

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Batna 2 University

Faculty of Letters and Foreign Languages

Department of English Language and Literature



**The Effects of Culture-based Teaching of the US
History on the Algerian Students' Understanding of
the American Culture**

Thesis Submitted in Partial Fulfillment of the Requirements for the Doctorate
Sciences Degree in Language and Civilization.

Submitted by: Bentayeb Noredine

Supervised by: Prof. Ghouar Amor

Board of Examiners

Prof. Nedjai Mohamed Salah. Batna 2 University. Chairman

Prof. Ghouar Amor. Batna 2 University. Supervisor

Prof. Bahloul Amel. Batna 2 University. Internal Examiner

Prof. Hamada Hacene. ENS Constantine. External Examiner

Prof. Belouahem Riadh. Constantine University. External Examiner

Dr. Halimi Mohamed Seghir. Ouargla University. External Examiner

DEDICATION

To my deceased father and mother. May almighty God have mercy on them.

To my brothers Mohamed and Moussa, to my sister, to my sisters in law, to all my nephews and nieces, to my uncles and aunts, to all my relatives.

I lovingly dedicate this work to my dear wife who supported me in each step of the way, to my sons Younes, Mehdi, Arkane, Dhakir and Iyed

To all my teachers gratefully.

ACKNOWLEDGEMENTS

I owe a profound respect and gratitude to my supervisor Prof. Ghouar Amor whose knowledge and valuable intellectual guidance, instruction and comments have been constructive to guide me through the bumpy ways of scientific research. I am deeply aware that without his help, support and patience, this investigation would not have been carried out easily.

I have been exceptionally fortunate in the help offered by my colleagues in the department of English language and literature, Batna 2 University namely: Prof. Bahloul Amel, Dr. Kaouli Nadir, Dr. Khenchali Mohamed, Dr. Benboulaid Charif, Dr. Agti Abdelaziz, Dr. Golea Tahar and Meguelati Ryadh for their priceless assistance and moral support.

I acknowledge, with great respect, the members of examiners: Prof. Nedjai Mohamed Salah, Prof. Bahloul Amel, Prof. Hamada Hacene, Prof. Belouahem Riadh and Dr. Halimi Mohamed Seghir for the valuable evaluation they brought to this work, their precious observations and encouraging attitude.

I would like to extend my gratitude to the teachers of CCL in the department of English for their contribution in investigating this issue and all the students of first year who participated in the experiment for their patience and collaboration.

ABSTRACT

This study- conducted as a case study of first year LMD students at the department of English language and literature, Batna 2 University- examines the effects that the cultural thematic approach teaching of the US history, portrayed as an alternative teaching strategy in replacement of the traditional historical one, would have on the students understanding of the American culture. The research design adopted in this investigation is the experimental one. It is believed to suit our research since it permits a close examination of the effects that teaching culture through history might have on the students' achievement in developing their knowledge about the American culture. We applied a written American culture test to the entire first year population then we chose our 20% sample from the students who obtained a score inferior to 10/20 as a common characteristic. The teachers' interview, the students' questionnaire, the observation grids as well as a pre-test and a post-test of the participants' US cultural competence as a measure of progress before and after treatment were the data gathering tools we employed. The findings revealed the existence of a number of challenges, including the history-dominated course content, the teaching materials, the teaching activities and the time allotted to the course, that hinder the understanding of the American culture as a division of the program of CCL. The findings also provide irrefutable evidence that the thematic cultural approach to teaching US history develops students' superior understanding of the American culture. This study recommends the diminution of the historical part in the CCL course to a minimum to allow the addition of many cultural elements meant to promote the learners' understanding of the American culture. The study also recommends the reconsideration of the teaching method, the content of the course, the teaching materials, the teaching activities and the time allotted to the course.

Key words: American; Culture; Understanding; US history; Algerian Students.

LIST OF ABBREVIATIONS

- AD: (in Latin: Anno Domini) After Christ
- BC: Before Christ
- CCL: Culture et Civilisation de la Langue
- CD: Compact Disc
- CG: Control Group
- DTV: Digital Television
- DVD: Digital Versatile Disc
- EFL: English as a Foreign Language
- ED: Edition
- EG: Experimental Group
- ESL: English as a Second Language
- FDR: Franklin Delano Roosevelt
- FL: Foreign Language
- GPS: Global Positioning System
- IBM: International Business Machines
- JFK: John Fitzgerald Kennedy
- HTTP: Hyper Text Transfer Protocol
- L2: Language 2 (Second Language)
- LMD: Licence / Master / Doctorat
- MP: Media Player
- NATO: North Atlantic Treaty Organization
- P / PP: Page(s)
- SPSS: Statistical Package for the Social Sciences

- TV: Television
- UE: Unité d'Enseignement
- UK: United Kingdom
- US / USA: United States (of America)
- VCD: Video Compact Disc
- VOL: Volume
- WW I: World War 1
- WW II: World War 2

LIST OF FIGURES AND TABLES

Table 1.7.1: Sexist Terms and Alternatives	47
Figure 1.8.1: The Culture Iceberg	55
Table 1.9.1: Universalism vs Particularism	57
Table 1.9.2: Individualism vs Communitarianism.....	58
Table 1.9.3: Specific vs Diffuse.....	59
Table 1.9.4: Neutral vs Emotional	60
Table 1.9.5: Achievement vs Ascription.....	61
Table 1.9.6: Sequential Time vs Synchronous Time	62
Table 1.9.7: Internal Direction vs Outer Direction	63
Table 1.10.1: Human Cultural Traits	66
Table 3.1.1: Ministry First Year LMD /CCL Course Syllabus Content.....	124
Table 3.1.2: First Year LMD /CCL Course Content (Teachers' Convention).....	125
Table 3.2.1: Chronological Approach vs Thematic Approach	136
Table 3.5.1: Suggested Thematic Units for American Culture.....	155
Table 3.6.1.1: Sources of Information for Teaching Culture.....	157
Table 3.8.1.1: Summary of Moran’s Dimensions of Cultural Topics	173
Table 4.1.1: Students' Gender	180
Table 4.1.2: Students' Age	181
Table 4.1.3: Students' Streaming	182
Table 4.1.4: Students' Choice to Study English.....	183
Table 4.1.5: Students' Motivation to Learn Civilisation	184
Table 4.1.6: Students' Appreciation of the CCL Course.....	186
Table 4.1.7: Students' Evaluation of Learning Culture.....	187
Table 4.1.8: The Objective of Learning CCL	188

Table 4.1.9: Students' Evaluation of the Degree of Difficulty of the CCL Course ..	189
Table 4.1.10: Rates per Reason for Difficulties in CCL Course	190
Table 4.1.11: Students' Evaluation of How Much Civilisation Helps Teaching Culture	191
Table 4.1.12: Students' Topics' Preferences.....	192
Table 4.1.13: Students' Views about the Interrelation between Language and Culture	193
Table 4.1.14: Students' Views about Teaching and Culture Understanding..... Culture	194
Table 4.1.15: Students' Views about the Approach to Teaching History	195
Table 4.1.16: Students' Appreciation of Historical American Civilisation	196
Table 4.1.17: Students' Views about Why the Historical Approach is Uninteresting.....	197
Table 4.1.18: Students' Issues of Interest.....	198
Table 4.1.19: Techniques and Resources Used in Teaching American Civilisation	199
Table 4.1.20: Students' Evaluation of the Teaching Materials Used in the Civilisation Course	200
Table 4.1.21: Students' Opinion about the Time Alloted to the Course	201
Table 4.1.22 : Frequency of Classroom Activities in the CCL Course	202
Table 4.1.23: Types of CCL Classroom Activities	203
Table 4.3.1: Observation Grid / Month 1 / Week 1 (EG)	210
Table 4.3.2: Observation Grid / Month 1 / Week 1 (CG)	211
Table 4.3.3: Observation Grid / Month 1 / Week 2 (EG)	212
Table 4.3.4: Observation Grid / Month 1 / Week 2 (CG).....	213

Table 4.3.5: Observation Grid / Month 1 / Week 3 (EG)	214
Table 4.3.6: Observation Grid / Month 1 / Week 3 (CG)	215
Table 4.3.7: Observation Grid / Month 1 / Week 4 (EG)	216
Table 4.3.8: Observation Grid / Month 1 / Week 4 (CG)	217
Table 4.3.9: Observation Grid / Month 2 / Week 1 (EG)	218
Table 4.3.10: Observation Grid / Month 2 / Week 1 (CG)	219
Table 4.3.11: Observation Grid / Month 2 / Week 2 (EG)	220
Table 4.3.12: Observation Grid / Month 2 / Week 2 (CG)	221
Table 4.3.13: Observation Grid / Month 2 / Week 3 (EG)	222
Table 4.3.14: Observation Grid / Month 2 / Week 3 (CG)	223
Table 4.3.15: Observation Grid / Month 2 / Week 4 (EG)	224
Table 4.3.16: Observation Grid / Month 2 / Week 4 (CG)	225
Table 4.3.17: Observation Grid / Month 3 / Week 1 (EG)	226
Table 4.3.18: Observation Grid / Month 3 / Week 1 (CG)	227
Table 4.3.19: Observation Grid / Month 3 / Week 2 (EG)	228
Table 4.3.20: Observation Grid / Month 3 / Week 2 (CG)	229
Table 4.3.21: Observation Grid / Month 3 / Week 3 (EG)	230
Table 4.3.22: Observation Grid / Month 3 / Week 3 (CG)	231
Table 4.3.23: Observation Grid / Month 3 / Week 4 (EG)	232
Table 4.3.24: Observation Grid / Month 3 / Week 4 (CG)	233
Table 4.3.25: Observation Grid / Month 4 / Week 1 (EG)	234
Table 4.3.26: Observation Grid / Month 4 / Week 1 (CG)	235
Table IV.3.27: Observation Grid / Month 4 / Week 2 (EG)	236
Table IV.3.28: Observation Grid / Month 4 / Week 2 (CG)	237
Table IV.3.29: Observation Grid / Month 4 / Week 3 (EG)	238

Table 4.3.30: Observation Grid / Month 4 / Week 3 (CG).....	239
Table 4.3.31: Observation Grid / Month 4 / Week 4 (EG)	240
Table 4.3.32: Observation Grid / Month 4 / Week 4 (CG).....	241
Table 4.3.33: Pre-test Scores (EG)	242
Table 4.3.34: Pre-test Scores (CG)	243
Table 4.3.35: Post-test Scores (EG).....	244
Table 4.3.36: Post-test Scores (CG).....	245
Table: 4.4.3.1: Summary of the Progress Means throughout the Experimental Period.....	252

LIST OF CHARTS AND GRAPHS

Chart 4.1.1: Students' Gender.....	180
Chart 4.1.2: Students' Age.....	181
Chart 4.1.3: Students' Streaming.....	182
Chart 4.1.4: Students' Choice to Study English	183
Chart 4.1.5: Students' Motivation to Learn Civilisation	185
Chart 4.1.6: Students' Appreciation of the CCL Course	186
Chart 4.1.7: Students' Evaluation of Learning Culture	187
Chart 4.1.8: The Objective of Learning CCL.....	188
Chart 4.1.9: Students' Evaluation of the Degree of Difficulty of the CCL Course..	189
Chart 4.1.10: Rates per Reason for Difficulties in CCL Course.....	190
Chart 4.1.11: Students' Evaluation of How Much Civilisation Helps Teaching Culture	191
Chart 4.1.12: Students' Topics' Preferences	192
Chart 4.1.13: Students' Views about the Interrelation between Language and Culture.....	193
Chart 4.1.14: Students' Views about Language Teaching and Culture Understanding.....	194
Chart 4.1.15: Students' Views about the Approach to Teaching History.....	195
Chart 4.1.16: Students' Appreciation of Historical American Civilisation.....	196
Chart 4.1.17: Students' Views about Why the Historical Approach is Uninteresting.....	197
Chart 4.1.18: Techniques and Resources Used in Teaching American Civilisation.....	199

Chart 4.1.19: Students' Evaluation of the Teaching Materials Used in the Civilisation Course	201
Chart 4.1.20: Students' Opinion about the Time Alloted to the Course.....	202
Chart 4.1.21 : Frequency of Classroom Activities in the CCL course.....	203
Graph 4.4.3.1(a/b/c/d): Progress Means (Awareness/Analysis/Interpretation/ Response).....	250
Chart 4.4.4.1: Pre-test + Post-test Scores of the EG + CG.....	253

