire referred to the art and music linked with the English-speaking countries. This involves the so-called capital-C culture . This clearly shows that the teachers’ perception of culture influenced the way they include it in their teaching. Some teachers think that using films or music with is a way of integrating culture. Hence, it is easy for them to prefer to look at culture as just arts , rather than as something they do not normally include in their classroom teaching.

The questionnaire data revealed similarities in responses. The following table shows the frequencies and percentage of each response to the items of the first section of the questionnaire.

1.	Culture is	5(SD)	4 (D)	3 (UN)	2 (A)	1(SA)
a	The geo-political aspects of a nation (e.g. history, geography, economics and political developments)	2.9%	31.4%	28.6%	31.4%	5.7%
b	The artistic dimension (e.g. literature, music, art, etc.).	5.7%	31.4%	28.6%	20.0%	14.3%
c	Behavioral patterns of people (e.g. customs, daily life, standard of living, religion, etc.).	20.0%	45.7%	8.6%	11.4%	14.3%

Table 9: Frequencies and percentage of each response to the items of the first section of the questionnaire

The rankings in the table above indicate that teachers seem to give more credit to the geo-political aspect (mean 2.8286) whereas, the behavioural aspects of culture are less credited (mean 3.4571). It is clear that teachers hold positive beliefs towards culture in terms of the geo-political aspects of a nation (e.g. history, geography, economics and political developments) . This backs up the results that semi-structured interviews yielded.

3.1.2.2 Teachers' Definition of Intercultural Competence

To explore the teachers definitions of intercultural competence, the study opted, as mentioned in the previous chapter, to use content analysis. Having read carefully the interviews scripts and the questionnaire answers, results were categorised into topics.

Two main ideas emerged from the results. The first is how to communicate interculturally with others and the second is preparing the students to meet other cultures.

For Adel, one of the interviewees, ‘*..the intercultural competence is the ability to exchange cultures. It means adapting culture among societies.*’ For many questionnaire respondents, ICC is a way of preparing their students to meet other cultures, to build good relationships and ability to communicate with representatives of those cultures. One of the participants declared:

“I think ICC is the ability to communicate between cultures, especially now, because of the changes in the political system, the people, the culture, there are changes every day. So many new things are coming to our countries, to our culture. We should know that. Students need to be aware of it and build good relationships with different people. This will help them later on in their future life.”

The above claim backs up what Selma , one of our interviewees, said when she was asked to define the intercultural competence. “I think it is the ability to accept, deal with and to respect the other cultures, and also as a teacher; the ability to convey the acquired knowledge about that culture to students , “ she said. Khadidja, another interviewee, put it as follows:

“I think that intercultural competence is related to different cultures not only one because we say the word “inter” like international .We have different cultures that gets communicated for example persons get communicated one with another . They communicate for example by language .This is one

aspect of culture . A person from Algeria talking to a person from England they use one language .For example somebody using English like this he is integrating his culture with another this way just in communicating , one example .’’ (see the full annexed script)

On the other hand, the descriptive analysis of this item in the questionnaire is represented in the table below.

2.	Intercultural Competence is	5(SD)	4 (D)	3 (UN)	2 (A)	1(SA)
a	How to communicate interculturally with others.	22.9%	45.7%	8.6%	22.9%	00.0%
b	Non-judgmental communication with other cultures.	14.3%	22.9%	22.9%	34.3%	5.7%
c	A field of research that studies how people understand each other across group boundaries.	8.6%	34.3%	31.4%	11.4%	14.3%
d	It is how two different cultures relate to each other in terms of differences and similarities.	25.7%	42.9%	11.4%	14.3%	5.7%
e	Analysing and adapting ones behaviour when interacting with others.	14.3%	42.9%	8.6%	25.7%	8.6%

Table10: Respondents Definition of ICC

All respondents (N=35) expressed a negative belief towards approaching ICC as a way to communicate interculturally with others. The point that the interview results yielded a positive belief on this item. Table 8 shows that the most important aspect for respondents is the item entitled ‘Non-judgmental communication with other cultures’ (Mean= 3.0571). However, understanding the students’ own culture was not ranked highly (mean of 3.2875), which supported the teachers’ opinion in the semi-structured interviews. 31.4% of the participants were undecided to define ICC as a field of research that studies how people understand each other across group boundaries.

3.1.2.3 Discussion

The study RQ1 attempts to investigate how the English language teachers of Bordj Bou Arreridj understand and define the concepts ‘Culture’ and ‘ICC’ in ELT. Most teachers focused on defining culture as a surface culture and as a tool to build their students’ cultural awareness. They identified culture as factual knowledge being transmitted either from the teacher, or the textbook, to the student, where the English culture(s) only is in focus and the cultural content of teaching is considered to be on a par with the information (Byram & Risager, 1999). The teachers defined culture in EFL teaching and learning in a wide range of ways from culture as seen in social structures to culture. Many teachers were concerned with small ‘c’ culture, and culture in language use and communication. Such perceptions of culture have potential to promote the culture as practice approach (Liddicoat *et al.*, 2003). This approach to culture teaching can foster the learners’ ability to interact in the target culture in informed ways and develop an intercultural perspective in which their own culture and the target culture are involved (Liddicoat *et al.*, 2003). However, many teachers demonstrated their need to broaden their understanding about culture and ICC. This suggests that the integration of language and culture should be enhanced in the curriculum of EFL teachers in our country.

Some other participants pointed how important it is to accept culture as a bi-directional belief, which will help their students' cultural awareness (Sercu et al., 2005). They defined culture as comprising an additional element in the form of awareness of the students' culture. It is an objective they want to achieve by introducing a deeper explanation of culture in their classrooms, and preparing their students for intercultural encounters. The underlying idea here is that intercultural encounters may be enriched by all cultures.

Moreover, teachers' perception of ICC reflects Bram's (2003) *savoirs* and *savoir être* in building their students' curiosity and openness, readiness to accept other cultures and even beliefs about their own culture; and building their students' knowledge of social groups, their products and their practices, which Kramsch (2004) defined as the go-between mediating role of the language teacher. This understanding may prepare learners to be more open to the idea of universality of humanity and being prepared to live in a globalised world.

3.1.3 Teachers' Awareness of the Importance of Integrating Culture in ELT Classes

In this section, the data resulting from both instruments show different views from the part of the participants. Most of them showed a positive belief towards the importance of integrating culture in ELT Classes. Again, Khadidja summed up what culture teaching meant for her:

“It is something that is very necessary in our time because learners are watching movies , are listening to English songs. So, they need to know something about that society not only the language .Maybe the need to know their way of sitting on table because English people have table etiquette as part of their culture , they need to know something about it .They need to know something about their way of greeting , the way of not touching each other close to each other .They need that thing, maybe in the future they will have to meet somebody from the road and they may get communicate.”

Another participant mentioned how important it is to introduce culture to his/her students because it is impossible to separate a language from its culture and claimed:

“ I think that it is highly important to teach culture or to integrate culture in teaching because we cannot separate language from culture it is a part of it.”

The quantitative analysis of the questionnaire concerning this section relied on the Likert Scale question hoping to probe how do teachers perceive culture teaching in EFL context. The table below summarises the findings yielded from the questionnaire.

1.	What do you understand by “culture teaching” in ELT context?	5	4	3	2	1
a	Providing information about the history, geography and political conditions of the culture(s)of the English speaking countries.	0.0%	8.6%	60%	11.4%	20%
b	Providing information about daily life and routines.	11.4%	54.3%	5.7%	25.7%	2.9%
c	Providing information about shared values and beliefs.	14.3%	48.6%	20%	11.4%	5.7%
d	Providing students with a rich variety of cultural expressions (literature, music, theatre, films, etc.).	28.6%	28.6%	20%	17.1%	5.7%
e	Developing attitudes of openness and tolerance towards other peoples and cultures.	51.4%	17.1%	17.1%	2.9%	11.4%
f	Promoting reflection on cultural differences.	31.4%	40%	8.6%	11.4%	8.6%
g	Helping students be aware of the cultural differences.	40%	42.9%	14.3%	00.0%	2.9%
h	Promoting the ability to handle intercultural contact situations.	40%	40%	5.7%	8.6%	5.7%

Table 11 Teachers’ Perceptions about Culture Teaching

It is noticeable that Bordj Bou arreridj teachers showed a clear preference for general language learning objectives: developing attitudes of openness and tolerance towards other peoples and cultures. (item e); helping students be aware of the cultural differences (item g) and promoting the ability to handle intercultural contact situations (item h), which are placed in a key position by the participants. Amazingly, most of the teachers (60 %) were undecided about providing information about the history, geography and political conditions of the culture(s)of the English speaking countries

(item a). The two other items received acceptable positive beliefs from the part of the teachers.

It is clear that the results mentioned above show that teachers have positive opinions about the cultural dimension of language teaching. Therefore it is evident that teachers on the whole show great interest in teaching culture in language teaching and accept the significance of the cultural dimension of language teaching. The concept of ‘cultural awareness’ which appeared in the question probably exerted some potential influence on the participants’ thinking.

