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Department of English



Exploring Learning Difficulties in Civilisation Classes

Case Study: First Year Students

Department of English, Amar Thelidji-Laghouat

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Submitted by:

Mr. BRAHIMI Mohamed

Supervisor:

Mr. BEN REDDA Djamel

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Abstract

Nowadays, the acquisition of foreign languages plays an important role in developing learners' intercultural communication. Therefore, the teaching modules such as civilisation within the English studies at the Algerian universities are a paramount to strengthen this role. It offers students information on the main aspects of target language natives' life. It also provides them with cultural background in order to prepare them for potential cross-cultural communication in which they may encounter linguistic and cultural barriers. Yet, in this specific context, we found that in the department of English at Amar Thelidji University (Laghouat) this goal is somehow difficult to reach. Therefore, this research aims at contributing to the existence of the solid link between language and culture by presenting comprehensive accounts to the didactic situations of teaching and learning civilisation in the department of English at Amar Thelidji University (Laghouat). It also identifies the difficulties and challenges that hamper the goal of this syllabus from being fully realised. The theoretical bases selected for the purpose were put according to descriptive method. Relying on the collected data from the tools used for the purpose, namely the teachers' and students' questionnaires. The research will provide some solutions for the major difficulties that face the learners by presenting some effective teaching techniques.

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Dedication

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List of Abbreviations

EFL:	English as a Foreign Language.....	01
ESL:	English as a Second Language.....	26
LLD:	Language Learning Disabilities.....	23
LMD:	License/Masters/Doctorate.....	01
LD:	Learning Disabilities.....	23
L 1:	Mother Tongue / First Language.....	24
L2:	Second Language.....	22

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General Introduction

Over the last decades, learning English as a foreign language became widespread goal almost in every country around the world. Researchers in the field of education have argued that when people speak two or more languages, there is a great deal of cross-linguistic influence between languages. Conceptually, this fact necessitates mediation between languages, cultures and the identities they represent. Thus, the British Civilization course is very important in English as a foreign language (EFL) curriculum since it adequately responds to EFL learning. In the Algerian universities, for instance, the teaching programme of civilisation at the English departments is considered as one of the main sources of learning language. The course offers students information on the main life aspects of the target community (culture, society, institutions...) with historical background. Moreover, it intends to make students aware of the cultural context of the target language in order to make them able to have a successful intercultural communication. This is necessary for them as long as they cannot learn English language without acquiring some cultural knowledge about the nation that gave birth to language.

1. Statement of the Problem

Therefore, considering the programme of civilisation as one of the main sources for raising EFL students' cultural awareness, one needs to be aware of the teaching approaches that can promote intercultural communication. Hence, the teaching content is reduced to some factual information mainly the historical ones, this led to emergence of several problems. One problem is that such presentations do not enrich students' cultural knowledge nor do they cater for their ignorance about others. Through this teaching method, EFL learners may become accustomed to perceive Britain merely as a country of monarchy, castles, kingdoms and aristocracy. Other problem, when first

year students start attending lectures in British civilization module during the first semester, they confront a difficulty dealing with the module due to the lack of historical background knowledge, the thing that makes the learning process somewhat difficult. This lack hinders the learning process by forcing the learners to spend more time and effort in acquiring and understanding the new information. Additional problem, because of the influence of the western culture, some foreign language learners may attempt to imitate the context of native speakers with its full conventional meanings, and when they are exposed only to a list of topics that celebrate the target community's achievements, this influence will likely be enforced. Furthermore, the teaching techniques used in EFL classes affect the students' attitude towards the target module. Therefore, the students become uninterested in the module especially the British civilisation module due to its long program.

2. Aim of the Study

This study aims at investigating the difficulties that face EFL students in learning British civilization and shed the light on different approaches of teaching civilisation. Besides, as it concerns the first LMD students who study English as a foreign language in the department of English at Amar Thelidji University of Laghouat, it provides clear explanations for the relationship between civilisation and the learning of English and how can they affect each other. In addition, it suggests some effective teaching techniques that can help both teachers and learners in dealing with the module of civilisation.

3. Research questions

This study involves three main questions:

01. What are the main difficulties that face EFL students in learning British civilisation? Did they have an influence on learning English?
02. Can the teaching techniques work as barriers in the way of learning British civilisation?
03. What are the appropriate teaching techniques that can help students to overcome those difficulties and make the learning of British civilisation an easy process to do?

4. Hypotheses

Mastering the English language does not only depend on acquiring linguistic, phonetic, and communicative competences but it depends also on the awareness of the cultural context and realising the relation between civilisation and language. Considering learning civilisation as one of the main sources for raising EFL students' cultural awareness and strengthening the leaning process of the language itself, we think probably due to the learners' weakness in civilisation the learning process will be some how difficult. So, first, we hypothesis that first year students find it hard dealing with British civilisation module due to several problems such as the nature of the topics they learn, the teaching techniques their teacher used in the classroom and the time devoted to learn British civilisation. Second, we hypothesize that providing the appropriate teaching techniques may help the students overcome those difficulties.

5. Means of Research

The research is mainly prompted by the desire to investigate the difficulties in learning British civilisation in EFL classroom. A sample of 30 students and 06 teachers took part in the present study, they were drawn from the Department of English at the University of Laghouat. The investigation approach was presented by two questionnaires, one for the students and other one for the teachers. Concerning the use of the questionnaire as a technique of research, it is an appropriate mean of collecting data about students' opinion on the module, reaction to the teaching methods and attitude on the program. Besides, it totally represents the experimental method. The information we wish to get is likely to be precise and clear in that it is controlled by the questions and both teachers and students can answer the different questions relative to the module of civilisation.

6. Significance of the Study

This research contributes to the study of language and culture in EFL classrooms. In addition, it sheds the lights on the main reasons behind the students' weaknesses in British civilization module in the department of English at Amar Thelidji University (Laghouat). It also tends to offer practical solutions for the didactical problems, that face learners and teachers, by presenting several teaching techniques that can help both first year students and British civilisation teachers in dealing with the module. Finally, the results of this study will pave the way for further future researches that will help in exploring the problems faced by EFL teachers and learners in teaching and learning English as a foreign language in general and the British civilization in specific.

7. Structure of the Thesis

The thesis is divided into four main chapters. The first chapter is devoted to the theoretical aspects and literature survey in which there are several definitions of civilisation and culture with an explanation of their relationship to language. While the second chapter, it is a presentation of the English situation in Algeria and the difficulties that the learners face when dealing with the module of British civilization. In addition, it presents a number of effective techniques in teaching civilization. The third chapter is dedicated to the presentation of the research methodology design which includes the method followed (the descriptive method), the data collection and analyses techniques used (the questionnaires), the study limitation and the population of the study. Finally, the fourth chapter is the practical part of the present study. It consists of questionnaires devised to both the British civilization teachers and the first year LMD students in the Department of English at Amar Thelidji University of Laghouat. It mainly concerns the analysis of the data gathered from the questionnaires that serve to verify the research hypotheses.

Chapter One

Language, Culture and Civilisation

1. Introduction
2. Civilisation and Culture
 - Definitions
3. Culture for Foreign Language Learners
 - Definition
4. Difference between "Culture" and "culture"
5. Characteristics of Culture and Civilisation
 - Culture
 - Civilisation
6. Culture vs. civilization
7. Language and culture
8. Conclusion

1.1. Introduction

Learning a new foreign language is a long complex process. It is an intercultural subject matter. All languages are used within particular cultural contexts and reflect those contexts. Learning a new language, therefore, involves more than the acquisition of linguistic and communicative competence in that language. It also involves an increase in learners' familiarity with that language's cultural background, an expansion of the learner's cultural awareness and intercultural competence. English as a foreign language (EFL) is not an exception. Thus, mastering it forces the learner to be aware of its civilisation and culture. This chapter provides an understanding to both culture and civilisation from different theories and views that are still modern, focusing on those that are relevant to language teaching and learning. These theories are central to the study of culture as they are the fundamental issues underlying the role of culture in language classes. Additionally, as this thesis deals with the learning of civilisation and culture, this chapter is predominantly devoted to explain the historical use of the term civilisation and its relation to the term culture from a historical perspective. In addition, it presents the characteristics of civilisation and culture as well in order to help both learners and teachers to notice its functions and recognise its importance in foreign language classes.

1.2. Civilisation and Culture: definitions

The distinction between civilisation and culture has always been a confusing matter. For instance, if an English language learner is asked about both meanings, he may refer to common subjects such as history, customs, traditions, and geography. This confusion has a historical root that determines the use of the two terms. To clarify the origin of this confusion, there will be several definitions provided to give useful explanations to both terms from different perspectives.

Literally, according to Kroeber and Kluckhohn, the term civilisation is derived from the Latin word "civilis" which means "citizen" and "civitas" that means "city" or "state" in which citizens lived in an organized state against the tribesman. Here, the word civilisation is largely associated with the city. Later in the 18th Century, this term was used largely in the French language to take a social sense. Kroeber and Kluckhohn explained that the word civilisation is French derived from the verb "civiliser" meaning to achieve or impart refined manners, urbanization, and improvement. This means that one of the first conditions of civilisation is the urbanism system (145).

On the other hand, the literal meaning of the term culture, as Kroeber and Kluckhohn stated, is derived from the Latin word "cultus" which means "tending the soil" and "colere" that means "cultivate". Both meaning embrace the same idea that is associated with cultivation to designate a cultivated plot referring to a state of farming and agriculture (150).

Socially, the term culture was used around 1787 in Germany during the social struggle of the German citizens against the French aristocracy. The term culture "Kultur" was used in the German context against the French term civilisation to refer to high moral cultivations of humans. Elias explained that during that period of the middle of the 18th century, the French language was the language of the upper class in all German states while the German language was the language of civil society. The result of the social conflict between the two classes was the production of the dichotomy of culture and civilisation (98). Kant criticised the class of aristocracy and preferred to use the term of culture "Kultur" instead of the French term civilisation as following:

While the idea of morality is indeed present in culture, an application of this idea which only extends to the semblances of morality, as in love of honour and outward propriety, amounts merely to civilization. (307)

Kant and other German thinkers believed that people establish their everyday life by producing and developing through science and technology. However, not all of this is enough to say that they have a culture, because, for Kant the condition of culture is the idea of morality. Since then, Kant and other German thinkers used culture "Kultur" to speak about human cultivation, or refinement of mind, taste, and manners. Whereas, others writing in English and Roman languages kept using the term civilisation. This means that the different use of the two terms was due to regional variations.

Nevertheless, after the middle of the 18th century, culture and civilisation started to be used synonymously when the British anthropologist Tylor used them interchangeably (1). He provided a comprehensive concept of culture and civilisation as follows:

Culture or civilization, takes in its broad ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (120)

By "man" Tylor means humankind. By "complex whole" he means humankind customs and capabilities. As can be observed, Tylor treated both culture and civilisation similarly. However, some anthropologists concluded that civilisation is the highest stage of human achievements. Whereas the term primitive refers to the beginning of any culture which is one stage in the evolution of the human being. This belief is similar to Braudel and Bagby who regarded culture as only one stage in the evolution of the human being which is lower than civilisation (120; 65). On the other hand, other anthropologists, associate this distinction with urbanism. This means the important characteristics of civilisation are the urbanism system.

Furthermore, understanding the meaning of civilisation can be traced back in the Muslim cultural traditions in the 14th century in the writings of Ibn Khaldoun who is considered as the first one who provided an analytical view on history and social sciences, exploring the origin and evolution of societies. In his attempt to analyse the factors that lead to the cycle of civilisation, Ibn Khaldoun used "alumran" as a key that distinguish between Bedouins people who live in (badou) and urbanism (alhadre), associating civilisation (*hadara*) with people of urbanism.

Here, Ibn Khaldoun used "Umran", referring to people of the urban societies, as an important condition for civilisation where people achieve both quantitative and qualitative progress in production, enjoying higher state of wealth, luxury, clothes, production, artefact, and achievements in art and architecture. Whereas, the life of Bedouins is associated with agriculture, and animals raising. This means that civilisation is meant the state of urbanism and materials achievements in art, production, artefact, and commerce.

All of Kroeber, Kluckhohn, Elias, and Ibn khaldoun views towards civilisation are associated with the only geographic and economic status. If culture is only a stage of civilisation, how can we explain then the belief that culture embraces all human life? Why is not the opposite? That is to say, civilisation is part of culture. For example, the cycles of civilisations emerge and fall, but cultures continue. They also ignore the individual as a key in shaping civilisation.