TABLE OF CONTENTS

DEDICATION.....	i
ACKNOWLEDGEMENTS.....	ii
ABSTRACT.....	iii
LIST OF ABBREVIATIONS.....	iv
LIST OF FIGURES AND TABLES	vi
LIST OF CHARTS AND GRAPHS.....	x
TABLE OF CONTENTS.....	xii
GLOSSARY	xx
General Introduction	1
1. Statement of the Problem.....	3
2. Hypothesis	4
3. Objectives of the Work	5
4. Significance of the Study.....	6
5. Limitations of the Study	6
6. Research Methodology	7
6.1 Method	7
6.2 Population	8
6.3 Sampling	9
6.4 Data Gathering Tools.....	10
6.4.1 Students' Questionnaire	10
6.4.2 Teachers' Interview	10
6.4.3 Observation Grid.....	10
6.4.4 Pre-test / Post-test	10

6.5 Procedures.....	11
6.5.1 Students' Questionnaire	11
6.5.2 Teachers' Interview	11
6.5.3 Observation Grid.....	12
6.5.4 Pre-test / Post-test	12
7. Structure of the Study	13
Theoretical Part	
Chapter One: Understanding Culture.....	14
Introduction.....	15
1. Etymology.....	16
1.1 Noun.....	16
1.2 Derived Terms	17
1.3 Related Terms	18
1.4 Verb	20
2. The meanings of Culture.....	21
3. Characteristics of Culture	24
4. Functions of Culture	32
5. Stages of Cultural Evolution.....	35
6. Types of Culture	43
6.1 Material Culture.....	43
6.2 Non-material Culture	43
6.3 Real Culture	43
6.4 Ideal Culture	44
7. Elements of Culture	44
7.1 Symbols	44

7.2 Language.....	46
7.3 Norms.....	48
7.4 Rituals	50
7.5 Values	51
7.6 Ethics	52
7.7 Artifacts	53
8. The Cultural Iceberg	53
9. Dimensions of Culture	56
10. Layers of Culture	64
10.1 Regional Culture	64
10.2 National Culture.....	65
10.3 Universal Culture.....	65
11. Difference between Culture and Civilization	66
11.1 Definition of Culture.....	67
11.2 Definition of Civilization.....	68
11.3 Key Differences between Culture and Civilization	69
Conclusion	70
Chapter Two: Language Culture in Foreign Language Teaching.....	71
Introduction.....	72
1. Language and Culture.....	73
2. The Relationship between Language and Culture	75
3. The Relationship between Language Teaching and Culture	80
4. The Importance of Culture in Foreign Language Teaching	83
5. The Importance of Teaching Culture in the Foreign Language Classroom	86
6. Teaching Culture in the Foreign Language Classroom	89

7. Building Cultural Awareness	96
8. Degrees of Cultural Awareness	98
9. Incorporating Culture into the Foreign Language Classroom: Some Practical Considerations	100
10. Top 10 Ways to Teach Culture	106
11. Approaches for Teaching Culture	110
12. Globalization, Language and Culture	114
Conclusion	120
Chapter Three: U S history: The thematic cultural approach to understand	
American culture	121
Introduction.....	122
1. Culture and Civilization Studies in the Algerian EFL Departments	123
2. Why Study History?.....	126
3. Thematic Guidelines for Students and Teachers	137
4. The Thematic Cultural Approach to Teaching History	150
5. Thematic Cultural Units for the American History	154
6. Practical Techniques for a Culturally-oriented Teaching of History.....	157
6.1 Various Information Sources	157
6.2 Techniques and Activities for Teaching Culture	158
6.2.1 The Authentic Environment.....	160
6.2.2 The Cultural Aside.....	160
6.2.3 The Slice-of-life Technique	160
6.2.4 The Culture Assimilator.....	161
6.2.5 The Culture Capsule	161
6.2.6 The Culture Cluster.....	162

6.2.7 The Audio-motor Unit	162
6.2.8 The Micrologue.....	162
6.2.9 The Cultoon	163
6.2.10 The Self-awareness Technique	163
6.2.11 The Quiz	163
6.2.12 The Drama (dramatisation).....	163
6.2.13 The Minidrama / Miniskit.....	164
6.2.14 Critical Incidents / Problem Solving.....	164
6.2.15 Student Research.....	165
6.2.16 The Web Quest	166
6.2.17 The Culture Quest.....	166
7. Authentic Materials to Teach Culture.....	169
8. Pedagogical Concerns to Culture Teaching.....	171
8.1 Concerns Related to the Cultural Syllabus	171
8.2 Concerns Related to the Sources of Culture	174
8.3 Concerns Related to Teachers.....	174
8.4 Concerns Related to Learners	175
8.5 Concerns Related to the Classroom Atmosphere	176
8.6 Concerns Related to Time.....	176
Conclusion	177
Field Work	
Chapter Four: Data Analysis and Interpretation	178
Introduction.....	179
1. The Students' Questionnaire	180
Section I: Demographic Information	180

Section II: Students' Attitudes towards CCL Course.....	184
Section III: Students' Attitudes towards American Culture.....	195
2. The Teachers' Interview.....	206
2.1 Teachers' Answers Protocol.....	207
3. The Observation Grid	208
Observation Grid / Month 1 / Week 1 Scores (EG).....	210
Observation Grid / Month 1 / Week 1 Scores (CG).....	211
Observation Grid / Month 1 / Week 2 Scores (EG).....	212
Observation Grid / Month 1 / Week 2 Scores (CG)	213
Observation Grid / Month 1 / Week 3 Scores (EG).....	214
Observation Grid / Month 1 / Week 3 Scores (CG)	215
Observation Grid / Month 1 / Week 4 Scores (EG).....	216
Observation Grid / Month 1 / Week 4 Scores (CG)	217
Observation Grid / Month 2 / Week 1 Scores (EG).....	218
Observation Grid / Month 2 / Week 1 Scores (CG)	219
Observation Grid / Month 2 / Week 2 Scores (EG).....	220
Observation Grid / Month 2 / Week 2 Scores (CG)	221
Observation Grid / Month 2 / Week 3 Scores (EG).....	222
Observation Grid / Month 2 / Week 3 Scores (CG)	223
Observation Grid / Month 2 / Week 4 Scores (EG).....	224
Observation Grid / Month 2 / Week 4 Scores (CG)	225
Observation Grid / Month 3 / Week 1 Scores (EG).....	226
Observation Grid / Month 3 / Week 1 Scores (CG)	227
Observation Grid / Month 3 / Week 2 Scores (EG).....	228
Observation Grid / Month 3 / Week 2 Scores (CG)	229

Observation Grid / Month 3 / Week 3 Scores (EG).....	230
Observation Grid / Month 3 / Week 3 Scores (CG)	231
Observation Grid / Month 3 / Week 4 Scores (EG).....	232
Observation Grid / Month 3 / Week 4 Scores (CG)	233
Observation Grid / Month 4 / Week 1 Scores (EG).....	234
Observation Grid / Month 4 / Week 1 Scores (CG)	235
Observation Grid / Month 4 / Week 2 Scores (EG).....	236
Observation Grid / Month 4 / Week 2 Scores (CG)	237
Observation Grid / Month 4 / Week 3 Scores (EG).....	238
Observation Grid / Month 4 / Week 3 Scores (CG)	239
Observation Grid / Month 4 / Week 4 Scores (EG).....	240
Observation Grid / Month 4 / Week 4 Scores (CG)	241
Pre-test Scores (EG).....	242
Pre-test Scores (CG)	243
Post-test Scores (EG).....	244
Post-test Scores (CG).....	245
4. Research Findings.....	246
4.1 Students' Questionnaire	246
4.1.1 Section I: Demographic Information	246
4.1.2 Section II: Students' Attitudes towards CCL Course.....	246
4.1.3 Section III: Students' Attitudes towards American Culture	246
4.2 The Teachers' Interview.....	248
4.3 The Observation Grid	250
4.4 The Pre-test / Post-test	253

5. T test	254
Conclusion	265
Chapter Five: Suggestions and Recommendations	266
1. To the teachers	267
2. To the learners.....	269
3. Reconsideration of the Content.....	269
4. Teaching American Civilisation through Themes	269
5. Reconsideration of the Way of Teaching.....	270
6. Reconsideration of the Teaching Materials	271
7. Reconsideration of the Teaching Activities.....	271
8. Reconsideration of the Time Allotted to the Course	272
General Conclusion.....	273
REFERENCES	277
APPENDICES	285
APPENDIX A.....	286
APPENDIX B	289
APPENDIX C	292
APPENDIX D.....	295
APPENDIX E	303
APPENDIX F	305
APPENDIX G.....	307
Résumé (French).....	314
Résumé (Arabic).....	316

Glossary

Knowing that this thesis will have numerous readers with multiple levels of expertise and knowing that the meaning of lot of concepts, foreign words or technical terms and phrases, brought within this thesis, will not be immediately obvious to the average reader, I choose to include an alphabetized glossary of terminology and definitions in the front matter to allow the average reader a better understanding of the unfamiliar terminology and therefore augment the readability of this work.

Source

- 1) Encyclopedia Britannica 2018 (<http://www.britannica.com>)
- 2) Wikipedia, the free encyclopedia (<http://www.en.wikipedia.org>)
- 3) Ancient History Encyclopedia (<http://www.ancient.eu>)
- 4) BBC website (<http://www.bbc.co.uk>)
- 5) Office of the Historian (<http://www.history.state.gov>)
- 6) Library of Congress (<http://www.loc.gov>)

- **Act Prohibiting Importation of Slaves:** of 1807 (enacted March 2, 1807) is a United States federal law that stated that no new slaves were permitted to be imported into the United States. It took effect in 1808. This legislation was promoted by President Thomas Jefferson, who called for its enactment in his 1806 State of the Union Address.
- **Alamo:** Battle of the Alamo. (February 23 – March 6, 1836) was a pivotal event in the Texas Revolution. Following a 13-day siege, Mexican troops under President General Antonio Lopez de Santa Anna launched an assault on the Alamo fort near San Antonio de Bexar (modern-day San Antonio, Texas, United States), killing all of the Texan defenders. Santa Anna's cruelty during the battle inspired many Texans, both settlers and adventurers from the United States, to join the Texan Army. Buoyed by a desire for revenge, the Texans defeated the Mexican Army at the Battle of San Jacinto, on April 21, 1836, ending the revolution.
- **Alien and Sedition Acts** were four bills passed by the Federalist-dominated 5th United States Congress and signed into law by President John Adams in 1798. They made it harder for an immigrant to become a citizen (Naturalization Act), allowed the president to imprison and deport non-citizens who were deemed dangerous (Alien Friends Act of 1798) or who were from a hostile nation (Alien Enemy Act of 1798), and criminalized making false statements that were critical of the federal government (Sedition Act of 1798).
- **Anglo-Saxon:** term used historically to describe any member of German tribes who migrated to the island (Britain) from continental Europe. From 450 AD to the time of the Norman Conquest (1066 AD), they inhabited and ruled territories that are today part of England and Wales. The term is popularly used for the culture and the language of this people.
- **Anna Eleanor Roosevelt:** (born October 11, 1884, New York, New York, U.S. died November 7, 1962, New York City, New York), American first lady (1933–45), the wife of Franklin D. Roosevelt, 32nd president of the United States, and a United Nations diplomat and humanitarian. She was, in her time, one of the world's most widely admired and powerful women.

- **Arab Oil Embargo:** The **1973 oil crisis** began in October 1973 when the members of the Organization of Arab Petroleum Exporting Countries proclaimed an oil embargo. The embargo was targeted at nations perceived as supporting Israel during the October War. The initial nations targeted were Canada, Japan, the Netherlands, the United Kingdom and the United States with the embargo also later extended to Portugal, Rhodesia (Zimbabwe) and South Africa.
- **Articles of Confederation:** was an agreement among the 13 original states of the United States of America that served as its first constitution. It was approved, after much debate (between July 1776 and November 1777), by the Second Continental Congress on November 15, 1777, and sent to the states for ratification. The Articles of Confederation came into force on March 1, 1781, after being ratified by all 13 states.
- **Atlanta compromise** was an agreement struck in 1895 between Booker T. Washington, president of the Tuskegee Institute, other African-American leaders, and Southern white leaders. The agreement was that Southern blacks would work and submit to white political rule, while Southern whites guaranteed that blacks would receive basic education and due process in law. Blacks would not focus their demands on equality, integration, or justice, and Northern whites would fund black educational charities.
- **Bacon's Rebellion:** was an armed rebellion in 1676 by Virginia settlers led by Nathaniel Bacon against the rule of Governor William Berkeley. The colony's dismissive policy as it related to the political challenges of its western frontier, along with other challenges including leaving Bacon out of his inner circle, refusing to allow Bacon to be a part of his fur trade with the Indians, and Indian attacks, helped to motivate a popular uprising against Berkeley, who had failed to address the demands of the colonists regarding their safety.
- **BCE (Before Current Era) & CE (Current Era):** an alternative equivalent calendar system to the Dionysian AD and BC calendar system. The two notation systems are numerically equivalent, "2018 CE" corresponds to "2018 AD" and "400 BCE" corresponds to "400 BC".
- **Beatles:** (The Beatles) were an English rock band formed in Liverpool in 1960. With members John Lennon, Paul McCartney, George Harrison and Ringo Starr, they became widely regarded as the foremost and most influential music band in history. the Beatles experimented with several musical styles, ranging from pop ballads and Indian music to psychedelia and hard rock, often incorporating classical elements and unconventional recording techniques in innovative ways.
- **Before Present (BP):** A time scale used mainly in geology and other scientific disciplines to specify when events occurred in the past. Because the "present" time changes, standard practice is to use 1 January 1950 as the commencement date of the age scale, reflecting the origin of practical radiocarbon dating in the 1950's.
- **Booker Taliaferro Washington:** (1856 – 1915) was an American educator, author, orator, and advisor to presidents of the United States. Between 1890 and 1915, Washington was the dominant leader in the African-American community. Washington was from the last generation of black American leaders born into slavery and became the leading voice of the former slaves and their descendants.