3.1.3.1 Discussion

The objectives posited in this section of the questionnaire were adapted from Sercu’s research , (Sercu et al., 2005). The statements address the knowledge dimension, the skills dimension, and the attitudinal dimensions of ICC.

The attitudinal dimension of ICC	-Developing attitudes of openness and tolerance towards other peoples and cultures.
The knowledge dimension of ICC	-Providing information about the history, geography and political conditions of the English speaking countries’ culture(s) -Providing information about daily life and routines. -Providing information about shared values and beliefs. -Providing students with a rich variety of cultural expressions (literature, music, theatre, films, etc.).
The skills dimension of ICC	-Promoting reflection on cultural differences. -Promoting increased understanding of students’ own culture. -Promoting the ability to be empathetic with people living in other cultures. -Promoting the ability to handle intercultural contact situations.

Table12: The Learning Dimensions

The findings show that participants ranked higher with the attitudinal dimension, than the knowledge dimension, or the skills dimensions. They gave more weight to developing attitudes of openness and tolerance towards other people and cultures to their students. It shows that teachers are of the view that building good attitudes towards others is an important step in providing students with knowledge in order to comprehend and appreciate others. As for the knowledge dimension, information about shared values and beliefs ranked most highly. Nearly half of the participants exhibited a positive belief regarding item c of the this section. This objective indicates that respondents agreed that students need to be provided with information about shared values and beliefs. This means they understand themselves and their identities before they start to understand other cultures.

Concerning the attitudinal dimension, Byram's model of ICC suggests that his *savoir être*, involving the ability to understand another viewpoint and to relinquish ethnocentric attitudes, bears close similarity to the thoughts expressed above. Most teachers spoke about their wish to bring about curiosity and openness towards otherness, as well as readiness to suspend disbelief about other cultures (Castro et al., 2004). While regarding the skills dimension, most teachers stated within this category an explicit reference to the UK and the USA. Byram's skills of interaction, *savoir-faire*, are related as well to certain situations in bi-cultural contact, such as, between the learner's culture

and his/her interlocutor's. Similarly, Byram, in his (2003) model, discusses the student's ability to operate knowledge, skills and attitudes in interactions with people of other cultures.

The findings mentioned above may indicate that teachers' understanding of culture teaching has not reached that high level so as to set clear objectives. This suggests that teachers need conceptual and practical training on cultural dimension teaching. The tendency towards defining culture as *small c culture* that teachers expressed in the previous section was not confirmed when it came to setting aims for culture teaching.

Moreover, the above presentation of the results obtained from the third section of the questionnaire and also from the interviews shows that while most teachers are interested in teaching culture their students are , on their side, interested in learning culture. The importance of teaching culture in language classroom is expressed by the majority of teachers. They believe that the purpose of culture teaching can make language teaching more interesting and motivating and culture teaching can widen students' horizon on the world. This attitude supports the existing research (Byram et al., 1994 & Kramsch, 2004) . The answer to the second research question is clearer: teachers think it is necessary to teach culture in English language teaching.

3.1.4. Teachers' Practices Regarding Culture Integration in ELT Classes

(RQ2 and RQ3)

In this section, teachers' practices regarding culture integration in ELT Classes is discussed. In the present study, the teachers' practices are listed according to the nature of the practice itself. These practices are grouped into teacher-centred practices or student-centred practices. Teacher-centred stands simply for practices involving teachers more than students when acquiring knowledge; whereas student-centred is the opposite.

When asked about the issue, the interviewees reflected on their practices and came out with some techniques used in their respective classes. One of the interviewees declared:

“Listening to songs ,for example , watching video. For example sometimes we compare between the Algerian culture in second year , lifestyles and they compare between Algerian and the English culture for example in way of clothing and eating specific meals . How they eat , which kind of food they eat , and for celebrations what they have ,for example, Halloween for people from USA , and how people celebrate Eid Al Adha ...etc” (Khadidja)

It is clear that this practice corresponds to item (k) in the questionnaire. This item is about asking students to compare an aspect of their own culture with that aspect in the

English speaking countries. Selma, another interviewee, expressed nearly the same idea. She stated:

“I used to teach culture. In fact it is a mixture of activities. Sometimes I use music, listening to songs...etc. Sometimes I use texts; studying text about the habits, the history, the religion...etc. of the society (the target society) sometimes I use videos it depends.”

Most of the participants suggested the same idea expressed above. The responses are very similar. Many participants stated that they rely heavily on the textbook as a primary source of cultural information. Some others said they are happy with the amount of cultural information they have in their textbooks about English speaking countries. Authentic materials such as newspaper articles, TV documentaries and internet texts are mentioned as examples of other sources of information which may widen their students' general knowledge about what is happening in the world. However, when asked about any model they followed when teaching culture, no one answered. No reference to existing theory or researchers in the field were mentioned. This point will be dealt with later in the discussion section.

The results obtained from the fourth section of the questionnaire is represented in the coming table.

1	What kind(s) of culture teaching activities do you practice in your classroom teaching time?	Often 1	Occasionally 2	Never 3
a	I ask my students to think about the image which the media promote for the English speaking culture(s).	28.6%	54.3%	17.1%
b	I tell my students what I heard (or read) about the English speaking countries or their culture (s).	57.1%	42.9%	00.0%
c	I tell my students why I find something fascinating or strange about the English speaking culture(s).	40%	57.1%	2.9%
d	I ask my students to independently explore an aspect of the English speaking culture (s).	11.4%	74.3%	14.3%
e	I ask my students to think about what it would be like to live in the English speaking countries.	31.4%	40%	28.6%
f	I talk to my students about my own experiences in the English speaking countries.	8.6%	11.4%	80%
g	I ask my students about their experiences in the English speaking countries.	2.9%	40%	57.1%
h	I ask my students to describe an aspect of their own culture in the English language.	60%	28.9%	11.4%
i	I ask my students to participate in role-play situations in which they meet people from English speaking countries.	20%	51.4%	28.6%
j	I comment on the way in which the English speaking culture(s) is /are represented in the English language materials I am using in a particular class.	40%	51.4%	8.6%
k	I ask my students to compare an aspect of their own culture with that aspect in the English speaking culture(s).	57.1%	42.9%	00.0%
l	I touch upon an aspect of the English speaking culture(s) regarding which I feel negatively disposed	25.7%	28.6%	54.3%
m	I talk with my students about stereotypes regarding people in English speaking countries.	17.1%	65.7%	17.1%
n	I try to diagnose any cases of intolerance or over-admiration of the target language culture among my students in order to reset the balance.	25.7%	45.5%	28.6%

Table13: Teachers' Practices

From the above table, it can be identified that teachers highly ranked items (b), (h) and (k). ‘ ‘ I ask my students to describe an aspect of their own culture in the English language’ ’ (item h) reached the highest score (60 %). Whereas, the other items (b and k) got the same rank (57.1%). Teachers stated that they all experienced the previous practices (items b and k) as can be shown in the null percentage (00.0%) for the ‘never’ column. Items (f) and (g) got the least rank. This could be explained by the fact that both teachers and their students have no experience in the English speaking countries and hence have nothing to share in their classes. Another finding is that telling the

students why teachers find something fascinating or strange about the English speaking culture (statement c) together with (statement j) which says ‘‘ I comment on the way in which the English speaking culture(s) is /are represented in the English language materials I am using in a particular class’’ got acceptable ranks (40%). The other items were ranked under the average.

3.1.4.1 Discussion

As already mentioned in the presentation of the fourth section, this study attempts to classify the teachers’ practices according to the nature of each practice. This will be done in the following table.

	Practices	Cognitive dimension	Skills learning aspects	Attitudinal Learning aspects	Teacher centred activities	Student centred activities
h	I ask my students to describe an aspect of their own culture in the English language.	X	X		X	
k	I ask my students to compare an aspect of their own culture with that aspect in the English speaking culture(s).		X			X
b	I tell my students what I heard (or read) about the English speaking countries or their culture (s).	X			X	
c	I tell my students why I find something fascinating or strange about the English speaking culture(s).	X		X	X	
j	I comment on the way in which the English speaking culture(s) is /are represented in the English language materials I am using in a particular class.	X			X	
e	I ask my students to think about what it would be like to live in the English speaking countries.	X	X	X		X
a	I ask my students to think about the image which the media promote for the English speaking culture(s).	X				X
l	I touch upon an aspect of the English speaking culture(s) regarding which I feel negatively disposed			X	X	

k	I ask my students to compare an aspect of their own culture with that aspect in the English speaking culture(s).	X	X	X		X
i	I ask my students to participate in role-play situations in which they meet people from English speaking countries.		X	X		X
m	I talk with my students about stereotypes regarding people in English speaking countries.	X			X	X
g	I ask my students about their experiences in the English speaking countries.	X		X		X

Table 14: The nature of teachers' practices

The teachers' practices are classified according to the scoring ranks.