According to Muslims and non-Muslims scholars, more accurate scientific and functional analytical view about civilisation and culture was presented by the Algerian scholar Bennabi who influenced by Ibn Khaldoun. In his books Shurut Elnahda, he analysed the problem of civilisation (hadarah) in the Muslim worlds by providing a broad historical concept to the social phenomenon of human life, attributing *the*

problem of any people is that of their civilisation' (p.21). Bennabi provides scientific and functional meanings to civilisation as follows:

Scientifically, Bennabi claims that the formula of Man (insan) plus Soil (turab) plus Time (waqt) are three fundamental ingredients of civilisation. Soil (Turab) does not mean only, the city, and the place where people live, but also the raw materials that created by God for human to exploit and develop. Bennabi regards that civilisation can be generated from an idea in which man (insan), who is characterised by biological values that constitute every human being and the social values that are acquired within the social environment, is the key source of any civilising process. Unlike money that loses its value. For Bennabi, the element of time is the absolute currency that never loses its value. People should exploit time in productive way. The individual and social values of man like skills, ideas, moral, ethics, behaviours, social traditions, customs, and the raw materials produced by the land go with the historical stage-time- of any society. So the individual who is the key element in any civilising process should be saturated with certain social values and behaviours (81-148).

As for the functional meaning of civilisation, according to Bennabi, it is all the social functions that contribute to civilisation. He explained that in any daily product/device we use, we have to look at the ideas that created it and people who made it which are social functions of any specific civilisation. In both meanings, Bennabi considers culture as an important component that reflects any specific civilisation where the civilised person live (89). Therefore, he emphasises that it is erroneous to associate the western civilisation only with its materials production of arts, industry, and science. For him these achievements would not exist without special social life that contributed to all these achievements (95).

Accordingly, Bennabi regards culture as the environment that surrounds the person (insan), the frame they move inside, and the milieu that produces civilised people (92). In brief, Bennabi, resembles culture as the bridge that people cross to civilisation. According to him, there is no history without culture and people who lose their culture, they lose their history.

In the line of these thoughts, civilisation cannot always be restricted to people's achievements in art, history, economy, literature, and the like, but it includes other sub-elements such as people's ideas, thought, values, customs, traditions that contribute to their achievements. Therefore, respectively, when talking about civilisation, we talk, as Ibn Khaldoun indicated that is the whole way of human life style.

1.3. Culture for Foreign Language Learners: definition

In spite of all theories that tried to define civilisation and culture for foreign language learners, there is no one consensus that provides a clear cut definition to the term culture. Kroeber & Kluckhohn, for instance, reveal over one hundred and fifty definitions relevant to culture. In essence, culture has long been and continues to be a contentious issue and renewal among many language researchers and scholars, to state some but few as follow: Culture is so broadly to define (Lafayette 69); it is complex (Kramsch, 143; Liddicoat and Scarino 122). Even talking about our own culture can be problematic and how our culture influences our way of behaviour. How is then about the target culture we teach and learn? Language teachers themselves perceive the meaning of culture differently.

For Bennabi, the problem underlying the meanings of culture is that they take either the philosophy of the individual alone or the philosophy of the society alone, which from Bennabi's point of view they do not link between civilisation and culture. In addition, Bennabi considered culture as:

The total sum of ethical characteristics and social values attained by the individual since his birth. It is his primary resource within the social environment in which he acquires his habits and personality. (89)

For Bennabi, this definition recognises both the society and the individuals. That is to say, it takes the efforts of both society and individuals in building civilisation. Bennabi's thought is that neither the society nor the individual alone are able to produce a distinguished culture that can play its real role in any civilisation.

1.4. Difference between "Culture" and "culture"

Furthermore, Kramersch divides culture into two major categories: one with a big "C" (Culture) and other one with a small "c" (culture). The first category comes from the humanities, and the second one comes from the social sciences. The former refers to materials productions of a certain community such as their architecture, art, literature, music, food, social institutions, folklore or works of their everyday life. These categories of culture are the visible products of culture. The latter, on the other hand, refers to the system of behaviour or rules of a community such as their verbal behaviours, attitudes, habits, social etiquette, and other daily activities (2). In language teaching and learning, these two categories were introduced through two different teaching and learning approaches of culture:

The first approach, which stresses the teaching and learning of the materials productions of a society and its members, is often placed under the umbrella term "civilisation", is typically referred to capital "C" culture (Chastain 55); formal culture (Brooks 61), or big "C" Culture (Tomalin and Stempleski 81; Lázár 47; Kramersch, 30).

When translated this approach into practice, the cultural knowledge learners have to learn, for instance, is basically how to understand major geographical settings, historical events, national products, and social institutions (administrative, educational, political, economic, religious), and the like. One of the main reasons for teaching such topics is that learners will gain useful lexical items relating to describing places, history and figures. This definition seems more static. However, for language researchers, one major problem with this approach is that it regards cultural knowledge as a mere acquisition of factual knowledge or just knowing pieces of information.

Through the second approach, culture is viewed as a social behaviour. The belief of this idea was very strong in the 1980s as a result of the works of the American anthropologists (Hymes 10; Gumperz 82). In language education, this approach refers to culture as small 'c' (culture) or behaviour culture (Chastain 88) or little culture (Lázár 27; Kramersch 63). This type of culture is described as the less noticeable and tangible.

Under this approach, learners have to engage with the daily social activities and social behaviour of the target community focusing on minor themes such as beliefs, attitude, foods, clothing styles, hobbies, customs, and traditions. Nevertheless, other researchers state that it is erroneous to assume that culture in language teaching and learning can be reduced to small "c" and big "C" culture. The culture to be taught and learnt hitherto is treated as if it is a set of rules that can be mastered by learners. Lot of Researchers emphasise the symbolic study of language (Geertz 110; Thompson 90; Kramersch 56).

1.5. Characteristics of Culture and Civilisation

In order to give a clear understanding of culture and civilisation, we have examined their main characteristics. A careful examination of their characteristics helps to notice their functions and recognise their importance in foreign language classes.

1.5.1. Culture

Haviland declared that it is only through a comparative examination of human being cultures, one can understand the basic characteristics of culture (58). He stated that every culture is socially learned, shared, based on symbols, integrated, and dynamic: First, culture is learnt, not inherited. It is usually called learned ways of behaviour. People are not born with cultural knowledge but they learn them through socialization. For example a new born baby learns some cultural norms through observing behaviours of people of his/her surroundings. Every child goes through a process of enculturation when they grow up in a culture. Second, since culture is learned from society environment, it is automatically shared by members of a society who produce behaviours that are understood by the whole community. Culture cannot be associated with individuals solely but to individuals as members of groups.

Third, culture is based on symbols. Each time there are new symbols that appear or are invented to convey changed cultural meanings; these Symbols can either be verbal (linguistic) or nonverbal (object, written symbol). Fourth, culture is integrated. It is not a random phenomenon. All cultural aspects are interconnected. One cannot truly understand a culture, without learning about all of its aspects. Fifth, culture is dynamic (Liddicoat and Scarino 212; Byram 50). No culture remains constant. According to Byram all cultures change over time as a result of political, economic and historical events and developments, and as a result of interactions with other cultures; they exchange new ideas and symbols (111). Damen also summarized the most important characteristics of culture briefly in his definition of culture:

Culture: learned and shared human patterns or models for living; day- to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism. (367)

One important worth mentioning characteristic in his definition is that culture is a human practice, mankind's primary, and adaptive mechanism. Suffice it to say, culture is human practice, and it is associated only with human, unlike animals which do not possess cultures.

1.5.2. Civilisation

Venugopalan stated several characteristics as the following: first, Civilization can be distinguished by traits. In other words, civilizations have been distinguished by their means of subsistence, types of livelihood, settlement patterns, forms of government, social stratification, economic systems, literacy and other cultural traits. Second, all human civilizations have depended on agriculture for subsistence. Growing food in farms results in a surplus of food, particularly when people use intensive agricultural technique such as irrigation and crop rotation. A surplus of food permits the people to do things besides produce food for a living and also results in a division of labour and a more diverse range of human activity. Third, civilisations are characterised by complex political structure. Comparing a civilisation with other society's civilizations, it has moved to a complex political structure namely the State. There is a greater difference among the social classes. The ruling class normally concentrated in the cities, has control over much of the surplus and exercises through the actions of a government or bureaucracy. Fourth, displaying more complex patterns of ownership is one of the most important characteristics of civilisation. Living in one place allows people to accumulate more personal possessions than nomadic people. Some people also acquire landed property or private ownership of the land. Fifth, development of writing is considered a hallmark of civilization. Trader's bureaucrats relied on writing to keep accurate records. Like money, writing was necessitated by the size of the population of a city and complexity of its commerce among people who not personally acquired with early other (9, 10).

1.6. Culture vs. civilization

As Venugopalan detailed, culture and civilisation have several differences as following: first, civilization is a bigger unit than culture because it is a complex of the society that dwells within a certain areas along with its form of government norms and even culture. Second, culture is perennial and has impact on humanity as a whole. Civilization is synchronous and keeps pace with the present. Third, a culture ordinarily exists within a civilization in this regard each civilization can contain not only one but several cultures. Fourth, culture can exist in itself whereas civilization cannot be called a civilization if it does not possess a certain culture. Hence a civilization will become empty if it does not have its culture, no matter how little it is. Fifth, culture can be something that is tangible and it can be something that isn't. But civilization is something that can be seen as a whole and it is more or less tangible though its basic component, like culture can be immaterial (11).

1.7. Language and Culture

As culture is socially learned, shared, based on symbols, integrated and dynamic; English language situation is the same. Therefore, there is, first of all, in the sense in which culture is more or less synonymous with civilization and, in an older and extreme formulation of the contrast, opposed to "barbarism". This is in the sense that is operative, in English, in the adjective "cultured" or "civilised". Eventually, it rests upon the classical conception of what constitutes excellence in art, literature, manners and social institutions. Revived by the Renaissance humanists, the classical conception was emphasized by thinkers of the eighteenth-century Enlightenment and associated by them with their view of human history as progress and self-development.

Understanding the nature of the relationship between language and culture is central to the process of learning another language as English language. In actual

language use, it is not the case that it is only the forms of language that convey meaning. It is language in its cultural context that creates meaning. In other words, creating and interpreting meaning is done within a cultural framework. In language learning classrooms, learners need to engage with the ways in which context affects what is communicated and how (Mahadi 232). Both the learner's culture and the target language culture have an influence on the ways in which possible meanings are understood. This context is not a single culture as both the target language culture and the learner's own language and culture are simultaneously present and can be simultaneously engaged. Learning to communicate in an additional language involves developing an awareness of the ways in which culture interrelates with language whenever it is used (Papademetre 182; Scarino and Kohl 77).

The word culture is to be interpreted, not in its classical sense, but in what might be described loosely as its anthropological sense. In fact, this is the sense in which Herder proposed that the term should be used; but it was not until about eighty years later that anthropologists writing in English adopted this usage. In this second sense, culture is employed without any implication of unilinear human progress from barbarism to civilization and without a prior value being made as to the aesthetic or intellectual quality of a particular society's art, literature, institutions and so on. In this sense of the term, which has spread from anthropology to the other social sciences, every society has its own culture; and different subgroups within a society may have their own distinctive subculture. The promotion of the word culture in this sense was bound up with this thesis of the interdependence of language and thought, on the one hand, and, on the other, with his view that a nation's language and culture were manifestations of its distinctive national spirit or mind. Indeed, many other writers in the Romantic Movement had similar ideas. This is one strand in the complex historical development of the so-called Sapir-Whorf hypothesis, which dominated all discussion of language and culture, as it did of language and thought, a generation ago.

In spite of the wide use of the term culture in the social sciences, and especially by anthropologists, in the sense that has just been identified, it can be defined, technically, in several different ways. Culture may be described as socially acquired knowledge, to be precise, as the knowledge that someone has by virtue his being a member of a particular society. Two points must be made here about the use of the word knowledge. First, it is to be understood as covering both practical and propositional knowledge: both knowing how to do something and knowing that something is or is not so. Second, as far as propositional knowledge is concerned, it is the fact that something is held to be true that counts, not its actual truth or falsity. Furthermore, in relation to most, if not all, cultures we must allow for different kinds or levels of truth, such that for example the truth of are legions or mythological statement is evaluated differently from that of a straightforward factual report. Looking from this point of view, science itself is a part of culture. And in the discussion of the relationship between language and culture no priority should be given to scientific knowledge over common-sense knowledge or even superstition (Mahadi 233).