- **Bracero Program:** In 1942, the U.S. government, with the cooperation of the Mexican government, enacted the Bracero Program, which allowed short-term contract laborers from Mexico, known as "braceros", to work legally in the United States. The program was originally conceived in the early 1940s, during World War II, to combat a wartime dearth of agricultural laborers due to military service and a shift by native agricultural workers to better-paying manufacturing jobs. Financed through taxpayer labour subsidies, the plan lasted until 1964.
- **Bronze Age:** is a historical period characterized by the use of bronze. It is the time period when people made tools from an alloy (a mixture of metals) called bronze. The Bronze Age was not at the same time everywhere (depends on the area under consideration), because different groups of people began to use bronze at different times. In Western Europe, the Bronze Age lasted from about 2000 BC until 800 BC.
- **Brown Power:** A movement in the 1960s that advocated for Brown Power, rights for Mexican-Americans and Immigrants in general. The movement was derived from the Civil Rights Movements as it fought for the equality of a minority.
- **Brown v. Board of Education of Topeka:** (1954), was a landmark United States Supreme Court case in which the Court declared state laws establishing separate public schools for black and white students to be unconstitutional. The decision effectively overturned the "Plessy v. Ferguson" decision of 1896, which allowed state-sponsored segregation.
- **Burlingame Treaty:** (1868) was a landmark treaty between the United States and China, amending the Treaty of Tianjin, one of the unequal treaties, to establish formal friendly relations between the two nations, with the United States granting China the status of most favored nation in trade. It was signed in Washington in 1868 and ratified in Beijing in 1869.
- **California Proposition 187** (also known as the Save Our State (SOS) initiative) was a 1994 ballot initiative to establish a state-run citizenship screening system and prohibit illegal aliens from using non-emergency health care, public education, and other services in the State of California.
- **California Proposition 209:** (1996) is a California ballot proposition which amended the state constitution to prohibit state governmental institutions from considering race, sex, or ethnicity, specifically in the areas of public employment, public contracting, and public education.
- **Celts:** The ancient Celts were various population groups living in several parts of Europe north of the Mediterranean region from the Late Bronze Age onwards. Given the name Celt by ancient writers, these tribes often migrated and so eventually occupied territories from Portugal to Turkey. The ancient Celts spoke the same language and maintained the same artistic tradition. Celtic languages are still spoken today in parts of the British Isles and northern France.
- **Cesar Chavez** (born Cesar Estrada Chavez, March 1927 – April 1993) was an American labor leader and civil rights activist who, with Dolores Huerta, co-founded the National Farm Workers Association (later the United Farm Workers union, UFW) in 1962. Originally a Mexican American farm worker, Chavez became the best known Latino American civil rights activist, and was strongly promoted by the American labor movement.

- **Chicano Studies:** originated in the Chicano Movement of the late 1960s and 1970s. Chicano Studies concerns itself with the study of Chicanos, Latinos, and Mexican Americans. In many universities across the United States, Chicano Studies is linked with interdisciplinary ethnic studies and other Ethnic Studies fields such as Black Studies, Asian American Studies, and Native American Studies. Many students who have studied anthropology have also been involved in varying degrees in Chicano studies. Today most major universities in areas of high Chicano concentration have a formal Chicano studies department or interdisciplinary program.
- **Chinese Exclusion Act** was a United States federal law signed by President Chester A. Arthur on May 6, 1882, prohibiting all immigration of Chinese laborers. The act followed the Angell Treaty of 1880, a set of revisions to the U.S./China Burlingame Treaty of 1868 that allowed the U.S. to suspend Chinese immigration.
- **Cicero:** Marcus Tullius Cicero (3 January 106 BC – 7 December 43 BC) was a Roman statesman, orator, lawyer and philosopher, who served as consul in the year 63 BC. He came from a wealthy municipal family of the Roman equestrian order, and is considered one of Rome's greatest orators and prose stylists.
- **Civil Rights Act:** (enacted July 2, 1964) is a landmark civil rights and US labor law in the United States that outlaws discrimination based on race, color, religion, sex, or national origin. It prohibits unequal application of voter registration requirements, racial segregation in schools, employment, and public accommodations.
- **Civil Rights Movement:** a decades-long movement with the goal of securing legal rights for African Americans that other Americans already held. With roots starting in the Reconstruction era during the late 19th century, the movement resulted in the largest legislative impacts after the direct actions and grassroots protests organized from the mid-1950s until 1968. Encompassing strategies, various groups, and organized social movements to accomplish the goals of ending legalized racial segregation and discrimination in the United States, the movement, using major nonviolent campaigns, eventually secured new recognition in federal law and federal protection of all Americans.
- **Civil war:** was a war fought in the United States from 1861 to 1865. As a result of the long-standing controversy over slavery, war broke out in April 1861, when Confederate forces attacked Fort Sumter in South Carolina, shortly after U.S. President Abraham Lincoln was inaugurated. The nationalists of the Union proclaimed loyalty to the U.S. Constitution. They faced secessionists of the Confederate States, who advocated for states' rights to expand slavery.
- **Cold War:** was a state of geopolitical tension after World War II between powers in the Eastern Bloc (the Soviet Union and its satellite states) and powers in the Western Bloc (the United States, its NATO allies and others). Historians do not fully agree on the dates, but a common timeframe is the period between 1947, the year the Truman Doctrine; a U.S. foreign policy pledging to aid nations threatened by Soviet expansionism, was announced, and either 1989, when communism fell in Eastern Europe, or 1991, when the Soviet Union collapsed. The term "cold" is used because there was no large-scale fighting directly between the two sides.

- **Columbus:** Christopher (1451–1506) was an Italian explorer, navigator, and colonist. Born in the Republic of Genoa, he completed four voyages across the Atlantic Ocean under the patronage of the Catholic Monarchs of Spain. Those voyages, and his efforts to establish settlements on the island of Hispaniola, initiated the permanent European colonization of the Americas.
- **Compromise of 1850:** a series of measures proposed by the "great compromiser" Sen. Henry Clay of Kentucky, and passed by the U.S. Congress in an effort to settle several outstanding slavery issues and to avert the threat of dissolution of the Union. The crisis arose from the request of the territory of California (December 3, 1849) to be admitted to the Union with a constitution prohibiting slavery.
- **Cotton Gin** is a machine that quickly and easily separates cotton fibers from their seeds, enabling much greater productivity than manual cotton separation.
- **Cross-cultural:** dealing with or offering comparison between two or more different cultures or cultural areas.
- **Cuban Missile Crisis:** was a 13-day (October 16–28, 1962) confrontation between the United States and the Soviet Union concerning American ballistic missile deployment in Italy and Turkey with consequent Soviet ballistic missile deployment in Cuba. The confrontation is often considered the closest the Cold War came to escalating into a full-scale nuclear war. An agreement was reached during a secret meeting between Khrushchev and Fidel Castro in July 1962, and construction of a number of missile launch facilities started later that summer. The U.S. established a naval blockade on October 22 to prevent further missiles from reaching Cuba. The U.S. announced that they would not permit offensive weapons to be delivered to Cuba and demanded that the weapons already in Cuba be dismantled and returned to the Soviet Union. After a long period of tense negotiations, an agreement was reached between U.S. President John F. Kennedy and Khrushchev. Publicly, the Soviets would dismantle their offensive weapons in Cuba and return them to the Soviet Union, in exchange for a U.S. public declaration and agreement to avoid invading Cuba again.
- **Cultural awareness:** the state of being culturally aware (to understand) that cultural differences do exist, and to be sensitive to and respect those differences when interacting with people whose customs and world view may be different from our own.
- **Dawes Act:** (1887) (also known as the General Allotment Act or the Dawes Severalty Act of 1887). The Act was named for its creator, Senator Henry Laurens Dawes of Massachusetts. It authorized the President of the United States to survey American Indian tribal land and divide it into allotments for individual Indians. Those who accepted allotments and lived separately from the tribe would be granted United States citizenship.
- **Declaration of Independence:** a U.S. history, document that was approved by the Continental Congress on July 4, 1776, and that announced the separation of 13 North American British colonies from Great Britain. It explained why the Congress on July 2 "unanimously" by the votes of 12 colonies (with New York abstaining) had resolved that "these United Colonies are, and of right ought to be Free and Independent States."

- **Dred Scott Decision:** was a landmark decision by the United States Supreme Court on US labor law and constitutional law. It held that "a negro, whose ancestors were imported into the U.S., and sold as slaves", whether enslaved or free, could not be an American citizen and therefore had no standing to sue in federal court; Dred Scott, an enslaved man of "the negro African race" who had been taken by his owners to free states and territories, attempted to sue for his freedom. In a 7–2 decision written by Chief Justice Roger B. Taney, the court denied Scott's request.
- **Emancipation Proclamation** or (Proclamation 95) was a presidential proclamation and executive order issued by United States President Abraham Lincoln on January 1, 1863. It changed the federal legal status of more than 3.5 million enslaved African Americans in the designated areas of the South from slave to free.
- **Enlightenment:** (also known as the Age of Enlightenment or the Age of Reason. Was an intellectual and philosophical movement that dominated the world of ideas in Europe during the 18th century. The Enlightenment included a range of ideas centered on reason as the primary source of authority and legitimacy and came to advance ideals like liberty, progress, tolerance, fraternity, constitutional government and separation of church and state.
- **Equal Rights Amendment:** (1921) is a proposed but unratified amendment to the United States Constitution designed to guarantee equal legal rights for all American citizens regardless of sex; it seeks to end the legal distinctions between men and women in terms of divorce, property, employment, and other matters.
- **Erie Canal:** historic waterway of the United States, connecting the Great Lakes with New York City via the Hudson River at Albany. Taking advantage of the Mohawk River gap in the Appalachian Mountains, the Erie Canal, 363 miles (584 km) long, was the first canal in the United States to connect western waterways with the Atlantic Ocean. Construction began in 1817 and was completed in 1825.
- **Feudalism:** was a combination of legal and military customs in medieval Europe that flourished between the 9th and 15th centuries. Broadly defined, it was a way of structuring society around relationships derived from the holding of land in exchange for service or labour.
- **Fifteenth Amendment:** (1870) to the Constitution of the United States that guaranteed that the right to vote could not be denied based on "race, color, or previous condition of servitude." The amendment complemented and followed in the wake of the passage of the Thirteenth and Fourteenth amendments, which abolished slavery and guaranteed citizenship, respectively, to African Americans.
- **Fourteenth Amendment:** (1868) to the Constitution of the United States that granted citizenship and equal civil and legal rights to African Americans and slaves who had been emancipated after the American Civil War, including them under the umbrella phrase "All persons born or naturalized in the United States."
- **French Indian War:** was the North American conflict in a larger imperial war between Great Britain and France known as the Seven Years' War. The French and Indian War began in 1754 and ended with the Treaty of Paris in 1763. The war provided Great Britain enormous territorial gains in North America, but

disputes over subsequent frontier policy and paying the war's expenses led to colonial discontent, and ultimately to the American Revolution.