From the above table we can see that teachers implement both teacher-centred activities and student-centred activities. The most frequently used teacher-centred activities are represented by the activities in statements (h), (b) and (k) and ranked higher than others. RQ2 is exploring how English language teachers approach the integration of culture in their classrooms. It attempts to explore their practices too. What can be learned from the results is that teachers are trying to find a balance between the teacher-centred and student-centred teaching approach. They also implement the knowledge-based instruction and the skill-oriented development in the English language teaching. They want to involve the students to participate in the classroom activities and they intend to develop their skills to use the language they are learning. This will make the students discover the differences between their own culture and the foreign cultures. However, it is the teacher who controls the teaching process most of the time in the classroom. For the attitudinal dimension of cultural teaching, it is not the main focus of teachers'

practices in the classroom. RQ 3 investigates the conformity of the teachers practices. The results obtained from the questionnaire positively show an acceptable accordance with existing research on the issue. A last point to raise is that all of the teachers involved in the semi-structured interviews said they did not know any teaching model for integrating culture. The activities they suggested had been inspired from their own experience gained from the class practices. This will lead us to deal with teacher education and teacher development in the next section.

3.1.5 Teacher Training and Professional Development (RQ 4)

Exploring teachers' views regarding their pre- and in-service training and the extent to which they were prepared for integrating culture in their classrooms is the main concern of this section. The content analysis of the qualitative data yielded a set of themes that are summarised in the table below.

Teachers' Pre-service and In-service Preparation to integrate culture in ELT classes.	-No training for old teachers was incorporated in their training -Novice teachers got some training
Teachers' Suggestions on the need for training on culture integration.	-Novice teachers should read and explore target culture. -Prepare teachers culturally . - Workshops on how to integrate culture during in-service training sessions. - Organise linguistic and cultural trips to English speaking countries. -Revise the syllabi and the textbooks.

Table15: Themes Resulting from Qualitative Data

The teachers' responses during the interview show that only two teachers stated that their pre-service and in-service training prepared them both linguistically and culturally for their job as teachers. Those two teachers had graduated from ENS (Ecole Normale Supérieure). This implies that they received special training for dealing with culture in ELT classes. One of them stated about her pre-service preparation:

“A lot, especially the final year. We studied cultural issues with Mrs. Haddad. We talked about different issues for example globalization, media and we compared between the Algerian one and the other countries, how do they perceive culture, how do they represent their culture in reality, and we also studied with Mr. (*name of a teacher*) cultural issues, and we talked about intercultural competence.” (Khadidja)

The other interviewee joined this view saying:

“Yes, our pre-service training prepared us to teach culture but not to such a great deal; there was not such a practical aspects so I believe that it depends on the teacher; there should be great efforts and great amount of training. The teachers should be open-minded, they should have the ability to learn and search about the culture of the language they teach.” (Selma)

As for the other participants, they stated that pre-service education did not prepare them to be effective teachers on the issue of integrating culture in their ELT classes. Their answers were between “no” or “not enough” training was given to them during their pre-service education.

For their in-service training, most of the participants in the semi-structured interviews stated that they did not have any training on how to integrate culture in ELT classes. One of them put it as follows, ‘ ‘ *Never , from the time of University nothing.* ’ ’

Another interviewee thought the in-service training was not enough. She declared:

‘ ‘Our in-service training in fact, yes it prepared us to deal with cultural aspects in teaching but I think it is not enough because the programs we teach should be packed up and reinforced about more cultural contents because teaching just grammar and vocabulary ... etc. are not such a big deal they do not really teach the students about the culture of the language they are learning.’ ’

In the fifth section of the questionnaire, the participants were asked to score their agreement with statements concerning their pre-service training as language teachers regarding teaching culture from 5 (most) to 1(least). The table below sums up the results obtained.

1.	During your pre-service training:	5	4	3	2	1
a	My pre-service training prepared me to teach cultural aspects in my English language classroom.	8.6%	40.0%	14.3%	31.4%	5.7%
b	Cultural awareness was an important component in my preparation as an English language teacher.	37.1%	22.9%	20.0%	20.0%	00.0%
c	The need for a pre-service training about how to teach culture is important.	68.6%	20.0%	00.0%	00.0%	11.4%
d	There was no need for me to be trained about how to teach culture.	11.4%	8.6%	2.9%	25.7%	51.4%
e	It would be helpful to visit the target language countries during pre-service training.	57.1%	28.6%	2.9%	2.9%	8.6%
f	It would be helpful to be taught by native speakers of the language to acquire their culture.	45.7%	25.7%	14.3%	5.7%	8.6%

Table 16: Responses about the Teachers' Pre-Service Training

Table 16 clearly shows that overall the respondents did not appear to find their pre-service training adequate in the area of culture. Most of them indicated the need for a pre-service training about how to teach culture is important. (See item c with 68.6%). This result backs up the findings obtained from the semi-structured interviews. Most of them recommended visiting the target language countries during their pre-service training and being taught by a native speaker, which agreed with the suggestions from the interviewees above.(See items e and f)

Respondents were asked the same question about their in-service training and their suggestions to improve future training. The statements target both teachers' pre-service training their suggestion for future in-service training. The table below represents the results obtained.

3	Your in-service training	5	4	3	2	1
a	My in-service training prepares me to deal with cultural aspects in my English language classroom.	45.7	28.6	14.3	11.4	00.0
b	Cultural awareness is an important component in my in-service training courses.	45.7	28.6	00.0	17.1	8.6
c	The need for an in-service training about how to teach culture is important.	45.7	28.6	14.3	11.4	00.0
d	It is crucial to be trained in-service about how to integrate culture and language while teaching the English language.	60.0	25.7	00.0	11.4	2.9
e	Teachers should be prepared to share meanings, and experiences with the culture(s) they teach.	37.1	45.7	00.0	14.3	2.9
f	Teachers should pay the target language countries visits as in- service training to acquire their culture.	34.3	40.0	11.4	11.4	2.9

Table 17: Responses about the Teachers' In-Service Training

Table 17 shows, once again, the respondents did not appear to find their in-service training adequate in the area of culture. Most of them felt that It is crucial to be trained in-service about how to integrate culture and language while teaching the English

language.. They also stressed that English language teachers should be trained in how to share meanings, and experiences of the culture they teach. They, again, suggested that visiting the target language countries was an adequate method for raising their cultural awareness.

3.1.5.1 Discussion

RQ4 of this study formulated early at the beginning of the research was, ‘‘What implications does this study have on teacher education and development in Algeria?’’

In fact, the reference is made to what preparation and/or training the BBA teachers of English have had during their education (pre-service), or wish to have as part of their professional development (in-service), for integrating culture in their teaching. As mentioned in the review of literature chapter, research on teachers’ cognition shows that teachers’ perceptions affect their cognition of specific teaching situations and their teaching practice (Carter, 1995). One of the main reasons for exploring teachers’ beliefs towards the integration of culture in ELT was to provide teachers with professional development opportunities which may change and improve their existing beliefs and teaching practices . In Algeria, professional development needs to be encouraged in order to provide the teachers with opportunities to develop their perceptions. They need to be exposed to alternatives for current teaching approaches to change their cognition regarding integrating culture in their teaching. The findings of this study show that the

majority of the participants agreed that their preparation programmes lacked the focus on culture as a main component of the teaching process. It is the same situation with the in-service training courses. Teachers should be trained on implementing teaching techniques, which promote the acquisition of *savoirs*, *savoir-apprendre*, *savoir-comprendre*, *savoir-faire* and *savoir-être* (Byram, 2003 & 1997). The main concern of this study is teachers' beliefs in the Algerian context, which has never been studied previously. This first-step research will, we hope, contribute to the improvement of the current teachers' education programmes by enabling teacher educators understand teachers' beliefs and develop programmes which can really prepare to English language teachers to integrate culture in their classrooms.

3.2. Summary and Further Discussion

Throughout this study, focus was put on English language teachers at the Secondary level exploring their beliefs regarding the integration of culture in language classrooms. The study found that the majority of them are moving towards becoming English language-and-culture teachers, but their teaching profile does not meet all the expectations of the profile mentioned by Byram & Risager (1999), thoroughly mentioned in the review of literature.

For the first research question (RQ1), the study findings show that teachers give a very extensive definition of culture but mainly focusing on small c like ‘traditions and customs,’ and ‘the way of people’s life’ etc. Within this definition, most of them preferred to specify and concentrate that culture is a factual knowledge which builds their students’ cultural awareness; and that the most important aspect to them is how to keep in their students’ minds the validity of social and socio-linguistic practices which may help them in the encounters with the target cultures (Byram & Risager, 1999). It is interesting to discover that BBA Secondary School teachers share, to a certain extent, very similar understanding about culture teaching objectives. They believe that the purpose of culture teaching can make language teaching more interesting and motivating. As for culture teaching, they believe it can widen students’ horizon on the world. In their beliefs, a cultural dimension could guarantee great effectiveness of language learning and promote students’ ability to handle intercultural contact situations.