From the mentioned points and discussion, it can be concluded that there is a very close relationship between language and culture in general, and a specific language and its culture in particular. That is, culture has a direct effect on language. In fact, the two issues are closely correlated and interrelated. Language is the symbolic presentation of a nation or a specific community. In other words, language is the symbolic presentation of a culture

1.8. Conclusion

All in all, language and culture have been treated separately, but more recently foreign language teachers have started to realize that linguistic, phonetic, and communicative competences alone are not completely enough for a learner to master a language. Most of scholars argued that learners need to understand the culture in which the target language is taught. In this chapter, it was argued that it becomes truism to talk about

the place of culture in the language classes. Culture is necessary to shape the study of language as it gives the language class its spirit. Yet the ways of civilisation integration in the foreign language classes remains passionately debatable. Therefore, this chapter looked at some basic concepts related to culture and civilisation learning. They were the most basic issues in the study of culture. These include how culture and civilisation are defined from different perspectives, focusing chiefly on those related to the learning of language and relevant to the current study. Additionally, this chapter provided an overview regarding the relationships between language and culture, emphasising on those theories that paved the way to its place the educational setting. Since the different ways of defining culture affected its ways of teaching, different debatable arguments over the topics, sources, and approaches to culture teaching and learning were stressfully explained in this chapter. In the following chapter, we shall expand the topics to explore some other related areas. This will be the notion of intercultural teaching and learning.

Chapter Two

English situation in Algerian Context

1. Introduction
2. English language Situation in Algeria
3. Major difficulties in learning English as a foreign language
 - Anxiety
 - The influence of the First Language
 - The influence of the target Language on the first language
4. Major difficulties in learning British Civilisation
 - The lack of cultural background knowledge
 - The methodology
5. Effective ways of teaching British civilization in EFL classrooms
 - The foreign- cultural approach
 - Task-oriented approach
 - The intercultural approach
 - The thematic approach
 - Problem solving technique
 - The use of visual aids
 - Research conducting technique
6. Conclusion

2.1. Introduction

Learning English as a foreign language is a challenging task in developing countries in general and in Algeria in particular. English has been included in the curriculum of Algerian universities due to several reasons. One of the main reasons is making the students able to use of the latest technological and scientific resources mainly written in English and facilitating cultural exchange among nations including the proposal of the dialog among civilizations. So mastering the English language does not only depend on acquiring linguistic, phonetic, and communicative competences but it depends also on learning its relation to civilisation and acquiring it. Unfortunately, learning English in Algerian universities has not been completely able to satisfy the specified goals. This due to several difficulties faced by EFL students in learning the English language in general and in learning the British civilisation in specific. This chapter is devoted to shed the light on the major difficulties that confront EFL students during their process of learning English and British civilisation. In addition, study will present some effective ways of teaching British civilization in EFL classrooms at university.

2.2. English language Situation in Algeria

The English language in Algeria is considered as a foreign language unlike French and Arabic. Most of the Algerian universities are teaching English. In addition, all of middle schools, high schools, and even some military and economic sectors are providing sessions for teaching English as a foreign language.

Socially, the use of English in the Algerians' daily life is very low comparing to other Arabic countries. Therefore, it is not the learners' appropriate communicative environment. Regardless the limited number of hours that the learners spend in classroom. On the other hand, the majority of the Algerian population speak Arabic.

While French is considered as the second understood language. It also dominates most of administrations, commerce companies and tourism section due to the colonial past. Lately, there have been some attempts to promote the status of English. For example, starting from 1993 English has been introduced for the first time in primary schools along with French in the fourth grade (8 to 9 years old). The parents had to choose for their children between them as their second language (L2). The number of those who chose English was insignificant – only between 0, 33 % to 1% (Benrabah 89).

The solid situation of the French language in Algeria is deeply attached to the Algerians lives which makes it hard to replace it. Fishman describes such a situation of language survival as "language maintenance". In fact, French is part of many Algerians' daily life as it is present everywhere, in their speech, TV, newspapers and even in the official speeches and legal documents (23). However, as the process of Arabisation did succeed in increasing the Arabic users, language has started to lose much of its ground in the socio-cultural and educational environments (Benmoussat 56), English though still not the primary means of education. It gains significant popularity among the Algerian learners at different levels of education.

Nowadays, the new generation becomes fully aware of the importance of learning English. This can be noticed from the amount of the private language schools and the number of the enrolled people, especially students, in English classes. Zughoul argues:

In Arab North Africa, and despite the fact that French has had a strong foothold in Tunisia, Algeria and Morocco, it has been retreating and losing a lot of ground to English. In fact the tendency of what can be termed a shift from French to English in these countries cannot be cancelled. (122)

The above quotation confirms that though English is assigned the status of second foreign language, it seems at the present time that it is gradually becoming more favourite for the new generation. This means that the 1993 statistic when English has been introduced along with French at the primary school cannot be generalised for today people. For instance, in an investigative study conducted by the Euro Monitor International Agency, a leading provider of strategic market researches around the globe, revealed that three in five Algerians value the usefulness of English 57% of the respondents consider it either important or very important, while 27% report as either unimportant or not important at all. According to the respondents, English can offer them opportunities to work in international companies or help them migrate to pursue higher education and job opportunities in Anglo-Saxon countries such as Canada.

2.3. Major difficulties in learning English as a foreign language

While much of the discussion on difficulties, problems, and other hindrances to learning EFL is generated in the context of Learning Disabilities (LD), and more specifically, Language Learning Disabilities (LLD). Therefore, the effects of the lack of progress can be critical and there can be many reasons for the lack of progress outside of the possible presence of (LD). According to Schwarz and Terrill, other reasons for the lack of expected progress include: First, limited academic skills in the native language due to limited previous education. Second, the lack of effective study habits. Third, interference of a learner's native language, particularly if the learner issued to a non-Roman alphabet. Fourth, mismatch between the instructors teaching style and the learner's expectations of how the class will be conducted. Fifth, sociocultural factors such as age, physical health, social identity. Sixth, external problems with work, health and family. Seventh, sporadic classroom attendance, and lack of practice outside the classroom.

If any of these can cause a lack of progress, it becomes apparent that many of these problems can overlap and that a combination of them might spell certain failure. For example, external challenges related to family, work, and social identity might combine to limit a learner's classroom attendance and outside practice opportunities or if a learner has poor or limited study skills that had never had the chance to develop, he or she might also lack effective study habits by virtue of never having learned them (100-109).

2.3.1 Anxiety

Anxiety on the part of the learner can create a notable barrier to Foreign Language Acquisition (FLA). Krashen, one of the most recognized experts on FLA, held that "*anxiety inhibits the learner's ability to process incoming language and short-circuits the process of acquisition*" (p. 31). According to MacIntyre and Gardner, language anxiety can interfere with the acquisition, retention, and production of the new language while Crookall suggested that language anxiety may cause problems with self-esteem, self-confidence and risk-taking ability and "*ultimately hampers proficiency in the second language*" (p. 33). At least some of this language anxiety may be generated by instructors and teaching methods (Young 154), which suggests that the teaching-style/learning-expectation mismatch mentioned above can create more than just a contradiction of preferences in classroom methods.

2.3.2. The influence of the First Language

There are a wide variety of challenges that face the second language learner, even in the best of learning situations. The most basic of these is first language (L1) interference or negative transfer, the psycholinguistic tendency to rely on familiar forms of expression when the intent is to develop a new form, that of the second

language. This was defined by Elias as “*the influence that the learner’s L1 exerts over the acquisition of an L2*” (p. 51).

Since FL learning is the learning of language, skills in the native language provide the foundation for FL learning (Ganschow 41; Sparks 33; Javorsky 98). Therefore, if a learner experiences relatively high difficulty in learning EFL, this difficulty is likely due to weaknesses in the learner’s native language learning experience. If a learner’s first language learning experience is incomplete, in that, it did not include the development of some or many of the skills necessary for effective language learning, it follows that the learner will have difficulty in learning a second or foreign language since the necessary skills are undeveloped or underdeveloped. These types of difficulties can be especially pronounced if the tools necessary for the learning of the second or FL are not necessary or do not exist in the learning of the first language.

The predictable challenge of interference is compounded when the EFL learner comes from a language background that does not use phonemic coding such as an alphabetic/spelling, or phonological/orthographic rule system that governs sounds and their representation by letters and letter sets or sequences in English words (Henry 46). All of Krug, Shafer, Dardick, Magalis, and Parente supported the importance of phonological/orthographic skills in FL learning and found that students have difficulty learning a FL when they cannot learn word/sound paired associations quickly. The authors suggested that the difficulty students have in the formation of word/sound associations limited their ability to encode and decode word/sound pairs and pointed to a breakdown in the initial stages of FL learning.

Learning English as a foreign language poses specific challenges for students whose first language bears little similarity to English in sound, appearance, and phonological/orthographic structure, and these learners might be at a disadvantage in

their study of EFL. Since foreign language learning skills are closely related to the skills used in learning the first language, learners whose first language learning skills do not match those which would be useful in EFL learning can be expected to experience relative difficulty in learning English. More specifically, English as a second language (ESL) learners whose first language is not alphabetical and who did not learn their first language in an alphabetically coded manner will have particular difficulty in learning English (Ganschow 87; Holm & Dodd 64; Krug 37).

In learning EFL, learners draw on the skills they used to learn their first language (Coady 85). English is an alphabetic language with phonological (letter/sound) and orthographic (letter/spelling) rules that do not exist in non-alphabetic languages, so EFL learners whose first language was non-alphabetic and who learned their native language without the need for phonological and orthographic rules might have a much lower phonological awareness than EFL learners who learned their first language with an alphabetic system or whose first language is alphabetic. According to Holm and Dodd phonological awareness is an important skill for the processing of unknown words in English. Other authors like Mann, Goswami and Bryant have shown that phonological awareness is developed only through acquisition of an alphabetic orthography and that people with specific reading disability in English usually show insufficiencies in phonological processing. Since phonological awareness develops in relation to orthography, according to Huang and Hanley, it might affect the acquisition of a foreign language of a different orthography (94).

2.4. Major difficulties in learning British Civilisation in Algeria

The British Civilization course is important in EFL curriculum since it adequately responds to EFL learning, especially for LMD students who study English as a foreign language in the Algerian universities. Generally, as Rodrigues stated, in content-based courses like British Civilization *'language and content subjects are*

integrated and the goal is that students study the target language with a particular subject (e.g. history, geography, mathematics)' (29). Unfortunately, most of students, who are expected to get a "Licence" degree in English after three-year study, have a number of difficulties in learning British civilisation such as a lack in the historical background on the module and an exhausting process of acquiring new information due to both the insufficient teaching techniques and the program itself.

2.4.1. The lack of cultural background knowledge

The British civilisation module somewhat depends on historical, cultural and prior knowledge that the learner has. Background knowledge and prior knowledge are generally used interchangeably. For example, Stevens defines background knowledge quite simply as what one already knows about a subject (165). Dochy provide an elaborate definition, describing prior knowledge as the whole of a person's knowledge, including explicit and implicit knowledge, metacognitive and conceptual knowledge (122).

Students connect what they learn to what they already know, interpreting incoming information, and even sensory perception, through the lens of their existing knowledge, beliefs, and assumptions (Vygotsky 167). In fact, there is widespread agreement among researchers that students must connect new knowledge to previous knowledge in order to learn (Resnick 83). However, the extent to which students are able to draw on prior knowledge to effectively construct new knowledge depends on the nature of their prior knowledge, as well as the instructor's ability to harness it. As a result, if the learner's background knowledge is weak, he will find it hard to grasp a new information.

2.4.2. The Methodology

The goal that is expected from teaching British Civilization to first year LMD students is first the improvement of their English language proficiency. Once this is achieved, students are able to grasp the content knowledge of the course. However, in the English Department at Laghouat University, British Civilization as a one semester subject is introduced to first year LMD students aiming at providing them with a general view about the British community focusing, mainly, on the historical aspect through the target language. Hence, the course of British Civilization plays a dual role in the language classroom by affording learners the content knowledge that would foster their linguistic capacities. Yet, this could not be achieved unless an adequate and effective teaching methodology is applied.

In fact, this is the very problem faced by both students and teachers in first year LMD classroom where the emphasis on “what” to learn rather than “how” to learn dwarfs the role of the students to merely non-interactive receivers of hardly graspable historical information towards which they rarely feel motivated. And when it comes to the final assessment of the course through an exam held at the end of the first semester, students’ bad performance, as the analysis of their exam papers demonstrates, is highly reflective of traditional teaching methodologies which foster learning by rote rather than ‘learning by doing’. The latter is increasingly stressed in current EFL teaching methodologies (Berton 166).