- **Gentlemen's agreement:** (1907) was an informal agreement between the United States of America and the Empire of Japan whereby the United States would not impose restrictions on Japanese immigration, and Japan would not allow further emigration to the United States. The goal was to reduce tensions between the two powerful Pacific nations. The agreement was never ratified by Congress and was ended by the Immigration Act of 1924.
- **Globalization:** is the process of interaction and integration between people, companies, and governments worldwide. Globalization has grown due to advances in transportation and communication technology. Globalization is primarily an economic process of interaction and integration that's associated with social and cultural aspects.
- **Glorious Revolution:** also called the Revolution of 1688, was the overthrow of King James II of England by a union of English Parliamentarians with the Dutch stadtholder William III, Prince of Orange, who was James's nephew and son-in-law.
- **Gospel:** it originally meant the Christian message itself, but in the 2nd century it came to be used for the books in which the message was set out. The four gospels of the New Testament; Matthew, Mark, Luke and John are the main source of information on the life of Jesus.
- **Grassroots Movement:** (often referenced in the context of a left-wing political movement) is one which uses the people in a given district, region, or community as the basis for a political or economic movement. Grassroots movements and organizations use collective action from the local level to affect change at the local, regional, national, or international level.
- **Great Awakening:** refers to a number of periods of religious revival in American Christian history. Historians and theologians identify three or four waves of increased religious enthusiasm occurring between the early 18th century and the late 20th century. Each of these "Great Awakenings" was characterized by widespread revivals led by evangelical Protestant ministers, a sharp increase of interest in religion, a profound sense of conviction and redemption on the part of those affected, an increase in evangelical church membership, and the formation of new religious movements and denominations.
- **Great Depression:** worldwide economic downturn that began in 1929 and lasted until about 1939. It was the longest and most severe depression ever experienced by the industrialized Western world, sparking fundamental changes in economic institutions, macroeconomic policy, and economic theory. Although it originated in the United States, the Great Depression caused drastic declines in output, severe unemployment, and acute deflation in almost every country of the world.
- **Griswold v. Connecticut (1965):** is a landmark case in the United States about access to contraception. The case involved a Connecticut law that prohibited any person from using any drug, medicinal article or instrument for the purpose of preventing conception. The court held that the statute was unconstitutional, and that the clear effect of the Connecticut law is to deny disadvantaged citizens access to medical assistance and up-to-date information in respect to proper methods of birth control. By a vote of 7–2, the Supreme Court invalidated the law on the grounds that it violated the right to marital privacy, establishing the basis for the right to privacy with respect to intimate practices.

- **Harlem Renaissance:** was an intellectual, social, and artistic explosion that took place in Harlem, New York, spanning the 1920s. During the time, it was known as the "New Negro Movement". The Movement also included the new African-American cultural expressions across the urban areas in the Northeast and Midwest United States affected by the African-American Great Migration, of which Harlem was the largest. The Harlem Renaissance was considered to be a rebirth of African-American arts.
- **I have a dream:** is a public speech delivered by American civil rights activist Martin Luther King Jr. during the March on Washington for Jobs and Freedom on August 28, 1963, in which he calls for an end to racism in the United States and called for civil and economic rights. Delivered to over 250,000 civil rights supporters from the steps of the Lincoln Memorial in Washington, D.C., the speech was a defining moment of the civil rights movement.
- **Immigration and nationality Act:** (1965) abolished the quota system based on national origins that had been American immigration policy since the 1920s. The new law maintained the per-country limits, but also created preference visa categories that focused on immigrants' skills and family relationships with citizens or U.S. residents. The bill set numerical restrictions on visas at 170,000 per year, with a per-country-of-origin quota. However, immediate relatives of U.S. citizens and "special immigrants" had no restrictions.
- **Immigration Reform and Control Act:** (1986) enacted November 6, 1986, signed into law by Ronald Reagan on November 6, 1986, is an Act of Congress which reformed United States immigration law.
- **Indian Reorganization Act:** of June 18, 1934, was U.S. federal legislation that dealt with the status of Native Americans (known in law as American Indians or Indians). It was the centerpiece of what has been often called the "Indian New Deal". The major goal was to reverse the traditional goal of assimilation of Indians into American society and to strengthen, encourage and perpetuate the tribes and their historic traditions and culture. The Act also restored to Indians the management of their assets; land and mineral rights and included provisions intended to create a sound economic foundation for the inhabitants of Indian reservations.
- **Indian termination:** was the policy of the United States from the mid 1940's to the mid 1960's. It was shaped by a series of laws and policies with the intent of assimilating Native Americans into mainstream American society. Assimilation was not new. The belief that indigenous people should abandon their traditional lives and become "civilized" had been the basis of policy for centuries. But what was new was the sense of urgency, that with or without consent, tribes must be terminated and begin to live as Americans. To that end, Congress set about ending the special relationship between tribes and the federal government. The intention was to grant Native Americans all the rights and privileges of citizenship, reduce their dependence on a bureaucracy whose mismanagement had been documented, and eliminate the expense of providing services for native people.
- **Intercultural:** occurring between or involving two or more cultures.

- **Interstate Commerce Act:** (1887) is a United States federal law that was designed to regulate the railroad industry, particularly its monopolistic practices. The Act required that railroad rates be "reasonable and just," but did not empower the government to fix specific rates. It also required that railroads publicize shipping rates and prohibited short haul or long haul fare discrimination, a form of price discrimination against smaller markets, particularly farmers in Western or Southern Territory compared to the Official Eastern states.
- **Iron Age:** final technological and cultural stage in the Stone–Bronze–Iron-Age sequence. The date of the full Iron Age, in which this metal for the most part replaced bronze in implements and weapons, varied geographically, beginning in the Middle East and southeastern Europe about 1200 BC but in China not until about 600 BC. Although in the Middle East iron had limited use as a scarce and precious metal as early as 3000 BC.
- **Isolationism:** is a category of foreign policies institutionalized by leaders who assert that their nations' best interests are best served by keeping the affairs of other countries at a distance. One possible motivation for limiting international involvement is to avoid being drawn into dangerous and otherwise undesirable conflicts.
- **Jackson:** Andrew (born March 1767, South Carolina U.S. died June 1845, Tennessee, U.S.), military hero and seventh president of the United States (1829–37). He was the first U.S. president to come from the area west of the Appalachians and the first to gain office by a direct appeal to the mass of voters.
- **Jamestown:** first permanent English settlement in North America, located near present-day Williamsburg, Virginia. Established on May 14, 1607, the colony gave England its first foothold in the European competition for the New World, which had been dominated by the Spanish since the voyages of Christopher Columbus in the late 15th century.
- **Japanese internment:** in the United States during World War II was the forced relocation and incarceration in camps in the western interior of the country of between 110,000 and 120,000 people of Japanese ancestry, most of whom lived on the Pacific coast. Sixty-two percent of the internees were United States citizens. These actions were ordered by President Franklin D. Roosevelt shortly after Imperial Japan's attack on Pearl Harbor.
- **Jefferson:** Thomas (born April 1743, Shadwell, Virginia U.S. died July 1826, Monticello, Virginia, U.S.), draftsman of the Declaration of Independence of the United States and the nation's first secretary of state (1789–94), second vice president (1797–1801), and, as the third president (1801–09), the statesman responsible for the Louisiana Purchase.
- **JFK:** in full John Fitzgerald Kennedy, (born May 29, 1917, Brookline, Massachusetts, U.S. died November 22, 1963, Dallas, Texas), 35th president of the United States (1961–63), who faced a number of foreign crises, especially in Cuba and Berlin, but managed to secure such achievements as the Nuclear Test-Ban Treaty and the Alliance for Progress. He was assassinated while riding in a motorcade in Dallas.
- **Jim Crow laws:** were state and local laws that enforced racial segregation in the Southern United States. Enacted by white Democratic-dominated state legislatures in the late 19th century after the Reconstruction period, these laws

continued to be enforced until 1965. They mandated racial segregation in all public facilities in the states of the former Confederate States of America.

- **John Brown's raid:** or (The raid on Harper's Ferry) was an effort by armed abolitionist John Brown to initiate an armed slave revolt in 1859 by taking over a United States arsenal at Harpers Ferry, Virginia. Brown's party of 22 was defeated by a company of U.S. Marines, led by First Lieutenant Israel Greene.
- **Kansas–Nebraska Act:** (1854) sponsored by Democratic Sen. Stephen A. Douglas, provided for the territorial organization of Kansas and Nebraska under the principle of popular sovereignty, which had been applied to New Mexico and Utah in the Compromise of 1850.
- **Know Nothing Party:** The "Native American Party", renamed the "American Party" in 1855 and commonly known as the "Know Nothing movement", was an American nativist political party that operated nationally in the mid-1850s. It was primarily anti-Catholic, xenophobic, and hostile to immigration, starting originally as a secret society. The movement briefly emerged as a major political party in the form of the "American Party". Adherents to the movement were to reply "I know nothing" when asked about its specifics by outsiders, thus providing the group with its common name.
- **Landeskunde:** The German word "Landeskunde" is difficult to translate into other languages. There is no single word in English that conveys the same meaning. Not even two words can really cover it. The German term means "the study of the geographic, regional, and cultural aspects of a country". Sometimes Landeskunde is translated as "applied geography" or "regional studies", neither of which truly conveys the full meaning of the German word.
- **Lend-Lease Act:** enacted March 11, 1941) was an American program to defeat Germany, Japan and Italy by distributing food, oil, and materiel between 1941 and August 1945. The aid went to the United Kingdom, China, and later the Soviet Union, Free France, and other Allied nations. It included warships and warplanes, along with other weaponry.
- **Lincoln's Gettysburg Address:** is a speech by U.S. President Abraham Lincoln and one of the best-known speeches in American history. It was delivered by Lincoln during the American Civil War at the dedication of the Soldiers' National Cemetery in Gettysburg, Pennsylvania, on the afternoon of Thursday, November 19, 1863, four and a half months after the Union armies defeated those of the Confederacy at the Battle of Gettysburg.
- **Little Bighorn:** was an armed engagement between combined forces of the Lakota, Northern Cheyenne, and Arapaho tribes and the 7th Cavalry Regiment of the United States Army. The battle, which resulted in the defeat of US forces, was the most significant action of the Great Sioux War of 1876. It took place on June 25–26, 1876, along the Little Bighorn River in the Crow Indian Reservation in southeastern Montana Territory.
- **Louisiana Purchase:** western half of the Mississippi River basin purchased in 1803 from France by the United States; at less than three cents per acre for 828,000 square miles (2,144,520 square km), The Rocky (then referred to as "Stony") Mountains were accepted as the western limit of the Louisiana Territory It was the greatest land bargain in U.S. history. The purchase doubled the size of the United States, Out of this empire were carved in their entirety the states of Louisiana, Missouri, Arkansas, Iowa, North Dakota, South Dakota, Nebraska, and Oklahoma; in addition, the area included most of the land in Kansas, Colorado, Wyoming, Montana, and Minnesota.

- **Malcolm X:** (1925–1965) was an American Muslim minister and human rights activist. His father was killed when he was six and his mother was placed in a mental hospital when he was thirteen, after which he lived in a series of foster homes. In 1946, at age 20, he went to prison for larceny and breaking and entering. While in prison, he became a member of the Nation of Islam (NOI), changing his birth name Malcolm Little to Malcolm X. he embraced Sunni Islam. After a period of travel in Africa and the Middle East, which included completing the Hajj, he also became known as el-Hajj Malik el-Shabazz.
- **March on Washington:** or The Great March on Washington was held in Washington, D.C. on Wednesday, August 28, 1963. The purpose of the march was to advocate for the civil and economic rights of African Americans. At the march, Martin Luther King Jr., standing in front of the Lincoln Memorial, delivered his historic "I Have a Dream" speech in which he called for an end to racism. They came together under the banner of "jobs and freedom." Estimates of the number of participants varied from 200,000 to 300,000 people.
- **Martin Luther King Jr.:** (January 15, 1929 – April 4, 1968) was an American Baptist minister and activist who became the most visible spokesperson and leader in the civil rights movement from 1954 until his assassination in 1968.
- **Massasoit:** (1590-1661), Wampanoag Indian chief who throughout his life maintained peaceful relations with English settlers in the area of the Plymouth Colony, Massachusetts. Massasoit was the grand sachem (intertribal chief) of all the Wampanoag Indians, who inhabited parts of present Massachusetts and Rhode Island, particularly the coastal regions. In March 1621, several months after the landing of the Mayflower at Plymouth, Massasoit journeyed to the colony with his colleague "Samoset", who had already made friendly overtures to the Pilgrims there. Convinced of the value of a thriving trade with the newcomers, Massasoit set out to ensure peaceful accord between the races, a peace that lasted as long as he lived.
- **Mayflower Compact:** document signed on the English ship "Mayflower" on November 1620, prior to its landing at Plymouth, Massachusetts. It was the first framework of government written and enacted in the territory that is now the United States of America.
- **McCarran Act:** (1950) s a United States federal law. Congress enacted it over President Harry Truman's veto. The Act required Communist organizations to register with the United States Attorney General and established the Subversive Activities Control Board to investigate persons suspected of engaging in subversive activities or otherwise promoting the establishment of a "totalitarian dictatorship," either fascist or communist. Members of these groups could not become citizens and in some cases were prevented from entering or leaving the country. Citizens found in violation could lose their citizenship in five years.
- **Mesoamerica:** is a historical region and cultural area in the Americas, extending from approximately central Mexico through Belize, Guatemala, El Salvador, Honduras, Nicaragua, and northern Costa Rica, and within which pre-Columbian societies flourished before the Spanish colonization of the Americas in the 15th and 16th centuries.
- **Mesolithic Age:** (also known as the Middle Stone Age) it extends from 11000 BC to 4000 BC. This age is characterized by the appearance of Microliths (small

bladed stone tools). The people of this age lived on hunting, fishing, and food gathering and later on they also domesticated animals.