RQ2 and RQ3 aim at investigating teachers’ practices regarding culture integration in teaching. It attempts to find out if these practices are congruent with existing theories. Teachers’ activities in this study were divided into three categories:

- 1- activities where teachers are providing their students with factual knowledge about the target culture;

- 2- activities where they are preparing their students how to behave appropriately with the target culture representatives;
- 3- and activities where they are fostering positive students' attitudes towards the target culture representatives.

The findings show that teachers perceive culture teaching foremost in terms of teacher-centred transmission of cultural knowledge. As a consequence, to change teachers' perceptions and promote reflection, it is necessary to expose them to beliefs that provide alternatives for this kind of pedagogy. This may help them perceive ICC not only in terms of acquisition of cultural knowledge, but also in terms of acquisition of ICC skills and attitudes as developed by (Byram, 1997). Moreover, the findings show that most of teachers do not prefer a specific teaching model regarding the integration of culture. In fact, the qualitative data indicate that many teachers ignore the existence of theories on the issue. This implies that there is a disconnection between teachers training programmes and teachers practice in the classroom.

RQ4 deals with the place of culture teaching in teachers' preparation programmes and the one of their professional development courses. Most teachers agreed that their preparation programs lacked focus on culture . It is the same situation with the in-service training courses, where most teachers agreed that those courses were not

adequate in number and in content. The study hopes to enrich existing research with some implications on teacher education and development in Algeria.

3.3 Implications and Recommendations

As an English language educator, I feel concerned about the level of the intercultural competency of my colleagues in the field. In order to identify the areas of change so as to improve the students' language competency level, my investigation aim is to find out what teachers believe as regard cultural teaching and their current practices in the classroom.

Research mentioned that official policies are likely to play an important role in developing teachers' implicit theories (Sercu et al., 2005, p.179). Therefore, it is of great importance that curriculum designers in Algeria should establish their principles on national and international research. As for textbook writers and materials designers, they should, as well, be more familiar with ICC teaching methodologies. They should, on the other hand, take into consideration the issue of teachers' beliefs.

EFL teachers need to be trained to be familiar with the concepts dealing with social and cultural values and the importance of linguistic and cultural diversity. For this, teachers are asked to teach intercultural awareness which means that they need to have explicit training in this domain. It is necessary that future teachers should be trained and be provided with tools for teaching culture in their classrooms.

English language teachers need to be equipped with complex skills in order to perform multiple roles. The role of the language teacher has expanded beyond its traditional boundaries. Therefore the nature of teachers' responsibilities in class has also changed. Consequently teacher education programmes need to take into account teachers' extended roles and responsibilities not only as educators but also as cultural mediators and competent intercultural language users. In other words, the role of teachers should be redefined.

3.4 Limitations of the study

– The present study does not claim overgeneralisation of the findings or representativeness of the target population sample. The study findings are limited to the scope and the sample chosen.

- The study does not focus on the evolution of teachers' beliefs. It only covers the beliefs expressed at a certain time in a certain place.
- The beliefs described in the study cannot be exhaustive. It attempts to give a sample of what these beliefs are as identified by the researcher. In other words, I consider that the same study if undertaken by another researcher could yield different outcomes.

- Beliefs are difficult to investigate. This study only attempts to use theory as a framework in order to give interpretations to beliefs expressed in a context where research so far seems to lack.

3.5. Suggestions for Further Research

This study attempted to provide some insights on teachers' beliefs towards the integration of culture in ELT classes. However, because it is a case study, the results do not allow any generalization. For this reason, there is a persisting need for further investigation from other different perspectives. This could be a way to gain more precise insights that can allow us to have a clearer picture of the issue. For further research, the findings from the present study suggest the following.

- 1- Further research should include other research tools like classroom observations and focus groups.
- 2- Another research comparing the findings of this study with other geographical areas of Algeria, taking into account the multilingual and multicultural criterion, would be very interesting and may yield different results.
- 3- Approach the topic from a gender-based perspective. What beliefs do male/female teachers hold about culture teaching?

- 4- What about investigating learners' beliefs towards culture learning? Like teachers, learners have their own beliefs about learning. Investigating both teachers and their learners could broaden research on the issue.

Conclusion

This chapter was devoted for the presentation and discussion of the findings of the present study. The analysis of the results obtained from the questionnaire and the interviews was structured in an attempt to answer the research questions. A short summary of these answers to the research questions was added after discussing the results in details. Some limitations of the study were also listed. Finally, it provided a number of implications for these findings that may enhance the quality of teaching English in Algeria. It also suggested some possible hints for further research in the field of teachers' beliefs and culture integration.

General Conclusion

The present study is the consequence of a deep interest in teachers' beliefs and the integration of culture in ELT. It attempted to investigate the teachers' beliefs regarding the integration of culture in the Secondary School classes of Bordj Bou Arreridj, Algeria.

After introducing the target topic, four research questions were raised :

- 1- What are teachers' beliefs about culture integration in EFL language teaching?
- 2- What are their practices of culture integration in their classes?
- 3- Do their beliefs and practices correspond to the existing theories on culture teaching?
- 4- What implications does this study have on teacher education and professional development in Algeria?

In an attempt to find answers to the research questions, a mixed method research was adopted implementing two research instruments. The first tool was a survey questionnaire that was administered to a representative sample of 35 teachers, after excluding ten teachers who participated in the piloting phase. The second tool was semi-structured interviews that targeted 5 teachers from the study population who did not take part in the questionnaire. The analysis of data relied on two methods. First, a descriptive analysis was used to process the quantitative data resulting from the

questionnaire using SPSS software. Second, a content analysis for the responses to the interviews and the open-ended questions was implemented.

The findings yielded by both research tools show that teachers hold positive beliefs towards the integration of culture in ELT classes, despite the fact that most of them perceive culture as *small 'c' culture*. Their practices regarding the integration of culture was influenced by their beliefs'. They clearly do not follow any specific teaching model concerning this issue. This implies that some initiatives have to be launched to improve their pre-service education and that of their in-service training. Most of them agreed that they lacked the necessary tools to integrate culture in their ELT classes.

Finally, the researcher hopes this study would enrich the existing works on the issue. The findings may serve as a starting point for discussions among the colleagues to exchange ideas regarding teachers' beliefs and the integration of culture in ELT classes.

Bibliography

- Arksey, H. and Knight, P. (1999). *Interviewing for Social Scientists*. London: SAGE Publications
- Ballone, L. M. and Czerniak, C. M. (2001). Teachers' Beliefs about Accommodating Students' Learning Styles in Science Classes. In *Electronic Journal of science Education*, Vol. 6, No. 2.
- Banks, J.A. and Lynch, J. (1986). *Multicultural education in western societies*. London: Holt, Rinehart & Winston.
- Borg, M. (2001). Key conceptions in ELT: teachers' beliefs, *ELT Journal*. Vol. 55 N.2: 186-187.
- Brown, D. H. (2007). *Principles of language learning and teaching*. (5th Ed.). New York: Pearson Education, Inc.
- Brown, J. D. (2001) *Using Survey in Language programs* Cambridge: Cambridge University Press.
- Bryman, A. (2001). *Social Research Methods*. Oxford: Oxford University Press.
- Bryman, A., & Cramer, D. (2005). *Quantitative data analysis with SPSS 12 and 13*. Routledge: London.
- Byram, M., Morgan, C., & Colleagues. (1994). *Teaching-and-learning language-and-culture*. Clevedon, U.K.: Multilingual Matters.
- Byram, M., & Risager, K. (1999). *Language teachers, politics and cultures*. Clevedon: Multilingual Matters.
- Byram, M, Nichols, A., & Stevens, D. (Eds.). (2001). *Developing intercultural competence in practice*. Clevedon: Multilingual Matters.
- Byram, M., Esarte-Sarries, V. et al. (1991). *Cultural Studies and Language Learning A Research Report* Multicultural Matters.