In addition, most of civilisation teachers rely on explanation, dictation and hand-outs in terms of the way they deliver the course to their students. The latter, in turn, take translation for granted in order to understand the content they have been taught and would learn by heart while preparing for their British Civilization exam. Therefore, the way of teaching British Civilization in first year LMD classes in the

Department of English is inadequate and far from being reflective of current EFL teaching.

Furthermore, first year LMD students are university EFL learners and should reveal sufficient English language command to be able to grasp the content of British Civilization course. However, this does not seem to be the case in first year LMD classes as teachers are more inclined to overestimate course content in spite of the language weaknesses students often reveal. As such, instead of taking into consideration their students' needs by being language advisors and facilitators most teachers prefer to be providers of historical information that most students find difficult and uninteresting.

Moreover, students come to university with a weak level and most of them ended with a weak. Besides, the way teachers assess their students does not reflect their role as EFL teachers, i.e. they seem to teach British Civilization for its own sake rather than for the sake of developing students' English language. The same can be said for the assessment of the project work where the content is overestimated at the expense of language among other aspects. So, this way of assessing students reinforces a teaching methodology built on unstable grounds and this hinders students' achievements in the subject of British Civilization.

2.5. Effective ways of teaching British civilization in EFL classrooms

Research on teaching civilisation and culture has shown that language and civilisation are closely related (e.g. Kuang 222; Savignon & Sysoyev 142; Schulz 55; Tang 155) and are best acquired together (Schulz 150). Brown describes the interrelatedness of language and culture stating *'that Bone cannot separate the two without losing the significance of either language or culture. The acquisition of a second language, except for specialized, instrumental acquisition [...], is also the*

acquisition of a second culture' (p. 189-190). Based on these findings, it is clear that language and civilisation learning are inextricably linked. Lafayette noted that teachers spent the greatest amount of time and effort on teaching grammatical and lexical components of the language, leaving the culture as the weakest component in the curriculum (175). Strasheim concluded earlier that teachers spent approximately 10% of teaching time on culture, whereas a study conducted 25 years later by Moore (2006) found that at least 80% of the teachers surveyed indicated they were teaching culture more than half of their instructional time. Although teachers have begun to incorporate more culture in the lesson, the major concern that remains is finding effective ways for integrating culture and language that prepare the learners to communicate and collaborate effectively in the 21st century (168).

According to the National Standards in Foreign Language Education Project *'the true content of the foreign language course is not the grammar and the vocabulary of the language, but the cultures expressed through that language'* (p. 43). In addition, classroom activities that are not contextualized and attached to real life issues, activities, and concerns, do not help the students learn to use FL. Foreign language learning has been reconceptualised over the last decade as a participatory process, in which a learner is not only a learner of new ways of expressing ideas but rather the learner becomes a learner of new ways of thinking, behaving, and living in an FL community (Pavlenko and Lantolf 125). So, there are several approaches such as the task-oriented approach, the intercultural approach and the foreign- cultural approach in addition to a number of techniques such as problem solving technique.

2.5.1. The foreign- cultural approach

This approach was dominant until the 80's. It is based on the concept of a single culture. It was believed that exposing students to the foreign culture approach is a best way to help them achieve better communication skills. It focuses on the culture

of the country where the language is spoken. It does not deal with the learners' own country and the relation between the two. It aims at developing the native speaker communicative and competence.

2.5.2. Task-oriented approach

This approach is based on the learners' own research. It is characterised by co-operative tasks. Learners work in pairs or small groups on different aspects of the target civilisation. They share and discuss their findings with others in order to form a more complete picture. Lastly, learners interpret the information within the context of the other culture and compare it to their own (Tomalin and Stempleski 09).

2.5.3. The intercultural approach

It is based on the idea that culture is best learned through comparison. Though the focus is on the target culture, the intercultural approach deals with the relations between the learners' own culture and the target culture. It also develops learners' understanding of both. In other words, this approach is seen as an effective way in integrating both language and culture into lessons, and prepares learners for real world communication, i.e. the aim is to develop learners' intercultural and communicative competence, which would enable them to function as mediator between the two cultures.

2.5.4. The thematic approach

According to Nostrand, culture can be best learnt when it is taught in thematic ways. This approach focuses upon certain themes like, the art of living, rituals, beauty, religion, education, intellectuality as typical of a certain culture (112). Seelye says that

culture of a community can be best taught when grouped under main themes. He also states that each culture has its own themes and no one has more than twelve (133).

2.5.5. Problem solving technique

This technique aims at helping students to understand civilisation through reengaging them in problem-solving strategy. Since there are many cultural aspects and civilization lessons that cannot be taught in classroom, this technique encourages students to do some researches on their own. This means that helping students to be better prepared for finding everyday problems for themselves.

2.5.6. The use of visual aids

The use of visual aids is another effective technique that can be used in EFL classrooms. This technique completely depends on the use technology. For example, if students watch a video on the data show in the classroom, about a historical event or a famous figure in some civilisation, they will easily answer any question on what they have seen. They will also use the notes they took from the video as a lecture notes which will be hard to be removed from their minds. Later, they may use that information in the exams.

2.5.7. Research conducting technique

This technique requires students to complete a task through research. This means that through individual researches, learners can search for answers that cannot be provided through lecturing. For example, students can search for issues related to the target culture, and then they can compare, discuss, express and share their opinions together in the classroom. The project can be big or small; it can take a month or a 30

week. It depends on the type of the research and the level of students. It can also be done in groups or by one person.

All of these techniques require group discussions. According to Mee Cheach, culture can be best taught through group discussions. Group discussion is usually used to teach speaking skills, but if the discussed topic is culturally relevant and appropriate, it will be then very enriching in terms of teaching civilisation. As a conclusion, there are different teaching techniques that can be used to raise students' cultural awareness. So, the choice of a particular technique or approach depends on the teacher himself in which he uses what is suitable for his learners (155).

6. Conclusion

This chapter provided a valuable summary to some situational reality to the teaching of English in general and the teaching of civilisation in specific at the department of English in Laghouat University. As aforementioned, EFL teachers encounter many situational classroom challenges that usually undermine their teaching efforts. On the other hand, the students also find learning difficulties in dealing with English as a foreign language and the British civilisation as a module. In addition, the chapter suggested some approaches and techniques that may help both the learners to overcome the learning difficulties and the teachers to facilitate their work. So, it is important for teachers to be reminded that the major goal nowadays of teaching foreign language is to develop learners' intercultural understanding and communication. In contrast, the learner should choice the appropriate approach and technique that fit their needs. At that time, the teacher accept their choice and followed the selected approach or technique. For more understanding, the next chapter will attempt to enforce the theoretical insights discussed in the first chapter and the situational ones discussed in this chapter.

Chapter Three

Methodology Design and Procedures of the Study

1. Introduction
2. Method of research
 - Qualitative Research
 - Quantitative research
3. Case study
 - Purpose of the Case study
4. Data collection
 - The questionnaire
 - The questionnaire advantage and disadvantage
 - Description of the questionnaire
 - Pilot administration
5. Population and sampling
6. Data analysis
 - The Students' Questionnaire
 - The Teachers' Questionnaire
7. Limitation of the study
8. Conclusion

3.1. Introduction

The previous two chapters included theoretical concepts about the relationship between language, civilisation and culture. In addition, they presented major difficulties that face EFL students in learning English language in general and British civilisation in specific. Whereas, the present chapter will deal with the practical part of this research paper in order to investigate these problems or difficulties that confront first year students during learning British civilisation in the department of English at Amar Thelidji University (Laghouat). Besides, this chapter explains the method used to carry out this study. In other words, it shows how data is collected and analysed using questionnaire as a tool of research. It also defines the population dealt with and the sample chosen. Finally, study limitations and problems faced during conducting this paper of research will be provided at the end of the chapter.

3.2. Method of research

In any research study, the researcher usually goes through a series of interrelated phases which together make up the design of the research. A research design therefore refers to the general plan of data collection and the procedures used in the analysis of data in order to shed the light on the problem(s) under investigation. The aim is to obtain data which will serve to answer the research questions. Thus a research design, in this sense, can be defined as *"the procedures for conducting the study, including when, from whom and under what conditions data were obtained. Its purpose is to provide the most valid, accurate answers as possible to research questions"* (Chumacher 31).

According to Chumacher point view about research design, we distributed two questionnaires. One devoted to first year LMD students in the department of English at Amar Thelidji University while the second one was for civilization teachers in the same

department. As far as foreign language research is concerned, it is now common practice among researchers that data collection is handled using two different types of approaches: the qualitative (descriptive) approach and the quantitative (experimental) approach. The two are sometimes combined in one single study despite their apparent difference.

3.2.1. Qualitative Research

The qualitative research is described as the method of analysis that provides results not arrived by means of numbers (Strauss 4). McMillan agree and add that it is a method which does not make use of statistical procedures in the examination and interpretation of observations; it makes use of words rather than numbers, i.e., it is narrative and non-experimental in character. A qualitative approach, as asserted by (Nunan 20), uses textual analysis and it is very effective in the exploration and interpretation of participants' beliefs, opinions, attitudes and motivation. The steps to be followed in this type of research are not planned in advance. The approach is context sensitive and the researcher usually involves himself in the situation/subject under investigation. According to (Biklen 121), the general characteristics of qualitative research are:

- The natural setting is the direct source of data and the researcher is the key instrument.
- Data are collected in the form of work.
- The process and the product are important.
- The data analysis is inductive, and the theory is constructed from the data.
- The perspective of the subject of a study is very important to the researcher.

3.2.2. Quantitative research

According to Goodwin, a quantitative research uses statistical data in the description of observation (34). Millan and Chumacher expressed the same idea and added that the quantitative *research 'adopts a positivist philosophy of knowing the emphasized objectivity by using numbers, statistics and experimental control to quantify phenomena'* (31). This approach is context free and makes use of deductive methods. The relationship between different variables are stated in tabular and statistical forms. The researcher's population model, according to McCracken, is of a define size and type that his conclusions will be generalized to a larger population (134).

We conducted this research according to the outlined steps provided by Goodwin. First, we identified the target population. Then, we selected the type of instruments needed. After that, we chose the needed measures and analyzing data. Finally, we reported the results.

According to Nachmias, we believe that the quantitative approach would serve better the aims of the present research. This is motivated by the fact that this kind of approach allows us to state the research problem using very specific and definable terms which in turn help to follow the set research aims. The use of this method allows us to enjoy high reliability of data collection and contributes to the objectivity of the conclusions reached. More importantly, this kind of method helps to determine whether the predictive hypothesis underlying the present research holds true (54).

3.3. Case Study

Quickly defined, a case study is '*an instance in action*' (Nunan 75). It is an illustration from the class of objects, phenomena, or social units that a researcher is

investigating, seeking to understand thoroughly the way this instance functions in a particular context. Cohen explain that the purpose of the case study approach is

to probe deeply and to analyse the intensity of the multifarious phenomena that constitute the life cycle of the unit with a view to establishing generalizations about the wider population to which the unit belongs. (120)

The case study approach is therefore a research method whose purpose is to fully describe single units so that generalizations or cross comparisons could be made. In foreign language research, there have been many case studies. The approach has been widely employed to investigate the learning of English as a foreign language process/product of advanced and undergraduate; native and non-native learners. The process consists of direct observations. Rymer reported that the composing strategies and practices of the case study subject were compared to other scientists (211-250). Product oriented data, however, consist of analysing the textual features of the various drafts of the subject's under study. Dudley used his doctoral student's drafts, to examine the stylistic and linguistic expectations of the supervisor (the supervisor's comments are revealing of the discourse community expectations) (51).

Connor investigated the thesis drafts of a graduate student to examine how he acquired the rhetorical and linguistic conventions in disciplinary writing (231-253). Myers used a case study approach to investigate two research papers' drafts of two expert scientists. He analysed the textual changes brought to revised papers (593-630). Such studies have helped legitimate textual analysis as a valid approach in qualitative research methodology.

3.3.1. Purpose of the Case study

The purpose of using a case study methodology, in this research, is to undertake a detailed didactical analysis of the participants' (students and teachers) results from the questionnaires given to them in the department of English at Amar Thelidji University (Laghouat). Thus to investigate the difficulties that face students in learning British civilisation during their first year. Such a procedure is expected to be revealing the reasons behind the students' weakness in this module and to bring to light sufficient teaching techniques of teaching civilisation.