- **Mexican War:** war between the United States and Mexico (April 1846–February 1848) stemming from the United States’ annexation of Texas in 1845 and from a dispute over whether Texas frontiers ended at the Nueces River (Mexican claim) or the Rio Grande (U.S. claim). The war resulted in the United States’ acquisition of more than 500,000 square miles (1,300,000 square km) of Mexican territory extending westward from the Rio Grande to the Pacific Ocean.
- **Mexican–American War:** was an armed conflict between the United States of America and the United Mexican States (Mexico) from 1846 to 1848.
- **Million Man March:** political demonstration in Washington, D.C., on Oct. 16, 1995, to promote African American unity and family values. Estimates of the number of marchers, most of whom were African American men, ranged from 400,000 to nearly 1.1 million, ranking it among the largest gatherings of its kind in American history.
- **Missouri Compromise:** was the legislation that provided for the admission to the United States of Maine as a free state along with Missouri as a slave state, thus maintaining the balance of power between North and South in the United States Senate. As part of the compromise, slavery was prohibited north of the 36°30’ parallel, excluding Missouri. The 16th United States Congress passed the legislation on May 9, 1820, and President James Monroe signed it on March 6, 1820.
- **Multicultural:** of, relating to, reflecting, or adapted to diverse cultures.
- **National Organization for Women (NOW):** is an American feminist organization founded in 1966. It was founded by 28 women at the Third National Conference of Commissions on the Status of Women in June, and another 21 women and men who became founders at the October 1966 NOW Organizing Conference, for a total of 49 founders. Both conferences were held in Washington, D.C.
- **National Origins Act:** (1924) The Immigration Act of 1924 established an annual quota (fixed in 1929 at 150,000) and established the national-origins system, which was to characterize immigration policy for the next 40 years. Under it, quotas were established for each country based on the number of persons of that national origin who were living in the United States in 1920. The quota system was abolished in 1965 in favor of a predominantly first-come, first-served policy.
- **Native Americans:** also known as American Indians, Indians, Indigenous Americans and other terms, are the indigenous peoples of the United States. There are over 500 federally recognized tribes within the US, about half of which are associated with Indian reservations. The term excludes Native Hawaiians and some Alaska Natives.
- **Neolithic Age:** (also known as the Late Stone Age) is most frequently used in connection with agriculture, which is the time when cereal cultivation and animal domestication was introduced. It extends from 9000 BC to 2000 BC.
- **Niagara Movement:** was a black civil rights organization founded in 1905 by a group led by W. E. B. Du Bois and William Monroe Trotter. The Niagara Movement was a call for opposition to racial segregation and disenfranchisement, and it was opposed to policies of accommodation and

conciliation promoted by African-American leaders such as Booker T. Washington.

- **Nineteenth Amendment:** amendment (1920) to the Constitution of the United States that officially extended the right to vote to women.
- **Nixonomics:** a portmanteau of the words "Nixon" and "economics". It refers to U.S. President Richard Nixon's economic performance. Nixon is the first president to have his surname combined with the word "economics".
- **Norman Conquest:** was the 11th-century (1066 AD) invasion and occupation of England by an army of Norman, Breton, Flemish and French soldiers led by Duke William I of Normandy, later styled William the Conqueror.
- **Operation Wetback:** was an immigration law enforcement initiative created by Joseph Swing, the Director of the United States Immigration and Naturalization Service (INS), in cooperation with the Mexican government. The program was implemented in May 1954 by U.S. Attorney General Herbert Brownell and utilized special tactics to deal with illegal border crossings into the United States by Mexican nationals.
- **Paleolithic Age:** (also known as the Early Stone Age) is a period in human prehistory distinguished by the original development of stone tools. It extends from 2.6 million years ago, to 11,650 BP (Before Present).
- **Picture Bride:** refers to the practice in the early 20th century of immigrant workers (chiefly Japanese, Okinawan, and Korean) in Hawaii and the West Coast of the United States and Canada selecting brides from their native countries via a matchmaker, who paired bride and groom using only photographs and family recommendations of the possible candidates.
- **Pilgrims:** or Pilgrim Fathers, in American colonial history, settlers of Plymouth, Massachusetts, the first permanent colony in New England (1620). Of the 102 colonists, 35 were members of the English Separatist Church (a radical faction of Puritanism) who had earlier fled to Leiden, the Netherlands, to escape persecution at home. Seeking a more abundant life along with religious freedom, the Separatists negotiated with a London stock company to finance a pilgrimage to America.
- **Pleistocene:** (colloquially referred to as the Ice Age) is the geological epoch which lasted from about 2.5 million to 11.7 million years ago, spanning the world's most recent period of repeated glaciations.
- **Plessy v. Ferguson:** case in which the U.S. Supreme Court, on May 18, 1896, by a seven-to-one majority advanced the controversial "separate but equal" doctrine for assessing the constitutionality of racial segregation laws. The law required that all railroads operating in the state provide "equal but separate accommodations" for white and African American passengers and prohibited passengers from entering accommodations other than those to which they had been assigned on the basis of their race.
- **Pliocene:** (also Pleiocene) Epoch in the geologic timescale that extends from 5.3 million to 2.5 million years BP (Before Present).
- **Pocahontas:** (1596–1617) was a Native American woman notable for her association with the colonial settlement at Jamestown, Virginia. Pocahontas was the daughter of Powhatan, the paramount chief of a network of tributary tribal nations in the Tsenacommacah, encompassing the Tidewater region of Virginia. Pocahontas was captured and held for ransom by the English during Anglo-Indian hostilities in 1613. During her captivity, she converted to Christianity and took the name Rebecca. When the opportunity arose for her to return to her

people, she chose to remain with the English. In April 1614, at the age of 17, she married tobacco planter John Rolfe, and in January 1615, she bore their son, Thomas Rolfe.

- **Powhatan:** (1545–1618), whose proper name was "Wahunsenacawh" (was the paramount chief of "Tsenacommacah", an alliance of Algonquian-speaking Virginia Indians in the Tidewater region of Virginia at the time English settlers landed at Jamestown in 1607.
- **Pre-Columbian era:** incorporates all period subdivisions in the history and prehistory of the Americas before the appearance of significant European influences on the American continent, spanning the time of the original settlement in the Upper Paleolithic period to European colonization during the Early Modern period.
- **Progressive Era:** was a period of widespread social activism and political reform across the United States that spanned from the 1890s to the 1920s. The main objectives of the Progressive movement were eliminating problems caused by industrialization, urbanization, immigration, and corruption in government. The movement primarily targeted political machines and their bosses. By taking down these corrupt representatives in office a further means of direct democracy would be established.
- **Pueblo Revolt:** (1680) was an uprising of most of the indigenous "Pueblo" people against the Spanish colonizers in the province of Santa Fe present day New Mexico. The Pueblo Revolt killed 400 Spanish and drove the remaining 2,000 settlers out of the province. Twelve years later the Spanish returned and were able to reoccupy New Mexico with little opposition.
- **Puritans:** were members of a religious reform movement known as "Puritanism" that arose within the Church of England in the late sixteenth century. They were English Protestants who were committed to "purifying" the Church of England by eliminating all aspects of Catholicism from religious practices. Puritans facing religious persecution in England set out for the New World, where they established a colony at Plymouth.
- **Reaganomics:** a portmanteau of Ronald "Reagan" and "economics". It refers to the economic policies promoted by U.S. President Ronald Reagan during the 1980's.
- **Realia:** objects or activities used to relate classroom teaching to the real life especially of people under study.
- **Reconstruction:** was the period from 1865 to 1877 in American history following the American Civil War; it attempted transformation of the 11 ex-Confederate states. Reconstruction ended the remnants of Confederate nationalism and ended slavery, making the newly free slaves citizens with civil rights guaranteed by three new Constitutional amendments.
- **Red Power movement** was a social movement led by American Indian youth to demand self-determination for Indians in the United States. This movement sought the rights for Indians to make policies and programs for themselves while maintaining and controlling their own land and resources.
- **Red Scare:** was a period during the early 20th-century history of the United States marked by a widespread fear of Bolshevism and anarchism, due to real and imagined events; real events included those such as the Russian Revolution and anarchist bombings. At its height in 1919–1920, concerns over the effects of radical political agitation in American society and the alleged spread of

communism and anarchism in the American labor movement fueled a general sense of concern.

- **Republican Motherhood:** is an 18th-century term for an attitude toward women's roles present in the emerging United States before, during, and after the American Revolution. It centered on the belief that the patriots' daughters should be raised to uphold the ideals of republicanism, in order to pass on republican values to the next generation
- **Roaring Twenties** was the period in Western society and Western culture that occurred during and around the 1920s. It was a period of sustained economic prosperity with a distinctive cultural edge in the United States and Western Europe, particularly in major cities such as Berlin, Chicago, London, Los Angeles, New York City, Paris, and Sydney. The Wall Street Crash of 1929 ended the era.
- **Rodney King:** (April 2, 1965 – June 17, 2012) was an American taxi driver who became known internationally as the victim of Los Angeles Police Department brutality, after a videotape was released of several police officers beating him during his arrest on March 3, 1991. A civilian, George Holliday, filmed the incident from his nearby balcony and sent the footage to local news station KTLA. The footage clearly showed King being beaten repeatedly, and the incident was covered by news media around the world. The four officers were tried on charges of use of excessive force; three were totally acquitted, the jury failed to reach a verdict on one charge for the fourth. Within hours of the acquittals, the 1992 Los Angeles riots started, sparked by outrage among African Americans over the verdicts and longstanding social issues. The rioting lasted six days, during which 63 people were killed and 2,373 were injured; it ended only after the California Army National Guard, the United States Army, and the United States Marine Corps provided reinforcements to re-establish control.
- **Roe v. Wade Decision (1973):** is a landmark decision issued in 1973 by the United States Supreme Court on the issue of the constitutionality of laws that criminalized or restricted access to abortions. The Court ruled 7–2 that a right to privacy under the Due Process Clause of the 14th Amendment extended to a woman's decision to have an abortion, but that this right must be balanced against the state's interests in regulating abortions: protecting women's health and protecting the potentiality of human life.
- **Roman Invasion (Conquest):** in. 43 AD, Emperor Claudius sent an army to invade Britain. The army had four legions. The Romans conquered the southern half of Britain, and made it part of the Roman Empire.
- **Rosie the Riveter:** is a cultural icon of World War II, representing the women who worked in factories and shipyards during World War II, many of whom produced munitions and war supplies. These women sometimes took entirely new jobs replacing the male workers who joined the military. Rosie the Riveter is used as a symbol of American feminism and women's economic power.
- **Sacagawea:** also spelled "Sacajawea", (1788-1812?), "Shoshone" Indian woman who, as interpreter, traveled thousands of wilderness miles with the Lewis and Clark Expedition (1804–06), from the Mandan-Hidatsa villages in the Dakotas to the Pacific Northwest. Sacagawea translates into "Bird Woman". Alternatively, Sacajawea means "Boat Launcher" in Shoshone.
- **Saxon Invasion:** The Romans protected their province of Britain against the barbarian tribes until they left which was at the beginning of the 5th

century (410 AD). In the middle of the 5th century (450 AD) the Anglo-Saxons, Germanic tribes, invaded Britain..

- **Seneca Falls Convention:** (1848) was the first women's rights convention. It advertised itself as "a convention to discuss the social, civil, and religious condition and rights of woman". Held in Seneca Falls, New York, it spanned two days over July 19–20, 1848.
- **September 11, 2001 attacks** (also referred to as 9/11) were a series of four coordinated terrorist attacks by the Islamic terrorist group al-Qaeda against the United States on the morning of Tuesday, September 11, 2001. The attacks killed 2,996 people, injured over 6,000 others, and caused at least \$10 billion in infrastructure and property damage.
- **Sherman Antitrust Act:** (1890) is a landmark federal statute in the history of United States antitrust law or "competition law" passed by Congress in 1890 under the presidency of Benjamin Harrison. It allowed certain business activities that federal government regulators deem to be competitive, and recommended the federal government to investigate and pursue trusts.
- **Spanish - American War:** On April 25, 1898 the United States declared war on Spain following the sinking of the Battleship "Maine" in Havana harbor on February 15, 1898. The war ended with the signing of the Treaty of Paris on December 10, 1898. As a result Spain lost its control over the remains of its overseas empire: Cuba, Puerto Rico, the Philippines Islands, Guam, and other islands.
- **Squanto:** also called "Tisquantum", (died November 1622) Squanto was born into the Pawtuxet people who occupied lands in present-day Massachusetts and Rhode Island. Little is known about his early life. Some authorities believe that he was taken from home to England in 1605 by George Weymouth and returned with explorer John Smith in 1614–15. He was seized with other Indians by one of Smith's men, Thomas Hunt, who took them to the Mediterranean port of Malaga, Spain, to be sold into slavery. Squanto somehow escaped to England and joined the Newfoundland Company. He returned home in 1619 on his second trip back to North America only to find that his people had been wiped out by disease. Squanto, who had been living with the Wampanoag people since his return from England, soon became a member of the Plymouth Colony. Because Squanto was fluent in English, Gov. William Bradford made him his Indian emissary, and he then served as interpreter for Edward Winslow, the Pilgrim representative, during his negotiations with Massasoit, chief of the Wampanoags. Squanto died while serving as a guide to Governor Bradford on an expedition around Cape Cod.
- **Stone Age:** The ancient time when people made tools from stone. The period lasted roughly 3.4 million years and ended between 8700 BCE and 2000 BCE with the advent of metalworking. The Stone Age is divided by archaeologists into three sections: Paleolithic (old stone), Mesolithic (middle stone), and Neolithic (new stone).
- **Tecumseh:** (1768-1813) was a Native American "Shawnee" warrior and chief, who became the primary leader of a large, multi-tribal confederacy in the early 19th century. Born in the Ohio Country (present-day Ohio), and growing up during the American Revolutionary War and the Northwest Indian War, Tecumseh was exposed to warfare and envisioned the establishment of an independent Indian nation east of the Mississippi River under British protection.