- Byram & M. Fleming (eds.), *Language Learning in Intercultural Perspective--Approaches Through Drama and Ethnography*. Cambridge, Cambridge University Press, p.242-254.
- Byram, M. & Risager, K. (1999). *Language teachers, politics and cultures*. Clevedon: Multilingual Matters.
- Calderhead, J. (1987). *Exploring teachers' thinking* . London: Cassell Education Limited.
- Calderhead, J. (1996). Teachers: Beliefs and knowledge. In D. C. Berliner & R. C. Calfee (Eds.), *Handbook of educational psychology* (pp. 709–725). New York: Macmillan.
- Calderhead, J., & Shorrock, S. B. (1997). *Understanding teacher education* . London: The Falmer Press.
- Cannell, C.F. & Kahn, R.L. (1968). Interviewing. In G. Lindzey and A. Aronson (eds.). *The handbook of social psychology, Vol (2): Research methods*. New York: Addison-Wesley, 526-529.
- Carter, K. (1990). Teachers' knowledge and learning to teach. In W. R. Houston (Ed.), *Handbook of research on teacher education* (2nd ed., pp. 102–119). New York: Macmillan.
- Clandinin, D. J., & Connelly, F. M. (1987). Teachers' personal knowledge: What counts as 'personal' in studies of the personal. *Journal of Curriculum Studies*, 19 (6), 487–500.
- Clark, C. M., & Peterson, P. L. (1986). Teachers' thought processes. In M. C. Wittrock (Ed.), *Handbook of research on teaching* (3rd ed., pp. 255–296). New York: Macmillan.
- Clark, C. M., & Yinger, R. J. (1979). Teachers' thinking. In P. Peterson & H. Walberg (Eds.), *Research on teaching* (pp. 231–263). Berkeley: McCutchan.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied linguistics* 1, 1-47.
- Chastain, K. (1988). *Developing second language skills: theory and practice*. Orlando, Florida: Harcourt Brace Janovich Publishers.
- Cohen, L. and Manion, L. (1994). *Research Methods in Education - Fourth Edition*. London: Routledge

- Couper, M. and Miller, P. (2008). Web survey methods: Introduction. *Public Opinion Quarterly*, 72(5), 831–835.
- Diaz-Greenberg, R. & Nevin, A. (2003). Listen to the voices of foreign language student teachers: Implications for foreign language educators. *Language and Intercultural Communication*, 3 (3), 213-226.
- Dilts, R.B. (1999). *Sleight of Mouth: The Magic of Conversational Belief Change*. Capitola, C.A: Meta Publication.
- Doyé, P. (1996). Foreign language teaching and education for intercultural and international understanding. In *Evaluation and research in education* 10, (2) and (3), (pp. 104-12). Special issue of education for European citizenship. Guest editor: Michael Byram.
- Durant, A. (1997). Facts and meanings in British Cultural Studies in S. Bassnett (ed.), *Studying British Cultures: An Introduction*. London, Routledge.
- Flores, B. B., (2001). Bilingual Education Teachers' Beliefs and their Relation to Self-Reported Practices. In *Bilingual Research Journal*, Vol. 25, No. 3, Summer 2001
- Fives, H. and Buehl, M. M. (2005). *Assessing Teachers' Beliefs about Knowledge: Developing an Instrument*. Paper presented at the Annual Meeting of the Southeast Educational Research Association, 2005, New Orleans, LA.
- Gay. L.R., Geoffrey. E. M., Airasian P. W.(2012). *Educational Research: Competencies for Analysis and Applications*. USA: Pearson Education.
- Gebel, A., & Schrier, L.L. (2002). Spanish language teachers' beliefs and practices about reading in second language. In J. H. Sullivan (Ed.), *Literacy and the second language learner (Research in second language learning)* (pp. 85-109). Charlotte, NC: Information Age Publishing.
- Geertz, C. (1973). *Interpretation of cultures*. New York: Basic Books, Inc.

- Hall, G., & Loucks, S. (1982). Bridging the gap: policy research rooted in practice. In A. Lieberman & M. McLaughlin (Eds.), *Policy Making in Education*. Chicago:University of Chicago Press.
- Kramsch, C. (1998). *Language and culture*. Oxford: Oxford University Press.
- Kramsch, C. (2006). Culture in language teaching. In H. L. Andersen, K. Lund & K. Risager (Eds.), *Culture in language learning* (pp. 11-25). Aarhus N, Denmark: Aarhus University Press.
- Kvale, S. (1996). *Interviews*. London: Sage.
- Liddicoat, A.J. (2002). Static and dynamic views of culture and intercultural language acquisition. *Babel*, 36(3), 4–11, 37.
- Liddicoat, A. J., Papademetre, L., Scarino, A., and Kohler, M. (2003). *Report on Intercultural Language Learning*. Canberra, ACT: Commonwealth of Australia.
- Mansour, N. (2009). Science Teachers' Beliefs and Practices: Issues, Implications and Research Agenda. *International Journal of Environmental & Science Education*. 4(1), 25-48
- Marvasti, A.B. (2004). *Qualitative research in sociology*. London: Sage Publications.
- Moran, P.R. (2001) *Teaching Culture: Perspectives in Practice*. Massachusetts: Heinle & Heinle.
- Nunan, D. (1992). *Research Methods in Language Learning*. Cambridge: Cambridge University Press.
- Nespor, B. (1987). The Role of beliefs in the practice of teaching. *Journal of Curriculum Studies*. Vol. 19 N.4:317-328.
- Pajares, F. (1992). Teachers' Beliefs and Educational Research: Cleaning up a Messy Construct. In *Review of Educational Research*, Vol. 62, No. 3.
- Prawat, R. (1992). Teachers' beliefs about teaching and learning: A constructivist perspective. In *American Journal of Education*, Vol. 100.

- Richards, J.C. (1998). *Beyond Training*. Cambridge: Cambridge University Press.
- Richards, J.C., & Lockhart (1996). *Reflective Teaching in Second Language Classrooms*. Cambridge: Cambridge University Press.
- Risager, K. (2006). *Language and Culture Global Flows and Local Complexity*. Clevedon, Buffalo. Toronto, Multilingual Matters Ltd.
- Schmidt, W. H. and Kennedy, M. M. (1990). *Teachers' and Teacher candidates Beliefs about Subject Matter and about Teaching Responsibilities*.
<http://ncrtl.msu.edu/http/rreports/html/pdf/rr904.pdf> [accessed on 02/07/15]
- Seelye, H. N. (1993). *Teaching culture: strategies for intercultural communication*. (3rd Ed.). Lincolnwood, Illinois: National Textbook Company.
- Sercu, L., Bandura, E., Castro, P., Davcheva, L., Laskaridou, C., Lundgren, U., Mendez Garcia, M.C., & Ryan, P. (2005). *Foreign language teachers and intercultural competence: An international investigation*. Clevedon: Multilingual Matters.
- Silverman, D. (2001). *Interpreting qualitative data: Methods for analyzing talk, text and interaction*. 2nd edition. London: Sage Publication.
- Smith, E. C., & Luce, L. F. (Eds.). (1979). *Toward internationalism: readings in cross-cultural communication*. (2nd Ed.). New York: Harper & Row.
- Strauss, A. and Corbin, J. (1998). *Basics of Qualitative Research*. Thousand Oaks, CA.: SAGE Publications.
- Van Ek, J.A. (1987). *Objectives for foreign language learning. Volume II: Levels*. Strasbourg: Council of Europe, Council for Cultural Co-operation.
- Wardhaugh, R. (2002). *An introduction to sociolinguistics* (Fourth Ed.). Oxford: Blackwell Publishers.
- Whorf, B. L. (1956). *Language, thought and reality*. Cambridge, Mass: MIT Press.

-Wren, T. E. (2012). *Conceptions of culture: what multicultural educators need to know?*

Lanham, Maryland: Rowman & Littlefield Publishers, Inc.

-Woods, D. (1996). *Teacher cognition in Language Teaching: Beliefs, Decision-Making and Classroom Practice*. Cambridge: Cambridge University Press.

Appendices

Appendix 1

Questionnaire

Reference:.....

Dear teachers,

This questionnaire is to probe the teachers' beliefs towards the integration of culture in Secondary Education ELT classes. The information you provide is for statistical analysis and surely to be kept confidential. Please feel at ease to finish it according to your real feelings and opinions. The information you provide will be of great help to our academic research and future teaching considerations. Your support and cooperation will be highly appreciated.

About the Questionnaire :

- This questionnaire should take approximately 35 minutes to complete.
- Most questions can be answered by marking the one most appropriate answer.
- After reading each statement, mark “✓” under the column (1, 2, 3, 4, or 5) which indicates your opinion about the statement. The number on the top of each column means the following:

Strongly Disagree Strongly Agree

↓ ↓ ↓ ↓ ↓

1 2 3 4 5

- The numbers respectively represent: (1)strongly disagree, (2)disagree, (3)neither agree nor disagree, (4)agree, (5)strongly agree.

N.B. The numbers in section one are for SPSS software.

- In case you need further information about any aspect of the questionnaire or the study, you can reach us by phone at the following number: [0555436522]

Mr. Hannachi Rachid
Magister student at Algiers 2 University.

Section1Background Information

Please mark the appropriate box.

1. What is your gender?

Female Male

☐1 ☐2

2. How old are you?

Under 25 25-29 30-39 40-49 50-60

☐₁ ☐₂ ☐₃ ☐₄ ☐₅**3. What is your employment status as a teacher?**☐₁ Confirmed teacher☐₂ Trainee teacher☐₃ Substitute teacher**4. Your highest qualifications:**Licence or equivalent ☐₁Master or equivalent ☐₂Magister ☐₃Ph.D. ☐₄other ☐₅ (please specify)**5. Work area:** city ☐₁ small town ☐₂ village ☐₃ other ☐₄**Section 2 How do Teachers Perceive culture and Intercultural Competence ?**

1.	Culture is	5	4	3	2	1
a	The geo-political aspects of a nation (e.g. history, geography, economics and political developments)					
b	The artistic dimension (e.g. literature, music, art, etc.).					
c	Behavioral patterns of people (e.g. customs, daily life, standard of living, religion, etc.).					

How would you define culture?

.....

.....