3.4. Data collection

The quality of research depends on the quality of data collection and the instruments used. The present research makes use of one research instrument. The researcher is also aware that the research instrument neither guarantees the research validity nor its objectivity. Rather, it gives insights into the learners' conception and understanding of educational psychology as an important factor in teaching/learning process and thereby a necessary component of foreign language teaching.

3.4.1. The questionnaire

The questionnaire is an instrument for collecting data in the form of a series of questions about a particular subject or related group subject. According to Tuckman, through this questions the researcher aims at gathering information about the subjects' opinions, attitudes, interests and background. Brown defines a questionnaire as '*any written instrument that present respondents with series of questions or statements to which they react either by writing out their answers or selecting from existing answers*'(6). The obtained information is presented in form of descriptive end

explicatory studies. The questionnaire usually involves an impersonal approach in the sense that the subjects are given the questions and asked to write their answers on paper.

3.4.2. The questionnaire advantage and disadvantage

The use of questionnaire along with other instrument types such as surveys, interviews and role plays in foreign language teaching research has now become a common practice. This due to their perceived advantages as instruments for collecting information. The use of questionnaire helped us to reach a large number of people easily. By using questionnaires, we found that data are accurate, relevant and easy to code and analyse. Furthermore, Questionnaires are most commonly used instrument for collecting data in any research, they are extremely flexible and can be used to gather information on almost any topic from a larger or smaller group of subjects and most importantly with fewer efforts and in precise times. Such characteristics of questionnaires are what made us decide to adopt this instrument to collect data for the present investigation about the difficulties that face EFL students in learning British civilisation.

However, questionnaires also have their own shortcomings. These usually stem from the following:

- When faced with difficulty, the informants tend to guess answers especially if the questionnaire includes close-ended questions type.
- The data generated by questionnaires may be interpreted differently by different researchers.

3.4.3. Description of the questionnaire

The questionnaire is mainly based on the theoretical part of the present research which is related to: learners' issues with the British civilization module, teachers' use of different strategies in teaching, educational psychology and its relation to learning,

and testing students' knowledge and attitude towards British civilization. The questionnaire is addressed to both students and teachers. It makes use mainly of the technique of direct questions. While the respondents are given various response options to choose from by ticking one or more of them. The types of questions used are the following:

- Numeric question items: these questions ask for specific background information such as work experience, opinion and attitude about the subject of study.
- Open-ended questions are those that allow respondents to answer in their own words. These are mainly meant to seek free responses.
- Close-ended questions (multiple-choice; one answer or multiple answers): one type of close-ended question is a dichotomous question which allows respondents to choose one of two answers (e.g. Yes or No). The second is the multi-choice questions which allow respondents to choose one of many answers choice.

As explained above, some questions are in the form of clarification questions in the sense that they constitute a follow up to the previous question. Questions of this type are in the form of 'please justify'. The choice of this type of questionnaire is motivated by the desire to involve the participants fully and avoid any superficial engagement with topic. In addition, being aware that the task is difficult and time consuming, care was taken to ensure that the questions be phrased and ordered in such a way that enable the students to express their views as they wished. The students' questionnaire consists of 10 questions. Each question is related, sometimes indirectly, to a specific aspect (part) of the present research.

3.4.4. Pilot administration

Prior to the questionnaire administration, three copies of the questionnaire were given to three teachers from the department of English at Amar Thelidji University (Laghouat) who are involved in the field of teaching civilization in EFL classrooms.

They were asked to comment on such aspects as clarity, appearance, layout, legibility and relevance. This pilot administration mainly aims at highlighting the flaws through testing its content validity. It also allowed us to determine the feasibility of the questionnaire and to gain some experience about what would happen in the main study. Interestingly, most of the comments made by the teachers were similar to those made by the thesis supervisor. Finally, the questionnaire was rated highly.

3.5. Population and sampling

According to Brown, "a population is the entire group that is of interest in a study" (114). While "a sample is a subgroup taken from [a] population to represent it"(114). Miller also defines the word population, being used in statistics, as a term applied to describe "all possible objects of a particular type"(59), being subjects or measurements. From a population of interest, we take a sample through which we seek to discover the reasons behind the main difficulties that face EFL students in learning British civilisation. The population of the current investigation consists of first year LMD students preparing for a "Licence degree" in the department of English at Amar Thelidji University of Laghouat, Algeria. It has been decided to work particularly with first year students expressly because students at this level are expected to study British civilisation for the first time since they have studied English at least for seven years and have passed several courses in grammar, conversation, basic writing, and reading comprehension. Under certain circumstances, the sample that would represent the designed population was selected under one condition. Members of this sample have to be chosen randomly in order to be representative of the whole population. Accordingly, the procedure for achieving randomization is the following: we wrote two questionnaires one for the students and another for civilisation teachers. Students' questionnaire was given to thirty different students (boys and girls) from different first year groups.

3.6. Data analysis

3.6.1. The Students' Questionnaire

The method of analysing data of the questionnaire is as follows:

- a.** in questions like 'what do think...', 'how do you feel...', and 'do you like...' we used numbers, percentages and tables.
- b.** In half- closed questions with options to choose from as well as the options "other, please specify", or "why", again we used numbers, percentages and tables as well as analyses and comments.
- c.** In additions to all those methods of analysing data, useful and significant correlations between different questions have been used so as to tackle the issues of learning British civilisation from different angles according to how they are conceived by the students and teachers at the same time.

3.6.2. The Teachers' Questionnaire

Most teachers' questionnaire consists of more or less open-ended questions. The purpose of choosing such a type of questions is to gather as much information as possible. However, some half-open questions which propose options to choose from are also used. The choice of the first or the second type is dependent on the nature and purpose of the question, and the information that is sought; so, the type of questions is mainly dependent on the research question and hypotheses.

3.7. Limitation of the study

In order to explore the students' and the teachers' views or conceptions on the research subject, the use of questionnaires was judged adequate. It can be assumed that the insights gained from the study and analysis of the responses are things which can

be established as certain. The answers provided by the informants reflect their views about the subject of the study. Admittedly, the number of respondents is reasonably small which may raise the question of whether a larger group would have generated different results and a different set of answers with different analysis.

With all our respect to the students' and teachers' questionnaires, it is believed that the collected data is highly reliable and reflects the participants' real behaviour. As far as the number of the informers is concerned, one can assume that it was enough to be considered representative sample of EFL students and teachers in the department of English at Amar Thelidji university of Laghouat.

3.8. Conclusion

Taking into consideration the above discussion and relating to the present research, we adopted a descriptive method in which we included an experimental one by using two questionnaires. One was devoted to first year LMD students in the department of English at Amar Thelidji University (Laghouat), while the second one was given to civilisation teachers in the same department in order to obtain the needed data for the study. The students' questionnaire was shaped in form of ten questions which deal with the subject matter situation from different sides. Some questions tackled students' opinion, attitude and background on the module of civilisation. Other questions attempted to discover the issues with the teaching techniques used by the teachers according to the students' views. Whereas, a number of questions aimed at investigating in the difficulties faced by the students in learning British civilisation. On the other hand, the teacher questionnaire dealt with the side of teaching through nine question about the study didactical situation. Most of the questions were devoted to understand the situation of the British civilisation module in the department of English at Amar Thelidji University in Laghouat relying on the teachers' point views. In other words, they aimed at investigating: whether the techniques used are effective or not,

whether the time allotted to this module sufficient or not and are the topics taught beneficial for the students learning or not. Using these questionnaires helped us to collect enough information needed to carry out the rest of our work. The gathered data were accurate and relevant to our work. In order to achieve the end of the work, it is deemed necessary to chart the student' and the teachers' views towards the learning of British civilisation.

Chapter Four

Data Analysis, Discussion and Suggestions

1. Introduction
2. The Students' Questionnaire
 - 2.1 Description of the Questionnaire
 - 2.2. The Questionnaire Results
 - 2.3. Interpretation of the questionnaire
3. The Teachers' Questionnaire
 - 3.1 Description of the Questionnaire
 - 3.2. The Questionnaire Results
 - 3.3. Interpretation of the questionnaire
4. Conclusion

4.1. Introduction

Generally, this study investigates students' difficulties in learning British civilization during their first year at university. It seems appropriate in the EFL context we are concerned about giving students an opportunity to express their ideas not only by means of assignments, but via a questionnaires as well. Basically, this chapter is devoted to the data analysis and interpretation which were collected from the questionnaires. Moreover, this chapter aims at knowing whether first year LMD students find any difficulties in dealing with British civilisation module or not. In addition, it is an attempt to discover the civilisation teachers' attitude towards students' weakness in this module, the teachers' reaction from the program and the teacher opinion on the module itself. As for the questionnaires, there were two main questionnaires. The first one was directed to the EFL students at the University of Laghouat. While the second one was directed to the teachers of civilisation. So this chapter is divided into two main parts. The first one deals with the learners' questionnaire (analysing and interpreting the collected data). While the second one deals with the teachers' questionnaire (analysing and interpreting the collected data). Finally, we hope to gain a thorough understanding of difficulties that hinder the students' learning process.

4.2. The Students' Questionnaire

The questionnaire was prepared in order to explore and investigate how first year students find the module of British civilisation. In addition, the main objective behind it is to confirm the difficulties mentioned in the previous chapter. It is worth mentioning that the students' questionnaire contains more questions than that of the teachers due to the fact that we expect the students to provide us with more information about the learning situation.

4.2.1 Description of the Questionnaire

The learners' questionnaire consists of ten (10) open-ended and multiple-choice questions. It was given to thirty (30) first year LMD students in the Department of English Languages at the University of Laghouat, who were very cooperative in that they handed back the answered copies in less than a week.

4.2.2. The Questionnaire Results

Question 01: do you have any previous information/ideas about the British civilisation module?

- Yes
- Just little
- No

Answers	Respondents	Frequency %
Yes	05	16.7
Just little	15	50
No	10	33.3

Table 01: students' prior knowledge

According to the students' responses shown in the table above, half of them (50%) have just little prior information about the British civilisation module. While 33.3% students have no idea about the module but only 16.7% who really do have some information concerning British civilisation. This lack in prior knowledge may have a negative effect on the learner's cultural awareness.

Question 02: do you feel that you have a lack of vocabulary in this module?

- Yes
- No

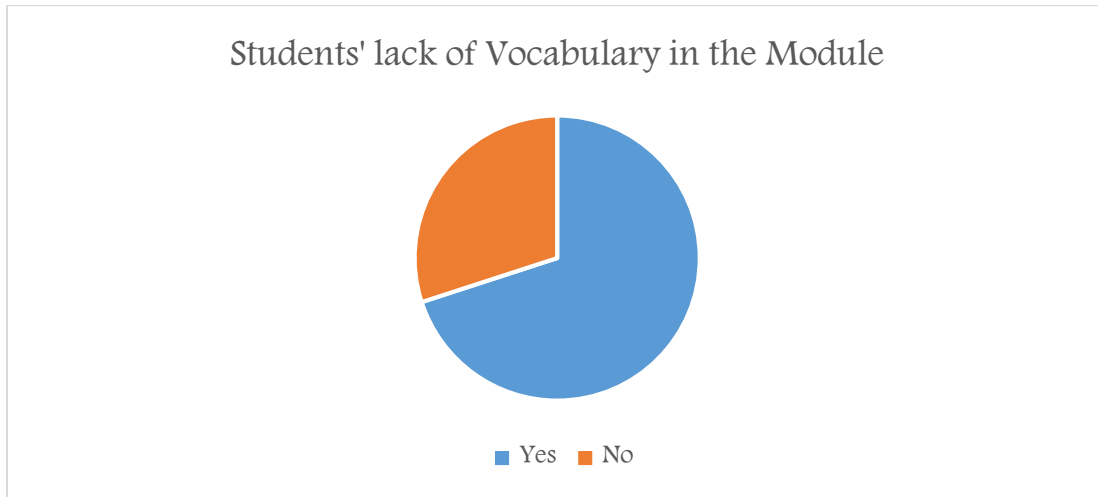


Figure 01

From the above chart, it can be easily notice that more than a half (70%) students also have a lack of vocabulary in British civilisation module. While 30% do not have any problem with vocabulary. This can be one of many factors that hinder EFL learning in general and British civilisation in specific.

Question 03: when revising for exams, do you find it hard dealing with British civilisation lessons?

- Always
- Sometimes
- Never

Answers	Respondents	Frequency %
Always	12	40
Sometimes	15	50
Never	03	10

Table 02: students' attitude towards civilisation exams

Exams are the best test for students' abilities and learning progress. So, when they revise for exams, half of them (50%) declare that they sometimes find it hard dealing with British civilisation lessons. Although 40% students state that they always have difficulty when revising the lectures but only 10% of them never have this problem.