He worked to recruit additional members to his tribal confederacy from the southern United States.

- **Thirteenth Amendment:** to the United States Constitution abolished slavery and involuntary servitude, except as punishment for a crime. In Congress, it was passed by the Senate on April 8, 1864, and by the House on January 31, 1865. The amendment was ratified by the required number of states on December 6, 1865.
- **Three-Fifths Compromise:** was a compromise reached among state delegates during the 1787 United States Constitutional Convention. Whether, and if so, how, slaves would be counted when determining a state's total population for legislative representation and taxing purposes was important, as this population number would then be used to determine the number of seats that the state would have in the United States House of Representatives for the next ten years. The compromise solution was to count 3 out of every 5 slaves as a person for this purpose.
- **Tippecanoe:** Battle of Tippecanoe (November 7, 1811), victory of a seasoned U.S. expeditionary force under Major General William Henry Harrison over Shawnee Indians led by Tecumseh's brother "Laulewasikau" (Tenskwatawa), known as the Prophet. The battle took place at Prophetstown, the Indian capital on the Tippecanoe River and the site of the present town of Battle Ground, near Lafayette, Indiana. Harrison, who was on a mission to destroy the power of an intertribal defensive alliance being promoted by Tecumseh and his brother, repelled the Shawnee attack and burned the village to the ground. Discredited, Laulewasikau fled to Canada.
- **Trail of Tears:** was a series of forced relocations of Native American peoples from their ancestral homelands in the Southeastern United States, to areas to the west (usually west of the Mississippi River) that had been designated as Indian Territory. The forced relocations were carried out by government authorities following the passage of the Indian Removal Act in 1830. The relocated peoples suffered from exposure, disease, and starvation while en route to their new designated reserve, and many died before reaching their destinations.
- **Transcultural:** involving, encompassing, or extending across two or more cultures.
- **Treaty of Greenville:** also called "Treaty of Fort Greenville", (August 3, 1795), settlement that concluded hostilities between the United States and an Indian confederation headed by Miami chief "Little Turtle" by which the Indians ceded most of the future state of Ohio and significant portions of what would become the states of Indiana, Illinois, and Michigan.
- **Treaty of Guadalupe Hidalgo:** is the peace treaty signed on February 2, 1848, in the Villa de Guadalupe Hidalgo (now a neighborhood of Mexico City) between the United States and Mexico that ended the Mexican–American War (1846–1848). The treaty came into force on July 4, 1848.
- **Tusculanae Disputationes:** (English: Tusculan Disputations) is a series of five books written by Cicero, around 45 BC, attempting to popularize Greek philosophy in Ancient Rome, including Stoicism. It is so called as it was reportedly written at his villa in Tusculum.
- **Vietnam War:** was a conflict that occurred in Vietnam, Laos, and Cambodia from 1 November 1955 to the fall of Saigon on 30 April 1975. It was the second of the Indochina Wars and was officially fought between North Vietnam and the government of South Vietnam. The North Vietnamese army was supported by

the Soviet Union, China, and other communist allies and the South Vietnamese army was supported by the United States, South Korea, Australia, Thailand and other anti-communist allies.

- **Vikings:** were Norse seafarers, mainly speaking the Old Norse language, who raided and traded from their Northern European homelands across wide areas of northern, central, eastern and western Europe, during the late 8th to late 11th centuries.
- **W. E. B. Du Bois:** (William Edward Burghardt Du Bois) (1868-1963) was an American sociologist, historian, civil rights activist, author, writer and editor. After completing graduate work at the University of Berlin and Harvard, where he was the first African American to earn a doctorate, he became a professor of history, sociology and economics at Atlanta University. Du Bois rose to national prominence as the leader of the "Niagara Movement", a group of African-American activists who wanted equal rights for blacks.
- **War of 1812:** (June 18, 1812–February 17, 1815), conflict fought between the United States and Great Britain over British violations of U.S. maritime rights. It ended with the exchange of ratifications of the Treaty of Ghent.
- **War of Independence:** (1775–1783), also known as the American Revolutionary War was a global war that began as a conflict between Great Britain and its Thirteen Colonies which declared independence as the United States of America.
- **Washington:** George (born February 1732, Westmoreland county, Virginia. U.S. died December 1799, Mount Vernon, Virginia, U.S.) American general and commander in chief of the colonial armies in the American Revolution (1775–83) and subsequently first president of the United States (1789–97).
- **Watts riots:** sometimes referred to as the "Watts Rebellion", took place in the Watts neighborhood of Los Angeles from August 11 to 16, 1965. On August 11, 1965, Marquette Frye, an African-American motorist on parole for robbery, was pulled over for reckless driving. A minor roadside argument broke out, and then escalated into a fight with police. False rumors spread that the police had hurt a pregnant woman, and six days of looting and arson followed. Los Angeles police needed the support of nearly 4,000 members of the California Army National Guard to quell the riots, which resulted in 34 deaths and over \$40 million in property damage.
- **Winthrop Fleet:** was a group of 11 ships led by John Winthrop out of a total of 16 funded by the Massachusetts Bay Company which together carried about 1,000 Puritans plus livestock and provisions from England to New England over the summer of 1630, during the first period of the Great Migration.
- **Wounded Knee Massacre:** occurred on December 29, 1890, near Wounded Knee Creek on the Lakota Pine Ridge Indian Reservation in the U.S. state of South Dakota. The massacre made that more than 150 men, women, and children of the Lakota had been killed and 51 were wounded (4 men and 47 women and children, some of whom died later); some estimates placed the number of dead at 300.
- **Zoot Suit Riots:** a series of conflicts that occurred in June 1943 in Los Angeles between U.S. servicemen and Mexican American youths, the latter of whom wore outfits called zoot suits. The zoot suit consisted of a broad-shouldered drape jacket, balloon-leg trousers, and, sometimes, a flamboyant hat.

General introduction

Linguists and anthropologists have long recognized that the forms and uses of a given language reflect the cultural values of the society in which the language is spoken. Linguistic competence alone is not enough for learners of a language to be competent in that language (Krasner, 1999). Language learners need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should know that behaviours and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They have to understand that, in order for communication to be successful, language use must be associated with other culturally appropriate behaviour.

According to Brown (1963), Culture is what ties people together and unites them. Culture is all the accepted and patterned ways of behaviour of a given people. It is that component of human life learned by people as a result of belonging to some particular group; it is that part of learned behaviour shared with others. Not only does this concept include a group's way of thinking, feeling, and acting, but also the internalized patterns for doing certain things in certain ways not just the doing of them. This concept of culture also includes the physical manifestations of a group as exhibited in their achievements and contributions to civilization.

Culture shapes our view of the world. And language is the most representative element in any culture. Any item of behaviour, tradition or pattern can only be understood in light of its meaning to the people who practice it. Knowledge of the codes of behaviour of other people is important if today's foreign language student is to communicate fully in the target language. Without the study of culture, foreign language instruction is inaccurate and incomplete. For foreign language students,

language study seems senseless if they know nothing about the people who speak it or the country in which it is spoken. Language learning should be more than the manipulation of syntax and lexicon.

The study of different cultures aids us in getting to know different people which is a necessary overture to understanding and respecting other peoples and their ways of life. It helps to open our students' eyes to the similarities and differences in the life of various cultural groups.

Brooks, (1968), has identified five meanings of culture: growth, refinement, fine arts, patterns of living, and a total way of life. He believes that patterns of living should receive the major emphasis in the classroom. It is patterns of living that are the least understood, yet the most important in the early phases of language instruction. He labels this meaning of culture as culture 4 and defines it as follows:

Culture 4 (patterns of living) refers to the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them. By reference to these models, every human being, from infancy onward, justifies the world to himself as best he can, associates with those around him, and relates to the social order to which he is attached. (Brooks, 1968, p. 210).

From the point of view of language instruction, culture 4 can be divided into formal culture and deep culture. Formal culture, sometimes referred to as "culture with a capital C", includes the humanistic manifestations and contributions of a foreign culture: art; music; literature; architecture; technology; politics. However, with this way of looking at culture, we often lose sight of the individual. (Brooks, 1968)

The most profitable way of looking at culture is to see what it does. Deep culture or "culture with a small c" focuses on the behavioural patterns or lifestyles of the people: When and what they eat; how they make a living; the attitudes they express

towards friends and members of their families; which expressions they use to show approval or disapproval. In this sense, culture is a body of ready-made solutions to the problems encountered by the group. It is a cushion between man and his environment. If we provide our students only with a list of facts of history or geography and a list of lexical items, we have not provided them with an intimate view of what life is really like in the target culture.

1. Statement of the Problem

Better target language culture understanding is an academic aim, but how can the transition be made from theoretical matters to the active? As a teacher in the department of English, University Batna 2, I have observed a major difficulty in the Language Culture and Civilization course (CCL) related to culture limitations. The course is supposed to be devoted to cultural and civilizational instruction rather than a course made purely historical and culture-free, thus rendering the study of the foreign culture a tedious and an unrewarding task. One problem in the Language Culture and Civilisation course in the department of English lies in the teachability of culture. This point which raised our own concern to investigate this issue is also supported by most of the teachers in charge of this course with whom I had a piloting study in form of discussions before I have set the problem in its final setting. Indeed, teachers of this module have all asserted that they are aware of the limitations of teaching culture which has not been paid due importance in the academic settings of the course. Teachers tend to focus on the study of all what relates to either British or American history from a strict and narrow historical point of view which stands far from the symbolic facets, moral values and cultural insights of the life of native speakers of the language. Teachers stress facts, time and space settings rather than concepts; chronology rather

than case studies; and narrative rather than thematic history. Teachers focus on a timeline study of history as a sermon of events, facts, names, figures or dates instead of the moral, intellectual and spiritual insights, and on the life style and the social patterns found in Britain or the United States. A CCL course revolving around the setting of events; what happened in a given place at a given time is not that much important if we discount the circumstances, motivation, values, principles, ethics, evolution and outcomes of the major historical events in any country in the world. Culture is indisputably an integral part of history. A reform of the teaching of history, to turn it to culture-centred rather than history-centred is then indispensable to develop higher-order cultural analytical and interpretive skills for a better teaching-learning of the US history.

2. Hypothesis

We all recognize that one of the most important ingredients in any instructional situation is the teacher. The teacher is the kernel of our investigation. In our research, we aim at investigating the effects a culture-based teaching of the US history on the Algerian students' better understanding of the American culture. The attempt is to verify and determine whether the students' poor knowledge about the target language culture is due to the teachers' focus on a timeline narrative teaching of history as a chronicle of events, incidents, personalities, figures or dates. A CCL teacher ought not to be a historian but rather a "cultural historian". He ought to distance himself from the linear tradition of narratives and concentrate instead on illuminating the multilevel cultural constellations along with both events and meanings of history. He ought to teach his students the skill to penetrate the frames of meanings and lessons which lie behind historical events. A cultural historian peels back the objects, sights, and sounds of a period to uncover humanity underlying emotions and anxieties. Culture is indisputably an integral part of history and a culture-based approach to teach history

should be built on analytical frameworks and interpretive skills. Learners won't be able to infer any of the civilizational or cultural aspects of history unless teachers of the course-matter operate a recasting of the teaching of history to render the CCL course thematic and culture-oriented rather than narrative and history-oriented for a better culturally relevant pedagogy. These facts added to our own perception of the phenomenon enabled us to set the following hypothesis:

Students of the English department may be better engaged, and culturally responsive to understand the American cultural complexity when teachers adopt a more thematic cultural teaching approach based on critical, analytical and interpretive study of the US history.