.....

2.	Intercultural Competence is	5	4	3	2	1
a	How to communicate interculturally with others.					
b	Non-judgmental communication with other cultures.					
c	A field of research that studies how people understand each other across group boundaries.					
d	It is how two different cultures relate to each other in terms of differences and similarities.					
e	Analyzing and adapting ones behavior when interacting with others.					

How can you describe the intercultural competence?

.....

.....

Section 3 Teachers' Awareness of the Importance of Integrating Culture in ELT Classes

1.	What do you understand by "culture teaching" in ELT context?	5	4	3	2	1
----	--	---	---	---	---	---

a	Providing information about the history, geography and political conditions of the culture(s) of the English speaking countries.					
b	Providing information about daily life and routines.					
c	Providing information about shared values and beliefs.					
d	Providing students with a rich variety of cultural expressions (literature, music, theater, films, etc.).					
e	Developing attitudes of openness and tolerance towards other peoples and cultures.					
f	Promoting reflection on cultural differences.					
g	Helping students be aware of the cultural differences.					
h	Promoting the ability to handle intercultural contact situations.					

Add other comments

.....

Section 4 Teachers' Practices Regarding Culture Integration in ELT Classes

1	What kind(s) of culture teaching activities do you practice in your classroom teaching time?	Often 1	Occasionally 2	Never 3
a	I ask my students to think about the image which the media promote for the English speaking culture(s).			
b	I tell my students what I heard (or read) about the English speaking countries or their culture (s).			
c	I tell my students why I find something fascinating or strange about the English speaking culture(s).			
d	I ask my students to independently explore an aspect of the English speaking culture (s).			
e	I ask my students to think about what it would be like to live in the English speaking countries.			
f	I talk to my students about my own experiences in the English speaking countries.			
g	I ask my students about their experiences in the English speaking countries.			
h	I ask my students to describe an aspect of their own culture in the English language.			
i	I ask my students to participate in role-play situations in which they meet people from English speaking countries.			
j	I comment on the way in which the English speaking culture(s) is /are represented in the English language materials I am using in a particular class.			
k	I ask my students to compare an aspect of their own culture with that aspect in the English speaking culture(s).			
l	I touch upon an aspect of the English speaking culture(s) regarding which I feel negatively disposed			
m	I talk with my students about stereotypes regarding people in English speaking countries.			
n	I try to diagnose any cases of intolerance or over-admiration of the target language culture among my students in order to reset the balance.			

2-What activity you tried in your classes that proved to be effective for dealing with culture?

.....

Section 5 Teacher Training and Professional Development

1.	During your pre-service training:	5	4	3	2	1
a	My pre-service training prepared me to teach cultural aspects in my English language classroom.					
b	Cultural awareness was an important component in my preparation as an English language teacher.					
c	The need for a pre-service training about how to teach culture is important.					
d	There was no need for me to be trained about how to teach culture.					
e	It would be helpful to visit the target language countries during pre-service training.					
f	It would be helpful to be taught by native speakers of the language to acquire their culture.					

2- What else can you add ?

.....

3	Your in-service training	5	4	3	2	1
a	My in-service training prepares me to deal with cultural aspects in my English language classroom.					
b	Cultural awareness is an important component in my in-service training courses.					
c	The need for an in-service training about how to teach culture is important.					
d	It is crucial to be trained in-service about how to integrate culture and language while teaching the English language.					
e	Teachers should be prepared to share meanings, and experiences with the culture(s) they teach.					
f	Teachers should pay the target language countries visits as in- service training to acquire their culture.					

4- Do you think that training influences the way you instruct culture ?

.....

Thank you very much for your cooperation!

Appendix 3

Semi-structured interview

- 1- How would you define culture and the intercultural competence?
- 2- How do you perceive culture integration in your ELT ?
- 3- What kind of culture teaching activities do you practice in your classroom ?
- 4- Do you follow any model for integrating culture in your classes?
- 5- Do you think your pre-service training prepared you to teach cultural aspects in your English language classroom? What do you suggest for teacher education concerning this issue?
- 6- Does your in-service training prepare you to deal with cultural aspects in your English language classroom? What do you suggest?

Appendix4

Teachers' Interview Transcripts

Khadidja

A : My first question is how would you define culture ?

B: My personal point of view about culture is a mirror about society .It reflects parts of our society concerning language , traditions , beliefs , religion , because culture represents all of these . We say Arabic culture , Islamic culture .Like this we can differentiate between cultures concerning the language , traditions ,I said way of wearing clothes .It differentiates one person from another .

A: Thank you very much .Now, what about the intercultural competence , what do you know about it ?

B: I think that intercultural competence is related to different cultures not only one because we say the word “inter” like international .We have different cultures that gets communicated for example persons get communicated one with another . They communicate for example by language .This is one aspect of culture . A person from Algeria talking to a person from England they use one language .For example somebody using English like this he is integrating his culture with another this way just in communicating , one example .

A: Alright .My next question is how do you perceive culture integration in your ELT classes ?

B: It is something that is very necessary in our time because learners are watching movies , are listening to English songs .So, they need to know something about that society not only the language .Maybe the need to know their way of sitting on table because English people have table etiquette as part of their culture , they need to know something about it .They need to know something about their way of greeting , the way of not touching each other close to each other .They need that thing, maybe in the future they will have to meet somebody from the road and they may get communicate .

A : Alright. Now ,in your classes , can you tell us about the kind of culture teaching activities you practice in your classes ?

B: I did one describing the English educational system. It talks about how the English people get educated in class .They start at the age of six , which modules they study ,they have different schools.

A: Here you are talking about the themes, I am taking about the activities you practice .

B: Listening to songs ,for example , watching video I said . For example sometimes we compare between the Algerian culture in second year , lifestyles and they compare between Algerian and the English culture for example in way of clothing and eating specific meals . How they eat , which kind of food they eat , and for celebrations what they have ,for example, Halloween for people from USA , and how people celebrate Eid Al Adha ...etc

A: Alright , Do you follow any model for integrating culture in your classes ?

B: Mr. Laatamna .

A: You follow the model of Mr. Latamna. Has he a model ?

B: Something specific with him .His way of speaking and describing the English society always talking about the English society .We did not see them in reality because he lives in Manchester and I don't know somewhere .

A: No, we are talking about model , it means in theory , how to integrate culture ?

B: In theory no but I said a person .

A : You are inspired by your former teacher.

B : Yes ,Mr .Laatamna.

A: Now , our next question is : do you think your pre-service training , here I mean your university education , prepared you to teach cultural aspects in your English language classroom ?

B: A lot , especially the final year .We studied cultural issues with Mrs. Haddad .We talked about different issues for example globalization , media and we compared between the Algerian one and the other countries ,how do they perceive culture , how do they represent their culture in reality , and we also studied with Mr. laatamna cultural issues , and we talked about it in our dissertation intercultural competence .

A: Alright , last question is does your in-service training prepare you to deal with cultural aspects in your English language classroom ?Have you ever been trained in seminars how to integrate culture in your classes ?

B: I am trying always to integrate it .

A: No , I am not talking about you , I am talking about your training .

B: No , not yet .

A: You have never been trained about how to integrate culture?

B: Never , from the time of university nothing .

A: Alright , what do you suggest for the in-service training ?

B: I suggest cultural issues not only Algerian ones , especially USA and UK to know about them .We don't know about the kingdom .What is the difference between kingdom and England . We don't know how to organize the society, people from for example Ireland how different accent from people from England. We don't know that it differentiates ..

A: Here in fact I would like to focus on the way of integrating culture in the classrooms. It means to train you to integrate culture .

B: Me or somebody else? Yeah , we need it .We are in need of it .

A: Thank you very much .

B: You welcome .

Selma

A: How would you define culture?

B: According to me culture represents many things; it represents the beliefs, the history, attitudes, life styles and also the language of the society.

A: How can you describe the intercultural competence?

B: I think it is the ability to accept, deal with and to respect the other cultures, and also as a teacher; the ability to convey the acquired knowledge about that culture to students.

A: what do you think about Integrating Culture in ELT classes?

B: I think that it is highly important to teach culture or to integrate culture in teaching because we cannot separate language from culture it is a part of it.

A: What activity you tried in your classes that proved to be effective for dealing with culture?

B: I used to teach culture in fact it is a mixture of activities sometimes I use music, listening to songs...etc. Sometimes I use texts; studying text about the habits, the history, the religion...etc. of the society (the target society) sometimes I use videos it depends.

A: Do you follow any model for integrating culture in your classes?

B: No in fact I do not follow a specific model; generally I choose what best suits my students and their level I think it is not necessary to follow a specific model because we can teach culture in everyday we can teach it whenever it is necessary

A: Do you think your pre-service training prepared you to teach cultural aspects in your English language classroom? What do you suggest for teacher education concerning this issue?

B: Yes our preservice training prepared us to teach culture but not to such a great deal; there was not such a practical aspects so I believe that it depends on the teacher; there should be great efforts and great amount of training. The teachers should be open-minded, they should have the ability to learn and search about the culture of the language they teach.