Question 04: how do you find the module of civilisation?

- Difficult
- Moderately difficult
- Easy

Answers	Respondents	Frequency %
Difficult	17	56.7
Moderately difficult	12	40
Easy	01	03.3

Table 03: students' attitude towards the module of civilisation

Regard to students' competence, data shows that 56.7% of the respondents find the module of civilisation difficult, and 40 % view it as moderately difficult. While only 10 % view that it is easy to learn. Based on the responses, students' language competence can affect their attitude towards any module, and therefore we can conclude that their lack of cultural awareness might be due to do their language competence since the majority do not find civilisation an easy subject.

Question 05: among other modules, how do you find the programme of civilisation?

- Motivating
- Interesting
- Uninteresting
- Dull

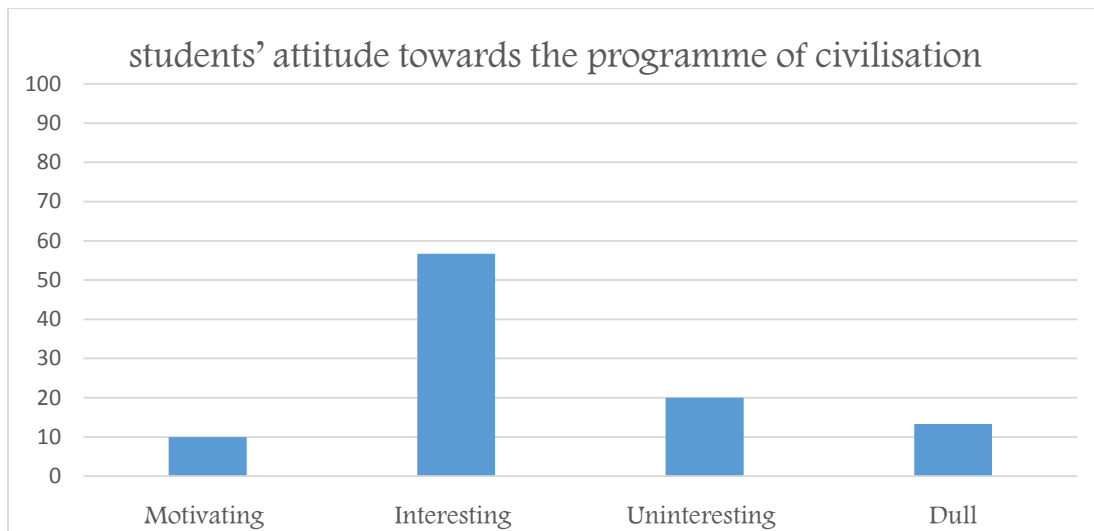


Figure 02

This question is meant to explore respondents' opinions about the programme of civilisation. According to the participants' responses shown in figure 02, it seems that the majority of students (56.7%) find the programme of civilisation interesting. While 10% concedes it motivating, others 6% view it uninteresting and only 13.3% find it dull. This refutation towards civilisation may be due to many factors. Much of learners' feelings and emotions towards a particular subject can also be attributed to teachers' way of teaching, the teaching content, and relationship prevailing in the classroom environment.

Question 06: do you feel that the teacher is giving you too much information in one session?

- Yes
- No

-If yes, you suggest:

- To have more than one lecture per week
- The teacher should reduce the amount of information.
- To have a few number of lectures during the week

Answers	Respondents	Frequency %
Yes	18	60
No	12	40

Table 04: students' attitude towards the amount of information

In the students' identification to the amount of information that they receive in a lecture, the majority (60%) feel that the teacher is giving them too much information in one session. Whereas 40% students feel the opposite. The majority suggest several solutions as it is presents in the following table:

Answers	Respondents	Frequency %
To have more than one lecture per week	05	27.8
The teacher should reduce the amount of information.	09	50
To have a few number of lectures during the week	04	22.2

Table 05: students' suggestions on the amount of information

Half student (50%) who declared that they feel that the teacher is giving them too much information in one session choose the second suggestion in which The teacher should reduce the amount of information. While 27.8% students suggested having more than one lecture per week unlike others (22.2%) who proposed having a few number of lectures during the week.

Question 07: what types of the following teaching techniques and resources does your teacher of civilization use?

- Lecturing/ board based
- Students' presentations
- Homework researches
- Debates
- Videos

- Postcards
- Maps
- Others

- Which type do you prefer? Why?

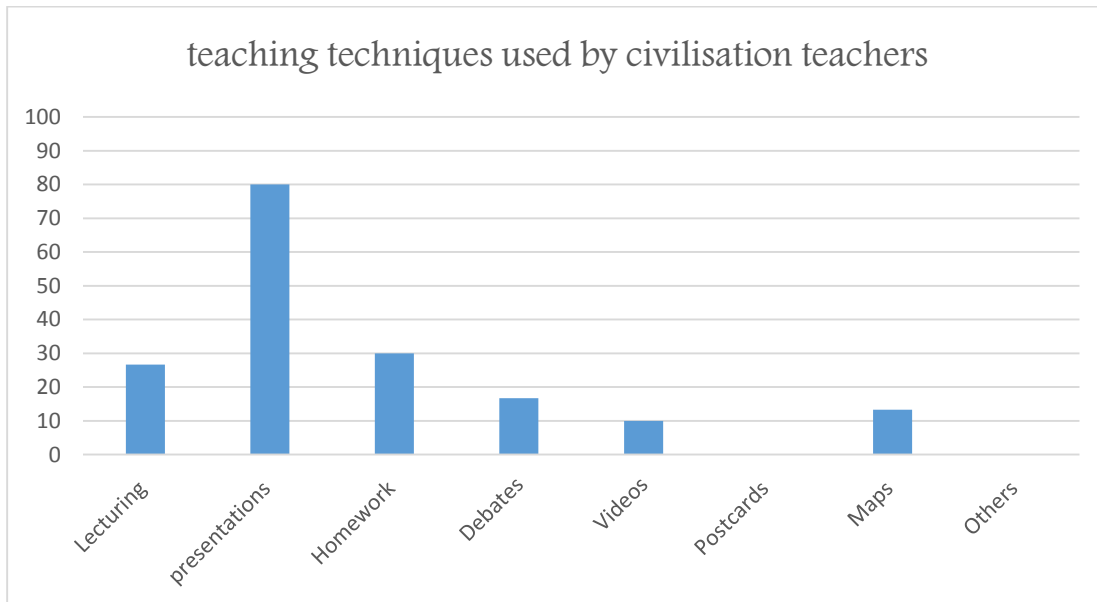


Figure 03

According to the results presented by the above chart concerning the students' identification to the teaching techniques and resources used by their teachers of civilisation, the majority of the respondents (80 %) report to Students' presentations method. While only 26.7 report to the traditional teaching method of Lecturing/ board based. In addition, a few number of students declare other technique such as homework researches (30%), debates (16.7%), videos (10%) and maps (13.3%). Most of them state that they prefer the techniques of debates, videos, maps and presentations. This can be one among several reasons that may lead to learners' lack of interest towards the programme of civilisation, especially for those who already enjoy other modules than the programme of civilisation, or those who find it difficult to be learned.

Question 08: at the end of the session, do you mind if the teacher asks you to summarize what you understood?

- Yes
- No

Answers	Respondents	Frequency %
Yes	18	60
No	12	40

Table 06: students' attitude towards summarising what they understood

When the teacher asks student to summarize what they understood at the end of the session, the majority (60%) of student refused the idea. Although, 40% of students accepted it. The rejecters of the idea declared the reasons behind their rejection as follows:

Answers	Respondents	Frequency %
They didn't understand anything	04	22.2
The teacher didn't explain some points in a clear way	05	50
The teacher has a complicated style in delivering information	09	27.8

Table 07: students' reasons behind their refusal

Half students (50%) explained that the reason behind their refusal is due to the unclear way the teacher uses to explain some points. Others (27.8%) specified that the teacher has a complicated style in delivering information unlike 22.2% of students who declared that they do not understand anything.

Question 09: what kind of difficulties you usually face while learning civilisation?

- Having a lack in historical background
- Revising from hand-outs as they are the only source of information
- Misunderstanding of the exams' questions manner

Answers	Respondents	Frequency %
Having a lack in historical background	08	26.7
Revising from hand-out as they are the only source of information	19	63.3
Misunderstanding of the exams' questions manner	22	73.3

Table 08: difficulties that face students in learning civilisation

The problem of misunderstanding exams' questions manner is confronted by almost all participants in the study (73.3%). On one other hand, 63.3% of students face a difficulty in revising from hand-outs as they are the only source of information because they do not have anything in their minds or copybooks. In the other hand, 26.7% confirmed that they have a lack in the historical background knowledge.

Question 10: do you feel that learning British civilisation affects your own culture?

- Yes
- No

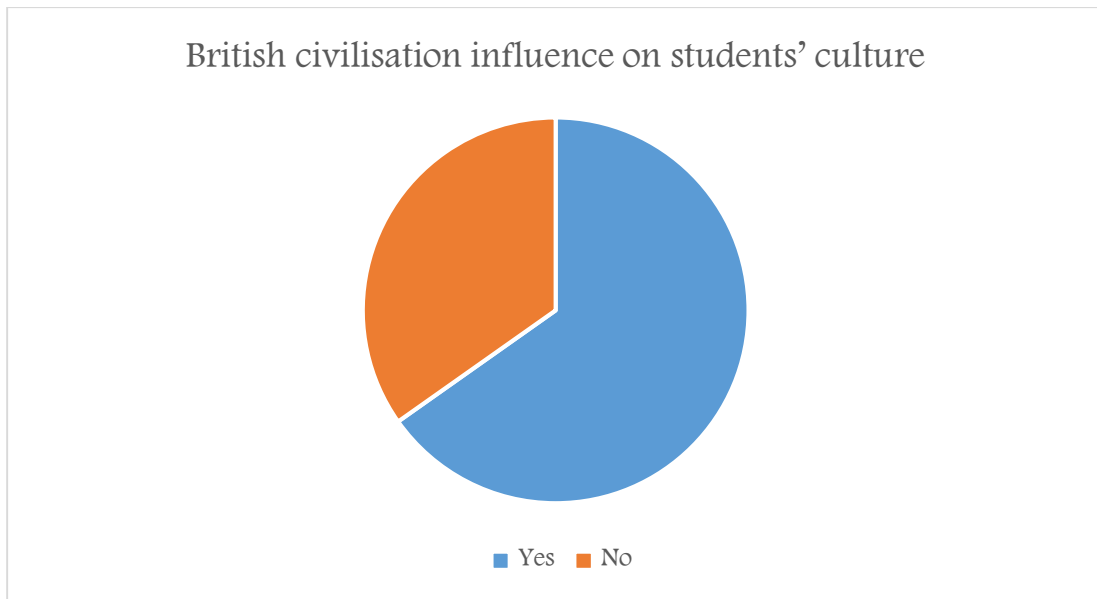


Figure 04

In spite of all difficulties that the students face in British civilisation, figures 04 demonstrates that most of students (60%) declared that learning British civilisation affects their own culture. While 40% of them stated that it has no influence on their own culture.

4.2.3. Interpretation of the questionnaire

The students' questionnaire is administrated to 30 EFL license students (first year LMD students) in order to elucidate whether they face any difficulty with the British civilisation module or not and to discover their attitude, positive or negative, towards teaching and learning of civilisation programme. The aim is twofold: The first is to detect the students' expectations and needs. The second is to know the teaching techniques influence on the learning of the programme. According to the obtained results, it is found that the students who hold negative attitude towards the programme of civilisation outnumber those who hold a positive one due to several reasons: first, the majority of them find the program of civilisation difficult and uninteresting. Second, they do not prefer most of the teaching techniques used by their teachers. Under this case, teachers usually find themselves in confrontation with learners with different levels of competence, in which a number of them may possess very limited vocabularies (as the answers of the second question stated). As revealed in question four, based on their competence they may find a particular programme difficult. Therefore their expectations and needs can differ greatly from one student to another accordingly.