3. Aims of the Work

The present work attempts to shed light on an important issue; that of the effects that a culturally based teaching of the American history might have on the Algerian students' better understanding of the American culture. It is also an attempt to:

1. Recast the teaching of the American history so as to widen its scope to the cultural insights of the American history.
2. Examine the native socio-cultural contexts of Algerian students and their influence on the students' learning and achievements.
3. Motivate teachers to understand their ethical roles for a more culturally-just classroom, university and society.

4. Significance of the Study

The current research does not only aim to provide already existing evidence regarding the relationship between language and culture, nor providing, in addition, some conventional ways of teaching culture, but in the same line of thought to reveal evidence and arguments in favour of the cultural thematic approach to teaching US history as one more successful and more profitable teaching approach to the CCL course and to the students' knowledge of the American culture. The research study could expand the already existing universal literature about the issue but will add some very precise information about the very particular context of its population, participants and country. This study would be beneficial to the Algerian community as it would provide a framework for a better understanding of other cultures for the reason that the more people get to understand the others' cultures the more they get to understand each other and the more they get to understand themselves. This research study would be beneficial to the Algerian educationists and researchers as it will offer useful guidelines for any further scientific research revolving around the issue of culture and civilization teaching. Finally, this study will be immensely profitable for our civilisation teachers and students as well, in that it will suggest the cultural-based approach as a reliable alternative teaching-learning strategy which will be more advantageous to them in the way that it builds reliable and solid foundations for the understanding of the American culture.

5. Limitations of the Study

The scope of this study is limited in four ways. First, the respondents of the study were all Algerian students so the findings may not translate to students from other ethnicities or nationalities. Second, the focal point of this study was the familiarization of the students with the aspects of the American culture; this means that the effect of

respondents' gender, age and educational streaming were not taken into account. Third, the study was made a case study of first year LMD reform system and the findings can not be applicable to other levels or educational curriculum. Fourth, the focus of the study was confined to the very particular status of the American culture subdivision of the CCL course in EFL classrooms. This means that the British subdivision of the named course was not taken into account. Therefore, further research studies can consider the effects of these factors as well.

6. Research Methodology

6.1 Method. In the field of education speculating about human issues is not an easy task that lends itself to the exactitude and explicitness required in science. As we attempt in our work to lay ground for the assumption that focusing on the cultural insights in the American Civilization division of the CCL course would improve students' achievement and knowledge of the target American culture, we think that the experimental approach would fit better the outlined objectives. The experimental method is believed to suit our research since it permits a close examination of the effects that teaching culture through history might have on the students' achievement in developing their knowledge about the American culture. The experimental method establishes and verifies the cause / effect relationship between the dependent variable, in our case, the students' knowledge about the American culture, and the independent variable being the culturally based approach of American Civilization lessons.

Experimental designs are often considered as the most "rigorous" of all research designs. If we can implement an experimental design well, then the experiment is probably the strongest design with respect to internal validity. Internal validity is at the center of all causal or cause-effect inferences. When we want to determine whether

some program or treatment causes some outcome or outcomes to occur, then we are interested in having strong internal validity.

In experimental designs, we create two groups that are "equivalent" to each other. One group (the program or treatment group) gets the program and the other group (the comparison or control group) does not. In all other respects, the groups are treated the same. They are groups of similar characteristics. If we observe differences in outcomes, after treatment, between these two groups, and after eliminating the null hypothesis, then the differences might be due to the only thing that differs between them; that is the treatment.

6.2 Population. The problem of the students' poor knowledge of the American culture is widely seen among students at the Department of English, Batna 2 University. Partly, this is explained by the fact of newness of the teaching / learning environment as the students take for the first time a full and independent course in Culture and Civilisation of Language (CCL). We choose to work with first year students because starting first year at university can be an intimidating experience and a big adjustment for new students. If first year goes well, it sets students up for successful university study and future careers. But if students struggle or become disengaged they can underperform or just drop out completely. First year matters a lot because First-year students arrive with very different academic and social skills, and from different backgrounds and cultures. Many are also making big life adjustments: for example, by living away from home for the first time. The first-year curriculum is the obvious core of that learning. All students must access it and it is where weak students are entitled to expect relevance, support and engagement, both academically and socially. For these students

in particular the first year is critical. If we are intentional about student success, we can anticipate and mediate known first-year obstacles.

6.3 Sampling.

To investigate this topic we will apply a written American culture test to the entire first year population (600 students). Then we will systematically choose our 20% sample from the students who obtained a score inferior to 10/20 as a common characteristic. We obtained the following results:

First Year Population	Scores < 10 / 20	Scores > 10 / 20	Sample 20 %	Experimental Group	Control Group
600	100	500	100	50	50

We assigned 50 students to the first group (the experimental group) and 50 others to the second group (the control group). We applied the experiment to the first group during a period of 16 weeks when they studied the CCL course with culturally thematic designed lessons that have themes such as: symbolism, value, authority, order, ceremony, love, honor, humor, beauty, spirit, in addition to intellectuality, individualism, the art of living, realism, common sense, friendship, family, justice, liberty, patriotism, religion, education, conflicts as a core. The second group was taught using the classical method (history lessons about: the first settlement, slavery, the independence war, the constitution, the civil war.....) then by the end of the semester we compared the performances of both groups to see whether or not the experiment brought the desirable results.

6.4 Data Gathering Tools. To gather the needed data, we will employ the following research tools:

6.4.1 Students' Questionnaire. The questionnaire will be designed for the purpose of gaining further insights into the situation of teaching language culture and civilisation in the department of English. The questionnaire might be the only instrument that can serve as means of collecting a considerable amount of data with a minimum of time and efforts. It is not only easy to administer, but it also provides a general view of the investigated problem which is difficult to obtain by other means of investigation. Questionnaires allow the gathering of reliable and valid data, relatively, in a short time.

6.4.2 Teachers' Interview. A teachers' interview has several advantages: First, it is administered individually to the CCL teachers and the information is completed by the researcher himself. Second, the interview allows for personal explanations of questions, in case any point(s) need(s) to be clarified. For the above reasons, the interview may be regarded as more reliable instrument, especially when dealing with a small group of teachers.

6.4.3 Observation Grid. In our investigation an observation grid is required to verify and follow the progress of every participant within the experimental sample.

6.4.4 Pre-test / Post-test. For many true experimental investigations, pretest-posttest designs are the preferred method to compare participant groups and measure the degree of change occurring as a result of a treatment or an intervention. One example is education where researchers want to monitor the effect of a new teaching method upon groups of learners. In this design, which uses two groups, one group is given the treatment and the results are gathered at the end. The control group receives no

treatment, over the same period of time, but undergoes exactly the same tests. Statistical calculations can then determine if the intervention had a significant effect.

6.5 Procedures.

6.5.1 Students' Questionnaire. We administered a questionnaire to first year students at the department of English, University Batna 2 (Academic year 2015/2016) to know about their views and attitudes about the new approach. The questionnaire was concerned with the identification of students' problems in understanding American culture. The students were asked to identify their aims in learning English, their needs, their attitudes towards the American Civilization course and its teachers, their opinion about the way the course is taught as well as the materials used in teaching it and their efficiency. They were also asked to make suggestions for a more successful course relevant to their needs. Both open questions and closed ones were included in our questionnaire so as to get as valid information as possible.

6.5.2 Teacher's Interview. A structured teachers' interview was designed to provide information about the teaching load of the teachers, the objectives of the civilisation (CCL) course, the time allotted to the course, the equipments available in the department, the teaching techniques they employ, the teaching materials and resources they use, the type of activities they dispense to their students and finally they were requested to give their own suggestions to enhance the teaching of the CCL course. We met the first year teachers of CCL course (5 Teachers) and interviewed them individually.

6.5.3 Observation Grid. Our dependent variable; understanding American culture needed to be fragmented into four constituents: awareness, analysis, interpretation and response which are the elements that our experiment has to focus on one at a time. Each one was tested after the completion of one month of instruction. We drew a standard weekly observation grid and recorded the scores of the participants every week. Those scores were analyzed and interpreted at the end of the experimental period.

6.5.4 Pre-test / Post-test. An identical independent pre-test and post-test were designed in collaboration with the teachers of the subject for our participants in both groups (See appendix G). Both tests were meant to measure each of the participants US history and culture competence before and after the experiment. We summoned the participants in both groups to undertake one identical independent pre-test before the experimental period and another identical independent post-test in the end of the experimental period. Both tests lasted one hour each. The scores we obtained from both tests were statistically calculated using Microsoft SPSS software. The means of both groups were compared to confirm one of the hypotheses: Null (H0) or Alternative (H1).

7. Structure of the Study

The present work falls under two main parts; a theoretical part and a field work.

* The theoretical part contains three chapters:

Chapter One: is an overall impression about the issue of culture. The literature relating to the origin of the word, its meanings, characteristics, functions, evolution, types, elements, dimensions and layers were considered. The aim was to provide the reader with the necessary amount of information to allow him a close examination and understanding of the concept of "culture".

Chapter Two: focuses chiefly on the concept of the implementation of the thematic approach in the CCL course division devoted to US history being the alternative teaching strategy for a better understanding of the American culture. The focus will be driven on the presentation of the culture and civilization studies in the Algerian EFL departments under the LMD reform system and the objectives of the course.

Chapter Three: Focuses on the importance of studying history, culture and civilization in the EFL departments in general and in the CCL course division dedicated to study American civilization in particular, by providing thematic guidelines meant to serve as an agenda of themes and lessons containing the major event topics and important themes in the US history course.

* The field work contains two chapters:

Chapter Four: contains presentation of the primary data collected through questionnaire, interview, observation grid and experiment tests.

Chapter five: constitutes discussions and analysis of the research findings and provides suggestions and recommendations.

Theoretical Part

Chapter One: Understanding Culture

Introduction

1. Etymology
 - 1.1 Noun
 - 1.2 Derived Terms
 - 1.3 Related Terms
 - 1.4 Verb
2. The Meanings of Culture
3. Characteristics of Culture
4. Functions of Culture
5. Stages of Cultural Evolution
6. Types of Culture
 - 6.1 Material Culture
 - 6.2 Non-material Culture
 - 6.3 Real Culture
 - 6.4 Ideal Culture
7. Elements of Culture
 - 7.1 Symbols
 - 7.2 Language
 - 7.3 Norms
 - 7.4 Rituals
 - 7.5 Values
 - 7.6 Ethics
 - 7.7 Artifacts
8. The Cultural Iceberg
9. Dimensions of Culture
10. Layers of Culture
 - 10.1 Regional Culture
 - 10.2 National Culture
 - 10.3 Universal Culture
11. Difference between Culture and Civilization
 - 11.1 Definition of Culture
 - 11.2 Definition of Civilization
 - 11.3 Key Differences between Culture and Civilization

Conclusion

Reminder: Check the "Glossary" on page xx of the frontmatter for the definitions of technical terms and foreign words.

Introduction

Understanding culture is decisive for educators for the reason that our individual cultural orientation is present in every aspect of our life. We all are members of cultural groups, and develop cultural identities based on those memberships and influences. Cultural identity development is a constant process, as we are exposed to more and different sets of beliefs and values, and may choose to adopt ones that were not part of our original upbringing. Cultural identity is constructed within the individual, but continually influenced by the exchanges among and between people in society.

This chapter is an attempt to shed light on the controversial and still debatable issue of culture. It will be merely dedicated for the explanation of the concept of culture. We will browse through indisputable items such as: the etymology and origin of the word "culture", the various entries of meaning it has, the characteristics of culture, its functions, the stages of its evolution through history, its types, its components and constituting elements, its dimensions as well as its layers.

1. Etymology

The modern term "culture" is based on a term used by the ancient Roman orator Cicero in his *"Tusculanae Disputationes"*, where he wrote of a cultivation of the soul or "cultura animi" using an agricultural metaphor for the development of a philosophical soul, understood teleologically as the highest possible ideal for human development.

From Middle French "culture" (cultivation; culture), from Latin "cultūra" (cultivation; culture), from "cultus", perfect passive participle of "colō" (till, cultivate or worship).

1.1 Noun

Culture (countable and uncountable, plural: cultures)

1. The arts, customs, lifestyles, background, and habits that characterize a particular society or nation.
2. The beliefs, values, behaviour and material objects that constitute a people's way of life.
3. (anthropology) Any knowledge passed from one generation to the next, not necessarily with respect to human beings.
4. (botany) Cultivation.
5. (microbiology) The process of growing a bacterial or other biological entity in an artificial medium.
6. The growth thus produced.
7. The collective noun for a group of bacteria.
8. (cartography) The details on a map that do not represent natural features of the area delineated, such as names and the symbols for towns, roads, meridians, and parallels.