A: Does your in-service training prepare you to deal with cultural aspects in your English language classroom? What do you suggest?

B: Our in-service training in fact yes it prepared us to deal with cultural aspects in teaching but I think it is not enough because the programs we teach should be packed up and reinforced about more cultural contents because teaching just grammar and vocabulary ... etc. are not such a big deal they do not really teach the students about the culture of the language they are learning.

Rima

- Male voice / my first question is , how do you define culture
- Female voice: ok, for me culture is complex issue , and I think that it is consisted of different parts, for example the way we live the way, the way we eat , the way we talk to each other, the way we communicate to each other ; for example in the classroom while you are teaching your students you may face a lot of problems just because of their cultural background ; I mean the background of each student. If we take for example Ras El Oued if we take Salem Sraifeg ,Cherif Larguet Alikhwa Rebbah.
- Male voice: these are names of high schools
- Female voice: Yes, these are names of high schools; you find that they are different from one another. Why? Because of their cultural backgrounds.
- Male voice: can you give as an example a lesson example you make in your classrooms
- Female voice: for example, when you are talking to a student from Salem Sraiefeg concerning ...I don't know ...concerning friendship, he receives this different from one who is learning, for example, in Cherif Lareguet . He will say for example it is (...i don't know) if you say do you have friends? He says yes his name is Mohamed.. Do you have girlfriend? he will say oh no! what are you talking about madam it is not good ,but if you are talking or discussing this with student from Cherif Lareguet he will say yes her name is Sarah
- Male voice: just because he is a student from Cherif Lareguet? Which is situated in the heart of the city
- Female voice: yes, yes, because of this. And in this morning I was talking with my students and they said madam please don't speak with this girl, why because she was studying in elikhwa rebbah and elikhwa rebbah is not like salem sraifag . I told them: why? What is the difference? They said because there is life but here nothing. In

salem sraifeg douar aiyadh etc .. Their culture is not the same as us, the way they wear their cloths, the way they think, etc.

- Male voice: ok. Thank you very much. You learnt a lot from your students. Now what about the intercultural competence
- Female voice : You mean definition ?
- Male voice : yes, how do you define this ? do you know this term
- Female voice : intercultural
- Male voice (interrupting) : intercultural competencies
- Female voice : intercultural , means different cultures? Like that? Integrating different cultures; for example someone from Algeria talking to another one from Britain or America
- What do you know about intercultural competence? Who coined the word?
- **Female voice:** I don't know
- **Male voice :** Ok . let's move to another question , how do you perceive cultural integration in your ELT classroom
- **Female voice:** It is so good to integrate it in our class , but it is so difficult.
- **Male voice :** Can you explain
- **Female voice:** It is so difficult because of the society. Our society; the Algerian society is not like for example. We are not talking about people for example who are ready to change. They do not want to change themselves, even if you say .. for example , one of my students in regrouping them I said you : you sit here you sit here . One said, Mohamed I think, oh no madam I do not sit I cannot sit with a girl. I said: why? She is like one of your sisters. He said no I can't. I think it is so difficult in Algeria to integrate it

- **Male voice** : now, do you think that it is important to integrate culture in our classrooms?
- **Female voice:** Yes, it is so important to integrate culture in our classrooms with our students. but I can change my students, but I can't change their parents (laugh) this is the problem and when we are speaking about culture we are talking about society we are not talking only about our students
- **Male voice** : my next question is : what kind of cultural teaching activities you practice in your classroom
- **Female voice:** (thinking out loud) culture. Culture
- **Male voice:** it is how you present for example the English culture in your classroom. can you give us some types of activities
- **Female voice** : concerning second year classes, I think second L , with life style in which we describe societies , life styles.
- **Male voice** : here you are talking about a theme ,where I am talking about activities ; just examples of cultural activities you present to your students in classrooms
- **Female voice:** I didn't present something special , but I can remember that my students went to mezayeta when we talk about traditions and they were wearing traditional cloths like kachabiya , chech,etc. and they present this work . but concerning me I don't think I am not following a special model concerning culture
- **Male voice:** it means you are not following special model for integrating culture in your classes
- **Female voice:** no, I do not think so.
- **Male voice:** do you think your pre service training prepared you to take cultural aspects in your English language classrooms?
- **Female voice** : no

- **Male voice :** so you are not trained how to integrate culture in your English language classroom
- **Female voice:** no, never.
- **Male voice :** what do you suggest concerning this issue ?do you think that is is important to include it as module or subject in teachers education
- **Female voice :** yes , it is so important to integrate it is our educational system , but it has to do with the whole educational system.
- **Male voice :** alright . now, does your in-service training prepares you now , here I mean as a teacher , to deal with cultural aspects in your classrooms ? have you ever been trained about how to integrate culture in your classrooms ?
- **Female voice:** in seminars, no. but while I am teaching my students sometimes they ...
- **Male voice (interrupting).** no, I am talking about your students am talking about training. Have you ever been trained how to integrate culture in classroom
- **Female voice:** no .
- **Male voice :** what do you suggest for this point ?
- **Female voice :** ok, inspectors should prepare us as teachers specially in how to integrate culture in our classroom
- **Male voice :** thank you very much

Adel

A : My first question is how would you define culture ?

B: To my mind , culture I think is the different beliefs ,different behaviours ,different customs and languages belong to a group of people or society .

A: Alright , what about the intercultural competence ?

B: I think that intercultural competence is the ability to exchange cultures. It means adapting culture among societies .

A: Alright , thank you. My next question is how do you perceive culture integration in your ELT classes ?

B: For me integration of culture in my teaching at the classroom I think is taking learners to the depth of a particular society to see and to know the culture of that society or particular community .

A : Alright. Now , what kind of culture teaching activities do you practice in your classroom ?

B: I teach culture through songs , videos, short films and sometimes texts.

A: Alright ,thank you . Our fourth question is do you follow any model for integrating culture in your classes ?

B: Integrating culture in the class it depends on the skill that you want to teach whether listening or speaking , writing or reading .

A: Is there a model that you are following or you just follow the textbook ?

B: No, I don't follow the textbook . I follow the competence that I want to teach , for example, I want to teach reading , I bring a text in order to teach the culture of a particular society through that text .

A: Civilization for example . Alright , now , do you think your pre-service training prepared you to teach cultural aspects in your English language classroom ? I mean here by pre-service learning your education , your previous education .

B: I don't think so. It wasn't .

A : It means you were not trained how to integrate culture in the classroom.

B : Yes , because it was not enough . It did not prepare me well to teach culture at the classroom because it wasn't enough .

A: Alright , now what about your in-service , does your in-service training prepare you to deal with cultural aspects in your English language classroom ?

B: Yes, day after day my in-service obliges me to teach culture in a new way.

A: I mean here have you been trained for example in seminars .By in-service , I mean as a teacher now, you are not a student . As a teacher , have you been trained by for example the inspector how to deal with culture?

B: Yes ,we always learn something new how to integrate culture .

A: No , I am not talking about you , I am talking about the authorities . Have you been trained for example in seminars how to integrate culture in your classroom ?

B: It's not enough .

A: Now , what do you suggest for the last one ?

B: I suggest more seminars and I prefer more foreign seminars by native English teachers , and I suggest more new strategies of how to teach culture in the classroom with developed laboratories .

A: Alright , what about your pre-service training ? Here I mean your education. What do you suggest for universities to include in the education of would-be teachers ?

B: I think , they should focus more on how to integrate real culture in the class, and to avoid as much as possible schoolish language because most of our content focus on schoolish language and avoid cultural aspects and so on .

A: Thank you very much .

B: Welcome .

Nassim

The Interviewer: Three, two, one.

My first question is how do you perceive culture?

The Interviewee: For me a culture is a sum up of religion, language and beliefs that shape the society. The language it's also the behaviours a lots of thing that shape the society.

The Interviewer: Alright, now, what about the intercultural competence? How do you perceive it?

The Interviewee: for me, I define the intercultural competences the ability to develop the attitude the skills the knowledge for example into people that makes them tolerant, to make them understanding to make them how can we say it. Yes Karim Yeah, yeah no problem, just carry, to make the tolerant to make them understanding.

To develop this. I repeat to develop the skills for example and the attitude and behaviour or sorry of knowledge to behave effectively to behave appropriately in society this in general.

In classroom to make them tolerant between each other to behave appropriately also and I mean effectively also.

The Interviewer: Alright, My next question, how do you perceive culture integration in your classes as a secondary school teacher of Bordj Bou Arréridj?

The Interviewee: Mm mm it's according to the teacher himself, for me I perceive, could you please repeat the question?

The Interviewer: How do you perceive culture integration? How do you perceive culture integration in your classes?

The Interviewee: Mm mm for me, culture integration should be implement in any lessons that I want to present for my student. But I don't for example we don't have a pre training or prostrating for that our books for example don't give us the.....

The Interviewer: is there a room for culture in the textbook you are dealing with for example?
is there a room for culture?