In fact, when students enrol the university, they do not have prior knowledge about the learning programs like civilisation, for example the answers of the first question stated. As a result, teachers find themselves dealing with number of students who hold a negative attitude towards some teaching subjects such as civilisation f. For example, as question five disclose, there are great number of students who find the

programme of civilisation either not interesting or not motivating because of the teaching practices (methods and materials). As shown in question seven, although the availability of many rigorous teaching resources that can increase students' motivation, it seems that the civilisation teachers choose lecture based course and students presentation. This repeated use of the same teaching techniques is not always helpful and can be demotivating. Since Learners learn in different ways, so what meets some students do not necessary fit the others. Therefore, teachers are supposed to select and devise activities that give the opportunity to each type of learners to develop their own proficiency in their style of learning in order to avoid their refutation to the subject matter. This, for instance, can be collaborative learning, homework researches, debates or other interactive tasks. Additionally, students' negative attitude can be attributed to the content being taught. They do not enjoy the programme because its content is a mixture of both historical and cultural. However, the findings of the students' questionnaire do not ignore the fact to the existence of some students who hold a positive attitude towards the programme of civilisation. Finally, the main question is how to attract all the students to the subject matter, however. To summarise with, it can be concluded that the nature of the students, the civilisation content, and the teaching techniques can be considered as two of the main reasons that affect the learning of British in the EFL department at the University of Laghouat.

4.3. The teachers' Questionnaire

The data and the results that was collected from this questionnaire will enable us to diagnose the teaching of British civilisation with its strengths and weaknesses, thus depart from a real situation/context to suggest the appropriate strategies and solutions to the prevailing problems the students face when dealing with this module. The participation of teachers is of a prominent importance because they are aware about students' abilities and the cultural awareness.

4.3.1 Description of the Questionnaire

The Teachers questionnaire consists of nine (09) open-ended and multiple-choice. It was given to five (06) teachers of British civilisation in the Department of English Language at the University of Laghouat.

4.3.2. The Questionnaire Results

Question 01: being a teacher of civilisation, how do you find the programme of civilisation?

- Mainly historical
- Mainly cultural
- Both

Answers	Respondents	Frequency %
Mainly historical	01	16.7
Mainly cultural	01	16.7
Both	04	66.6

Table 09: teachers' attitude towards find the programme of civilisation

As follows from figure shown above, one can notice that the majority of the respondents believe that the programme of civilisation is both historical and cultural. This means that this view should be reflected in their classes. Whereas, 16.74% believe that the content is mainly historical and other 16.74% believe that the content is mainly cultural. This could be due to their teaching practices.

Question 02: is the time allotted to the programme of civilisation is sufficient to cover all the cultural aspects associated with the target language?

- Yes
- No

Answers	Respondents	Frequency %
Yes	02	33.3
No	04	66.7

Table 10: teachers' opinion on the time allotted to programme of civilisation

The gathered data related to the number of hours allotted to the programme of civilisation reveals that the majority (66.7%) regard that the teaching time is insufficient to cover all the cultural aspects associated with the target language. It becomes very hard to cover all the cultural aspects of the British and American people, especially within the LMD system. Teachers tend to skip many events that are, according to them, very important as they are related to other lessons.

Question 03: To what extent do you think your students enjoy the learning of civilisation?

- Very much
- little
- Not at all

Answers	Respondents	Frequency %
Very much	00	00
little	04	66.7
Not at all	02	33.3

Table 11: students' attitude towards the learning of civilisation

The data with regard to teachers' opinions about their learners' attitude towards the learning of civilisation shows that more than the half of the respondents (66.7% + 33.3%) is either enjoy little or not at all, and none of them claims that they enjoy it very much.

Question 04: do you consider the topics you teach sufficient for making your students fully aware of the country, culture, and people primarily associated with the target language?

- Yes
- No

- Please, explain?

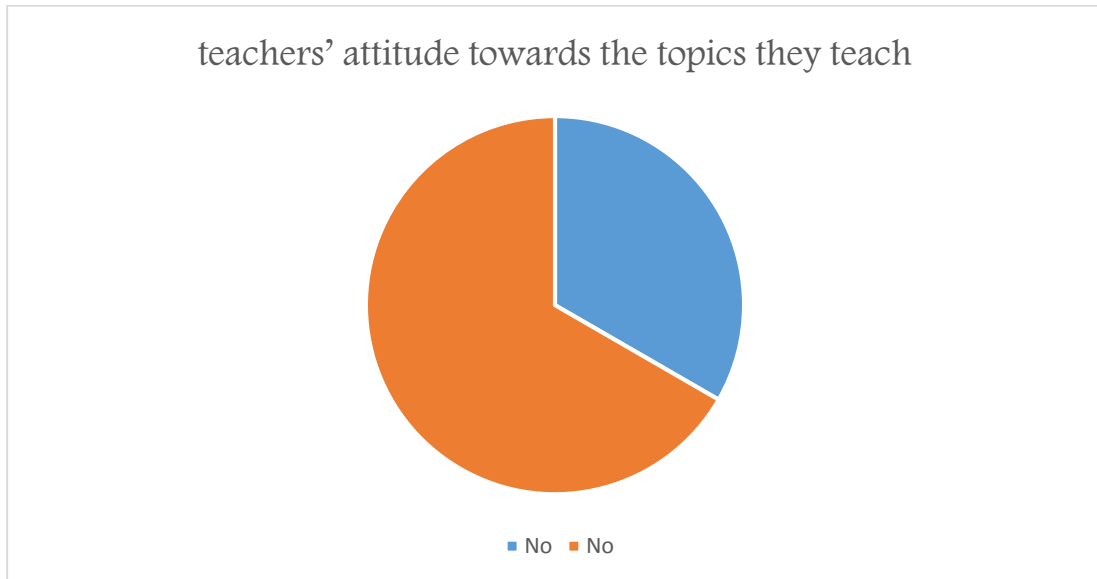


Figure 05

The majority (66.7%) of the teacher declare that the topics they teach are not sufficient for making your students fully aware of the country, culture, and people primarily associated with the target language because they cover a few aspects concern the culture associated with the target language. While only 33.3% of teachers stated that the topics are sufficient.

Question 05: as a teacher of civilisation, what are the main objectives of teaching civilisation for EFL learners?

With regard to teachers' views about the objectives of civilisation teaching, the results reveal the respondents' awareness to the role of such programme in developing the learners' language and cultural skills. The teachers regard that, to quote some, the

main aim of teaching civilisation is to help learners “to make students aware of the cultural context of the target language”, “to teach the cultural aspects associate with the target language”, and to “getting to know about the English history and culture”. Additionally, civilisation programme is also seen as an important subject for helping students “analysing facts and events and endow them with the skills of arguing in English and defending their points of view”.

Question 06: which of the following cultural issues do you mainly teach?

- Value /behaviour
- Customs and traditions
- Beliefs and attitudes
- Political and economic institutions
- Historical events
- Social habits
- Battles and wars
- Lifestyles
- Communicative style

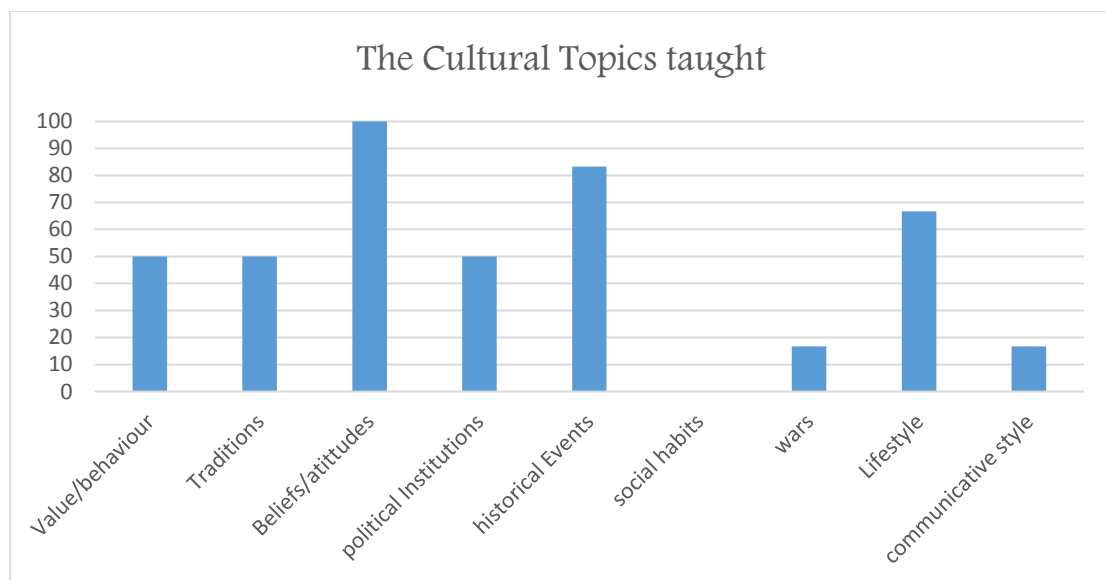


Figure 06

The data presented in chart 06 with regard to the content being taught, it is observed that the cultural topics presented to the learners are mainly reduced to both, the big ‘C’ culture (historical events, institutions, political and economic institutions, etc.) and to the small ‘c’ culture along with (customs, traditions, lifestyles, value and beliefs), but the hidden part of culture such as social habits is clearly neglected.

Question 07: What is your aim (objective) behind teaching such topics? Is to help the Learners:

- Develop their English language proficiency
- Make them aware with the history associated with the target language
- Make them aware with the culture associated with the target language
- Make them aware of the culture differences
- Other reasons

- Specify please?

Answers	Respondents	Frequency %
Develop their English language proficiency	04	66.7
Make them aware with the history associated with the target language	03	50
Make them aware with the culture associated with the target language	05	83.3
Make them aware of the culture differences	05	83.3
Other reasons	01	16.7

Table 12: objectives behind teaching those topics

The statistics in above table allow us to depict the different didactic aims behind using the topics being selected in the previous table. As shown above, 83% of the respondents indicate that the purpose behind teaching the topics they select is to help their learners to be aware with both the culture and the culture differences associated with the target language while developing their language proficiency. While only 50%

declared that the aim behind teaching these topics is to the learners aware of the history associated with the target language. Whereas 16.7% of teachers stated other reasons such as expanding the students' diction through the use of real situation.

Question 08: What types of the following teaching techniques and resources do you mainly use?

- Lecture-based courses
- Students' presentations
- Home-works researches
- Videos
- Maps
- Others

- What is your aim (objective) behind using them?

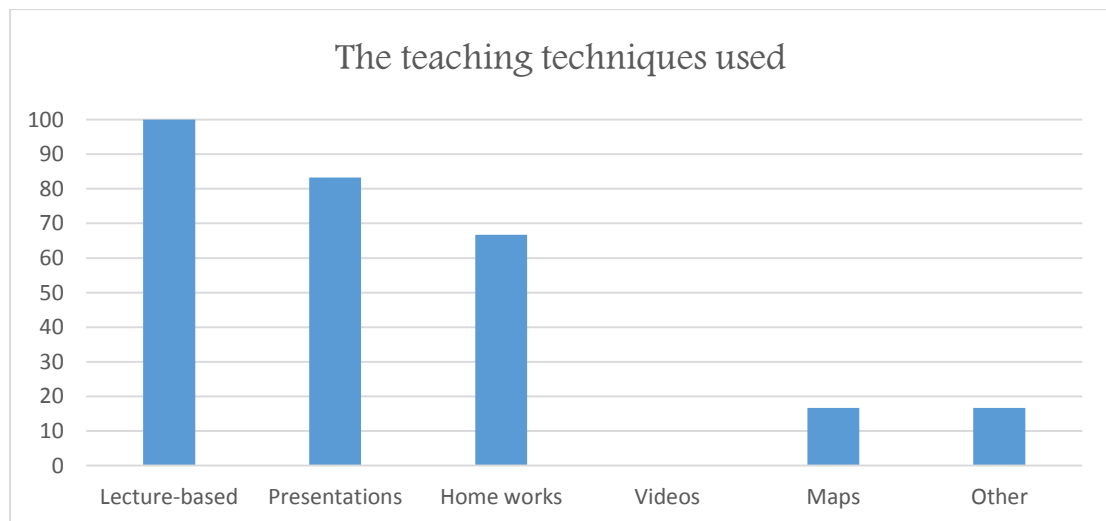


Figure 07

As indicated by the statistics above, the most common used teaching methods in the civilisation classroom are, as has always been the case, lecture-based course as a method where the teacher is the transmitter of the knowledge and the students the receivers whose role is usually passive. In addition, the techniques are used by several teachers such as students' presentations (83%) and home-works researches (66.7%)

There might be reasons for teachers' preference for these method. In order to reveal so, we further ask them: What is your aim (objective) behind using them? The aim of this question is to explicate the teachers' focus and concern behind utilizing the teaching methods they use. This question discloses several realities associated with teachers' preference of the teaching methods they follow, the lecture-based course in particular. There is an agreement among teachers that their preference to the lecture-based course method has to do with some pedagogical and classroom conditions. One of these conditions, as stated earlier, such as the overcrowded curriculum, large classrooms; other add the lack of teaching materials like interactive boards or video conferencing, which all are seen as supporting and motivating aspects. Others specified the reasons behind using students' presentations is to make the students contribute not relying only on the teacher

Question 09: We welcome your feedback. Please write any comment or suggestion in connection with the teaching of the module of civilisation

Some teachers recommended that the teachers should focus on raising their students' awareness on the cultural differences. Others suggested that the teachers have to devote more time to the module due to its importance in the student learning progress. In addition, the cultural teaching approach is a central element in learning English as foreign language.

4.3.3. Interpretation of the questionnaire

The teachers' questionnaire is administered to the teachers of civilisation in order to detect the major challenges and constraints that hamper the learning of the civilisation in EFL classrooms. In connection with the first hypothesis, it has been assumed that there might be some pedagogical problems that might lead the first students to have a weakness in the British civilisation module. The obtained results

from the questionnaire prove the existence of some challenges. To begin with, as can be observed from question one, the majority of teachers considered the problem of civilisation historical and cultural at the same time which somewhat makes it hard to achieve their students' learning outcome. However, when they are asked to mention the major cultural topics being taught by them, the majority refer to topics such as historical events, historical figures, beliefs and attitudes, political and economic institutions. This may endorse our research claim that argues that the programme of civilisation is taught as a history and culture. Besides, they declared that the objectives behind teaching such topics is to make the learners aware of the cultural differences and the culture associated with the target language.

In addition, it seems that the time allocated to the civilisation module is limited to only one hour and half per a week. This number seems to be far from being enough for such module that concerns the study of both language and culture. Instead, the coverage of most cultural aspects is difficult if not impossible. Besides, one should mention that there is a tendency among the Algerian teachers to spend about ten minutes trying to check the absentees and applying orders. Sufficient time is a crucial factor for successful integration of culture. Under this situation, meeting all of students' needs can be difficult, if to say impossible. This makes it difficult to keep learners on task as they work in pair or group. Bearing in mind, when EFL students entered the university for the first time, they might not expect that they would confront subjects like literature, civilisation, research methodology, computer sciences, etc. Therefore, it may be found that sometimes students ask themselves about the objectives of a particular programme. Consequently, it can be found that some students may enjoy a particular programme rather than others. This can be noticed from their regular attendances and grades of the exam. For these reasons and others, teachers are aware to the fact that there a large number of students who lack motivation. This lack of motivation, according to the respondents of the question 03, could be imputed to the

number of students in their classroom, which is a major in the most Algerian Universities.

Furthermore, when any teaching module is taught in a classroom that consists of 40 to 50 students, the following situation may occur: first, teachers will not be able to work with all students, and they may find themselves driven back to traditional teaching method. Second, there will be a difficulty to manage the classroom. Third, there will be a Lack of teacher-students interaction. Generally, the problem of large classrooms creates discipline problems, and requires more efforts to meet the lesson objective. However, for various reasons, it sounds that teachers tend to resist any changes. The reason is that most teachers fear of authority loss. As can be seen from answers to question 08 the teaching technique in the civilisation classroom is, as has always been the case, lecture based course, where the teacher is the transmitter of the knowledge and the students the receivers whose role is usually passive. Teaching through lecturing can be used when there is a shortage of teaching materials and resources. Yet, today it is quite easy to access any teaching materials, such as the visual aids, that can help in making the courses more interesting.

4.4. Conclusion

All in all, as this chapter presented the data collection and the results analysis obtained from the questionnaires. The results confirmed the veracity of our research problem of that the difficulties faced by EFL students in learning British civilisation. In order to know the reasons behind these problems, we explored and analysed both civilisation teachers and first year students' viewpoints towards the programme of civilisation, in terms of attitudes, teaching content and teaching methods. After browsing and analysing the statistical data provided by the two questionnaire (teachers and students), a number of constraints were found, which explained the reasons behind the students weakness in the British civilisation module. First, the students have a

negative attitude toward the civilisation module because of the information amount delivered by the teachers. Second, the students have a serious problems in dealing with British civilisation exams due to the confusing manner of questions. In addition, they suffer from using hand-outs as they are the main source of information especially during exams time. Third, Most students discarded some teaching techniques used by their teachers and preferred other types such using debates, videos, and maps. Consequently, all of these reasons can work as barriers in the way of learning British civilisation. Furthermore, based on the teacher questionnaire results, the time devoted to the program of civilisation is not sufficient to cover all the cultural aspects associated with the target language the thing that makes the learning of British civilisation deficient. Besides, the majority of students do not enjoy learning civilisation due to the used teaching techniques. This supports the previous problem that the students have with the teaching method. Finally, all the mentioned reasons and problems lead to the conclusion that the EFL students confront several difficulties in learning British civilisation.

General Conclusion

The current research entitled “*difficulties confronting EFL students in learning British civilisation*“ tried to cast light upon the subject of learning civilisation at the EFL Department and its potential contribution to the development of learners’ intercultural communication. It also demonstrated clear explanations about the relationship language and culture learning. The problematic guiding this research was that the major problems that hinder the learning of British civilisation. Encouraged by the aforementioned problem and to settle down a plan of action to achieve the goal of this research, the following research questions were formulated:

First, what are the main difficulties that face EFL students in learning British civilisation and did they have an influence on learning the English language? Second, we wondered if the teaching techniques used affect the learning of British civilisation or not. Third, what are the appropriate teaching techniques that can make the learning of British civilisation an easy process to do?

As discussed in the first chapter, language and culture have been treated separately but more recently foreign language teachers have started to realize that linguistic, phonetic, and communicative competences alone are not completely enough for a learner to master a language. Most of scholars argued that learners need to understand the culture in which the target language is taught. Culture is necessary to shape the study of language as it gives the language class its spirit. The first chapter also looked at some basic concepts related to culture and civilisation leaning. They were the most basic issues in the study of culture. These include how culture and civilisation are defined from different perspectives, focusing chiefly on those related to the learning of language and relevant to the current study.

At the end of this research, it was concluded, based on analysis of data collected from the research tools (questionnaires), that there is a gap between the teaching objectives of civilisation and the students learning progress due to several difficulties. The findings revealed the existence of a number of challenges that hinder both the teaching and learning of civilisation. First, the students' negative attitude towards the programme of civilisation because of the information amount delivered by their teachers is one of the main reason that made learners admit that learning civilisation is difficult for them. Second, others do not enjoy the teaching programme of civilisation due to the use of ineffective teaching techniques. In other words, the adopted teaching methods are neither sufficient to cover some the cultural aspects nor attracting for drawing the learners' interests. Third, time constraints, the allotted time for the programme of British civilisation, which is concerned with the study of language and culture, does permit for the coverage of all the cultural aspects associated with the target language.

In order to provide a trade-off between the teaching goals and the classroom realities, a number of teaching and learning strategies were proposed such as the use of visual aids, problem solving technique, and the intercultural approach. In addition, the historical part can be reduced to allow the addition of many cultural elements (family, beliefs, scientific and artistic achievements). Besides, civilisation teachers have to focus on nowadays issues with the reconsideration of the used teaching methods. Furthermore, Learners should be provided with an appropriate learning environment that, on the one hand, reflects their interest and motivation. On the other hand, enable them to apply their knowledge and relate it with other cultural backgrounds. Finally, we hope that this is the area where this thesis made a contribution to the learning of English in general and to the learning of civilisation in particular.

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ملخص

تناقش هذه المذكرة اهم الصعوبات التي تواجه طلاب السنه أولى في مقياس الحضارة البريطانية لكونه عنصرا فعالا في تعلم اللغة الإنجليزية كلغة أجنبية كما انه يهدف إلى تنمية الوعي الثقافي والتاريخي للطلاب ليتمكنهم من التواصل والتحاور مع الغير. إن معظم جامعات الجزائر لديها مشاكل مع هذا القياس وخاصة جامعة عمار ثليجي في الاغواط فإنها تواجه عدة صعوبات في التعامل مع هذا المقياس والتي بدورها تعيق الطلاب وتجعلهم غير مهتمين بهذا المقياس. من بين هذه الصعوبات هي كيفية التعامل مع المحتوى وطرق التدريس وظروف التدريس المتاحة والوقت المسخر لتدريس هذا المقياس. بما أن هذه المذكرة تعتمد على المنهج الوصفي, فقد تم إستعمال الإستبيان لتحقق من وجود هذه المشاكل ووفقا لذلك تتقترح هذه المذكرة إعادة النظر في المحتوى الموجّه للطلّابة كما أنها تقترح عدة طرق ووسائل تعليم مختلفة التي تجذب إهتمام الطلاب وتجعلهم متشويق اكثر للتعلم. من بين هاته الطرق استعمال الفيديوهات والخرائط وغيرها من الوسائل التي بدورها تساعد كل من الطلبة والأساتذة في تحقيق الهدف المنشود.

Appendices

Appendix I

Students' Questionnaire

Dear students,

This questionnaire is an attempt to gathering information needed for the accomplishment of a master dissertation. We use this questionnaire in order to investigate the difficulties that you face in learning British civilisation. We would be very grateful if you could help us in accomplishing our research by filling in the questionnaire.

1. Do you have any previous information/ideas about the British civilisation module?

- Yes
- Just little
- No

2. Do you feel that you have a lack of vocabulary in this module?

- Yes
- No

3. When revising for exams, do you find it hard dealing with British civilisation lessons?

- Always
- Sometimes
- Never

4. How do you find the module of civilisation?

- Difficult
- Moderately difficult
- Easy

5. Among other modules, how do you find the programme of civilisation?

- Motivating
- Interesting
- Uninteresting
- Dull

6. Do you feel that the teacher is giving you too much information in one session?

- Yes
- No

- If yes, you suggest:

- To have more than one lecture per the week
- The teacher should reduce the amount of information.
- To have a few number of lectures during the week

1. What types of the following teaching techniques and resources are used by your teacher of civilisation?

- Lecturing/ board based
- Students' Presentation
- Homework research
- Debates
- Videos
- Postcards
- Maps
- Others

- Which type do you prefer? Why?

.....

8. At the end of the session, do you mind if the teacher asks you to summarize what you understood?

- Yes
- No

-If yes, because:

- You didn't understand anything.
- The teacher didn't explain some points in a clear way.
- The teacher has a complicated style in delivering the information.

9. What kind of difficulties you usually face while learning civilisation?

- Having a lack in historical background.
- Revising from the hand-outs as they are the only source of information.
- Misunderstanding of the exams' questions manner.

10. Do you feel that learning British civilisation affects your own culture?

- Yes
- No

Thank you

Appendix II

Teachers' Questionnaire

Dear teachers,

This questionnaire is designed for the purpose of providing data for a thesis research aiming at investigating some didactical difficulties that face EFL students in learning British civilisation in Algeria. Would you have the kindness to provide us with the necessary answers to the following questions either by ticking the appropriate boxes or by making full statements? Thank you in advance for your collaboration.

1. Being a teacher of civilisation, how do you consider this module?

- Mainly historical
- Mainly cultural
- Both

2. Is the time allotted to the programme of civilisation sufficient to cover all the cultural aspects associated with the target language?

- Yes
- No

3. To what extent do you think your students enjoy learning civilisation?

- Very much
- Little
- Not at all

- If Very much / Not at all, why?

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.....
.....
.....

4. Do you consider the topics you teach sufficient for making your students fully aware of the country, culture, and people primarily associated with the target language?

Please, explain.

.....
.....
.....

5. What are your main goals from teaching civilisation for EFL learners?

.....
.....
.....

6. Which of the following cultural issues you mainly teach?

- Value /behaviour
- Historical figures
- Customs and traditions
- Beliefs and attitudes
- Political and economic institutions
- Historical events
- Social habits
- Battles and wars
- Lifestyles
- Communicative style

7. What is your purpose behind teaching such topics?

- To develop their English language proficiency
 - To make them aware of the history associated with the target language
 - To make them aware of the culture associated with the target language
 - To take them aware of cultural differences
 - For other reasons
- Specify please?

.....
.....

8. What types of the following teaching techniques and resources do you mainly use?

- Lecture-based courses
- Students' presentations
- Home-works researches
- Videos
- Maps
- Others

-What is your objective behind using them?

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.....
.....

9. We welcome your feedback. Please write any comment or suggestion in connection with the teaching of the module of civilisation.