The Interviewee: Mm mm no for me we have a lack of materials please, can I ask you the question?

To enter, perceive it. It mean what?

The Interviewer: It means, how do you see or how do you define.

The Interviewee: Ah, Ah yes, yes, aa aa I can, I perceive integrate the culture in my classes should be obligatory in any lessons.

The Interviewer: Alright

The Interviewee: Because we should have an intercultural objects or outcomes.

The Interviewer: Alright

The Interviewee: that's to

The Interviewer: Yes

The Interviewee: The intercultural objective is very necessary for me because not to make lessons. How we can say it.

The Interviewer: no problem, no problem

The Interviewee: (كيفاش نقولوا يا الشيخ ، الدروس ما تكونش جافة ، يكون عندها هدف ثقافي)

The Interviewer: Alright

The Interviewee: Intercultural objective that's make lessons very, have a value, have morals to integrate morals and value in our lessons not to make them simple or..... we can say it.

The Interviewer: it means you mean just linguistically, just linguistic, grammar lessons

The Interviewee: just the language just the ...

The Interviewer: Alright, Alright, I see the point.

Now our next question is: what kind of culture teaching activities do you practise in your classroom? Just an example, some of the cultural activities that you have tried out in your classes.

The Interviewee: Aa aa aa to be honest I don't practise activities directly but I gave examples and pre- tasks in which I integrate culture and when I finish my lesson we speak about we discuss with my students the intercultural for example in the society, how should we behave in the society.

The Interviewer: Alright, my forth question is do you follow any model for integrating culture in your classes? For example suppose that you are dealing with culture

The Interviewee: yes by giving them a real life situation when I teach my student ethics in business, we discuss corruption in Algeria frauds different types of fraud that we see every day then, then we integrate it in the lesson. For example nepotism bureaucratic mal practice every day we see this practice how we ac stop how we can avoid such thing.

The Interviewer: Alright, our next question is do you think you pre-service training. I mean here your form education prepared you to teach cultural aspects in your language English classroom.

The Interviewee: no, in the university.....

The Interviewer: for example have you been trained as the university or how to integrate culture in English classes?

The Interviewee: no, no, subjects in university we have just few civilization and literature, we don't have a separate

The Interviewer: we don't have a separate course how integrate culture in the other classes.

The Interviewee: no, no I don't remember.

The Interviewer: Alright, now what do you suggest for a teacher educational concerning this issue for example in the future. What do you suggest?

Do you think that there is a need?

The Interviewee: yes, of course yes, according to what we see in our country for example we need subject that teach that, like when we have in the elementary school (تربية مدنية)

The Interviewer: yes.

The Interviewee: to integrate citizenship in teaching

The Interviewer: Alright, alright, my last question is now, we talked about your pre-service training. What about you're in service training? I mean your train as a secondary school teacher. Does in your service training prepare you to deal with cultural aspects in your English language classroom?

The Interviewee: yes of course, for the good teacher we should- how we say it – we should create new ways to

The Interviewer: sorry, sorry I meant: have you been trained how to integrate culture

The Interviewee: no, no, no.

The Interviewer: never, you have not been trained by your inspector.

The Interviewee: no, no, no.

The Interviewer: What do you suggest?

The Interviewee: I suggest that we have, we should have seminar or webinars maybe visit to countries like I don't know Britain to teach teachers how to integrate cultures in their classroom this is number one.

Also webinars, the material in the internet is very rich

The Interviewer: Yes

The Interviewee: And seminars to teach especially new teachers.

The Interviewer: new teachers, what about the old teacher? Experience teachers

The Interviewee: the old teacher for me it's hard to teach twenty year experience to change his method to ... you see the point.

The Interviewer: thank you very much.

The Interviewee: you are welcome, sorry for my language.

The Interviewer: no, no problem. Do you have any other comment about the

The Interviewee: I think the intercultural and the cultural competency should not only be integrated in English or French subject but also in other subject even if in physics science because life need citizens who can – how can we say – Integrate in any environment that make him .

The Interviewer: Just because culture is a part of our life in fact.

The Interviewee: Yes for example n a person who immigrate to another country without this competency he cannot succeed in his job or in his neighbourhood he should learn how to.....

The Interviewer: he needs to be equipped with

The Interviewee: with this competence and to be And the skills, he need this skills to be successful in Yes.

The Interviewer: thank you very much -

The Interviewee: you are welcome.

The Interviewer: يعطيك الصحة.

Annex 5

Frequencies and percentage of questionnaire findings

(Note: Section1 representing participants profiles is in annex 6)

		A1	B1	C1	A2	B2	C2	D2	E2
N	Valid	35	35	35	35	35	35	35	35
	Missing	0	0	0	0	0	0	0	0
Mean		2.9429	2.9429	3.4571	3.6857	3.0571	3.1143	3.6857	3.2857
Minimum		1.00	1.00	1.00	2.00	1.00	1.00	1.00	1.00
Maximum		5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
		A3	B3	C3	D3	E3	F3	G3	H3
N	Valid	35	35	35	35	35	35	35	35
	Missing	0	0	0	0	0	0	0	0
Mean		3.5714	3.4571	3.5429	3.5714	3.9429	3.7429	4.0286	4.0000
Minimum		2.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Maximum		5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
		A4	B4	C4	D4	E4	F4	G4	H4
N	Valid	35	35	35	35	35	35	35	35
	Missing	0	0	0	0	0	0	0	0
Mean		1.8857	1.4286	1.6286	2.0286	1.9714	2.7143	2.5429	1.5143
Minimum		1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Maximum		3.00	2.00	3.00	3.00	3.00	3.00	3.00	3.00
		I4	J4	K4	L4	M4	N4	A5	B5
N	Valid	35	35	35	35	35	35	35	35
	Missing	0	0	0	0	0	0	0	0
Mean		2.0857	1.6857	1.4286	2.2000	2.0000	2.0286	3.1429	3.7714
Minimum		1.00	1.00	1.00	1.00	1.00	1.00	1.00	2.00
Maximum		3.00	3.00	2.00	3.00	3.00	3.00	5.00	5.00
		C5	D5	E5	F5	A6	B6	C6	D6
N	Valid	35	35	35	35	35	35	35	35
	Missing	0	0	0	0	0	0	0	0
Mean		4.3429	2.0286	4.2286	3.9429	3.1429	3.8571	4.0857	4.2857
Minimum		1.00	1.00	1.00	1.00	1.00	1.00	2.00	1.00
Maximum		5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
		E6	F6						
N	Valid	35	35						
	Missing	0	0						
Mean		4.0000	3.9143						
Minimum		1.00	1.00						
Maximum		5.00	5.00						

Annex 6

Frequencies and profiles of participants

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	12	34.3	34.3	34.3
	2.00	23	65.7	65.7	100.0
	Total	35	100.0	100.0	
Age		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	2	5.7	5.7	5.7
	2.00	11	31.4	31.4	37.1
	3.00	21	60.0	60.0	97.1
	4.00	1	2.9	2.9	100.0
	Total	35	100.0	100.0	
Area		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	11	31.4	31.4	31.4
	2.00	19	54.3	54.3	85.7
	3.00	5	14.3	14.3	100.0
	Total	35	100.0	100.0	
Status		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	28	80.0	80.0	80.0
	2.00	5	14.3	14.3	94.3
	3.00	2	5.7	5.7	100.0
	Total	35	100.0	100.0	
Qualification		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	25	71.4	71.4	71.4
	2.00	10	28.6	28.6	100.0
	Total	35	100.0	100.0	

بحث يتحرى إعتقادات الأساتذة حول إدماج الثقافة في تدريس اللغة الانجليزية في قطاع التعليم الثانوي بالجزائر دراسة حالة أساتذة التعليم الثانوي للغة الإنجليزية بولاية برج بوعريريج

إن العلاقة بين الثقافة و اللغة ليست موضوعا جديدا للنقاش، كما أن إدماجها في

تدريس اللغة الإنكليزية تم مقارنته منذ عشرات السنين. إلا أن البحث أشار إلى تأثير

اعتقادات الأساتذة على تدريس الثقافة. ولهذا قمنا بتحرى هذه الاعتقادات لدى أساتذة

الإنجليزية للتعليم الثانوي ببرج بوعريريج و ممارساتهم في أقسامهم.

اعتمدت الدراسة على إستبيان و حوار لجمع المعطيات من 50 أستاذ للتعليم الثانوي

ببرج بوعريريج. النتائج أظهرت وجود اعتقادات إيجابية نحو إدماج الثقافة في تدريس اللغة

الإنجليزية لدى المشاركين في البحث. النتائج أظهرت أيضا عم وجود توافق بين تحديد

الأهداف و الممارسات الصفية لدى الأساتذة المشاركين في الدراسة.

نأمل من خلال هذه الدراسة أن نساهم في الفهم الجيد للممارسة الحالية لإدماج

الثقافة في تدريس اللغة. و يكون ذلك بالتحضير الجيد للممارسين أثناء تكوينهم الأكاديمي و

تمرينهم أثناء أداء العمل كأساتذة.