1.2 Derived Terms

Terms derived from culture (noun)

- **Agriculture:** farming, growing crops.
- **Anticulture / counterculture:** a culture set up in opposition to another culture.
- **Aeroculture:** a method of growing plants without soil by suspending them above sprays that constantly moisten the roots with water and nutrients.
- **Aquaculture:** the cultivation of aquatic animals and plants, especially fish, shellfish, and seaweed, in natural or controlled marine or freshwater environments
- **Aviculture:** the rearing and care of birds (especially poultry).
- **Callout culture:** the practice, in social justice circles, of publicly criticizing people for violating accepted behavioural standards.
- **Canteen culture:** beliefs and values held by members of the police force.
- **Cassette culture:** The practices surrounding amateur production and distribution of music recorded on cassette tape, which emerged in the late 1970s.
- **Culture hero:** A mythical character or real person who is renowned as the exemplar of the values or achievements of a society, group, or time period.
- **Cyberculture:** attitudes and behaviours in cyberspace.
- **Horticulture:** the study or activity of growing garden plants.
- **Macroculture:** the dominant culture within a particular society.
- **Microculture:** a smaller subset of macroculture.
- **Monoculture:** a one scope culture. a culture that lacks diversity
- **Multiculture:** a culture made up of many heterogeneous elements.
- **Olericulture:** the production, storage, processing and marketing of vegetables.

- **Overculture:** the dominant culture in a society, whose mores, traditions, and customs are those normally followed in public, as opposed to a subculture.
- **Subculture:** a portion of a culture distinguished by its customs or other features.
- **Permaculture:** any system of sustainable agriculture that renews natural resources and enriches local ecosystems.
- **Pisciculture:** the rearing or cultivation of fish.
- **Porciculture:** the raising of pigs.
- **Uberculture:** Synonym of overculture.
- **Underculture:** a subculture, a non-dominant culture of a portion of a society, as opposed to the society's overculture.
- **Viticulture:** the agricultural practice of growing grape vines.

1.3 Related Terms

- **Western Culture**

The term Western culture has come to define the culture of European countries as well as those such as the United States that have been heavily influenced by European immigration. Western culture has its roots in the Classical Period of the Greco-Roman era and the rise of Christianity in the fourteenth century.

Other drivers of the Western culture include Latin, Celtic, Germanic and Hellenic ethnic and linguistic groups. Today, the influences of Western culture can be seen in almost every country in the world.

- **Eastern Culture**

Eastern culture generally refers to the societal norms of countries in Far East Asia (including China, Japan, Vietnam, North Korea and South Korea) and the Indian subcontinent. Like the West, Eastern culture was heavily influenced by religion during its early development. In general, in Eastern culture there is less of a distinction between secular society and religious philosophy than there is in the West.

- **Latin Culture**

Many of the Spanish-speaking nations are considered part of the Latin culture, while the geographic region is widespread. Latin America is typically defined as those parts of the Central America, South America and Mexico where Spanish or Portuguese are the dominant languages. While Spain and Portugal are on the European continent, they are considered the key influencers of what is known as Latin culture, which denotes people using languages derived from Latin, also known as Romance languages.

- **Middle Eastern Culture**

The countries of the Middle East have some but not all things in common, including a strong belief in Islam and religion is a very strong pillar of this society. The Arabic language is also common throughout the region; however, the wide variety of dialect can sometimes make communication difficult.

- **African Culture**

The continent of Africa is the place for a diversity of cultures. The continent is the home of a number of tribes, ethnic and social groups. One of the key features of this continent is the large number of ethnic groups; some countries can have 20 or more.

The rich and diverse African culture varies not only from one country to another, but within each country as well. The culture of each ethnic group centers on family and can be found in each group's art, music and oral literature. Throughout Africa, the people speak a variety of languages, practice numerous religions and reside in various types of dwellings.

The vast majority of people living in Africa are indigenous; however, people from all over the world have migrated to Africa for hundreds of years. Arabs began crossing into North Africa from the Middle East in the 7th century, A.D., bringing with them the religion of Islam. Europeans began settling in the southern portion of the continent in the mid-17th century, as did South Asians, who settled in the areas of Uganda, Kenya, Tanzania and South Africa. Over the centuries, African culture has meshed with cultures from around the world, although much of traditional African customs have remained throughout.

Northwest Africa in particular has strong ties to European and Southwestern Asia. The area also has a heavy Islamic influence and is a major player in the Arab world.

1.4 Verb

To culture / third-person singular simple present cultures / present participle culturing / simple past and past participle cultured.

1. (Transitive) To maintain in an environment suitable for growth (especially of bacteria).
2. (Transitive) to breed and keep particular living things in order to get the substances they produce

3. (Transitive) To increase the artistic or scientific interest (in something).

2. The Meanings of Culture

One of the problems we encounter in dealing with the concept of culture is that there are so many different meanings and definitions attached to the term. The concept is very complicated to define. The term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book "*Primitive Culture*" published in 1871. Tylor said that culture is the complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of a given society. (Tylor, 1958). Of course, it is not limited to men. Women possess and create it as well. Since Tylor's time, the concept of culture has become the central focus of anthropology.

Culture is a powerful human tool for survival, but it is a fragile phenomenon. It is constantly changing and easily lost because it exists only in our minds. Our written languages, governments, buildings, and other man-made things are merely the outcomes of culture. They are not culture in themselves. For this reason, archaeologists can not dig up culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns. They are things that were made and used through cultural knowledge and skills.

Here below we will provide a collection of the most prominent definitions some eminent sociologists, philosophers, archeologists and anthropologists gave to the word.

- Culture is a complex whole which includes notions of: knowledge, belief, art, law, morals, custom and other capabilities and habits acquired by man as a member of a given society (Tylor, 1958)

- *Culture is the social behavior and norms found in human societies. Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Some aspects of human behavior, social practices such as culture, expressive forms such as art, music, dance, ritual, religion, and technologies such as tool usage, cooking, shelter, and clothing are said to be cultural universals, found in all human societies. The concept of material culture covers the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of social organization (including practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science comprise the intangible cultural heritage of a society.* (Macionis, 2011, p. 53).

- Culture is a word for people's way of life, it is the way groups do things. Different groups of people may have different cultures. A culture is passed on to the next generation by learning, whereas genetics are passed on by heredity. Culture is seen in people's writing, religion, music, clothes, cooking, and in what they do. (Kroeber, 1952)

- Culture means the cultivation of the soul or mind. (Velkley, 2002)

- *"I understand culture to be rooted in the shared knowledge and schemes created and used by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them."* (Lederach, 1995, p. 9).

- *"A culture is the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by the members of a particular society."* (Linton, 1945, p. 32).

- *"Culture is that which individuals, groups and societies produce and acquire in order to function effectively."* (Robertson, 1992, p. 40).

- *"Culture is a state or process of human perfection, in terms of certain absolute or universal values."* (Williams, 1961, p. 41).

- *"Culture...consists in those patterns relative to behavior and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes."* (Parson, 1949, p. 8).

Combining several of these definitions, we may define culture as the sum-total of human achievements or the total heritage of man which can be transmitted from one generation to another by communication and tradition. It is a way of life of the people in a certain geographical area. Life style and social patterns of a society, being the direct result of the accumulated heritage of ages, which distinguish and differentiate one community from another.

Culture therefore, is moral, intellectual and spiritual discipline for advancement, in accordance with the norms and values based on accumulated heritage. It is imbibing and making the own life style and social patterns of the group one belongs to. Culture is a system of learned behaviour shared by and transmitted among the members of the group.

Culture is a collective heritage learned by individuals and passed from one generation to another. The individual receives culture as part of social heritage and in turn, may reshape the culture and introduce changes which then become part of the heritage of succeeding generations.

3. Characteristics of Culture

From these various definitions, we can deduce the following characteristics:

- **Culture is learned:**

Culture is not inherited biologically but it is learnt socially by man in a society. It is not an inborn tendency but acquired by man from the association of others, e.g. drinking, eating, dressing, walking, behaving, reading are all learnt by man.

Not all behaviour is learned, but most of it is learned; combing one's hair, standing in line, telling jokes, criticising the President and going to the movie, all constitute behaviours which had to be learned.

Sometimes the terms conscious learning and unconscious learning are used to distinguish the learning. For example, the ways in which a small child learns to handle an commanding father or a rejecting mother often affect the ways in which that child, fifteen or twenty years later, handles his relationships with other people.

Some behaviour is obvious. People can be seen going to football games, eating with forks, or driving automobiles. Such behaviour is called "overt behaviour". Other behaviour is less visible. Such activity as planning tomorrow's work or feeling hatred for an enemy, are behaviours too. This type of behaviour, which is not plainly visible to other people, is called "covert behaviour". Both may be, of course, learned.

- **Culture is social:**

It is not an individual phenomena but it is the product of society. It develops in the society through social interaction. It is shared by the man of society. No man can

acquire it without the association of others. Man is man only among men. It helps to develop qualities of human beings in a social environment. Removal of a man from his company is the removal of human qualities.

- **Culture is abstract:**

Culture exists in the minds or habits of the members of society. Culture is the shared ways of acting and thinking. There are degrees of visibility of cultural behaviour, ranging from the standardised activities of persons to their internal reasons for so doing. In other words, we cannot see culture as such we can only see human behaviour. This behaviour occurs in habitual, patterned fashion and it is called culture.

- **Culture is variable:**

Every society has its own culture and ways of behaving. It is not uniform everywhere but occurs differently in various societies. Every culture is unique in itself in a specific society. For example, values, customs, traditions, ideologies, religion, belief, practices are not similar but different in every society. However the ways of eating, drinking, speaking, greeting, and dressing vary from one social situation to another in the same time.

- **Culture is responsive:**

Culture is responsive to the changing conditions of a physical world. It intervenes in the natural environment and helps man escape all dangers and natural calamity e.g. our houses are responsible for giving us shelter and safety from storm and heavy rains.

- **Culture is gratifying:**

Culture is gratifying and provides all the opportunities for needs and desires satisfaction. These needs may be biological or social but culture is responsible to satisfy it. Our needs are food, shelter, clothing and desires are status, fame, money, sex etc are all the examples which are fulfilled according to the cultural ways. In fact it is defined as the process through which human beings satisfy their needs.

- **Culture is shared:**

Culture is something shared. It is nothing that an individual can possess but shared by common people of a territory. For example, customs, traditions, values, beliefs are all shared by man in a social situation. These beliefs and practices are adopted by all equally.

The patterns of learned behaviour and the results of behaviour are possessed not by one or a few person, but usually by a large proportion. Thus, many millions of persons share such behaviour patterns as Christianity, eating in fastfoods, the use of automobiles, or the English language.

Persons may share some part of a culture unequally. For example, as Americans do the Christian religion. To some persons Christianity is the all important, predominating idea in life. To others it is less preoccupying, and to others it is of marginal significance only.

Sometimes the people share different aspects of culture. For example, among the Christians, there are Catholics and Protestants, liberal or conservative, as clergymen or

as laymen. The point is not that culture or any part of it is shared identically, but that it is shared by the members of society to a sufficient size.

- **Culture is continuous:**

Culture is a continuous process. It is like a sinuous stream which is flowing from one generation to another through centuries carrying the memory of human race.

- **Culture is accumulative:**

Culture is not a matter of a month or a year. It is the continuous process and adding new cultural traits over a long period of time. Many cultural traits are borrowed from outside and then captivated in that culture which espouses it, as culture is accumulative and combines the suitable cultural traits.

- **Culture is super-organic:**

Culture is sometimes called super organic. It implies that culture is somehow superior to nature. The word super-organic is useful when it implies that what may be quite a different phenomenon from a cultural point of view.

For example, a tree means different things to the botanist who studies it, the old woman who uses it for shade in the late summer afternoon, the farmer who picks its fruit, the motorist who collides with it, the woodcutter who cuts it down for wood and the young lovers who carve their initials in its trunk as a date souvenir. The same physical objects and physical characteristics, in other words, may constitute a variety of quite different cultural objects and cultural characteristics.

- **Culture is pervasive:**

Culture is pervasive; present and noticeable in every aspect of life. The pervasiveness of culture is manifested in two ways. First, culture provides an unquestioned context within which individual action and response take place. Not only emotional action but relational actions are governed by cultural norms. Second, culture permeates social activities and institutions.

According to Ruth Benedict, A culture is like an individual. It is a more or less consistent pattern of thought and action. With each culture come into being characteristic purposes not necessarily shared by other types of society. In respect to these purposes, each person further consolidates its experience and in proportion to the urgency of these drives the heterogeneous items of behaviour; take more and more harmonious shape.

- **Culture is idealistic:**

Culture embodies the ideas and norms of a group. It is the sum-total of the ideal patterns and norms of behaviour of a group. Culture consists of the intellectual, artistic and social ideals and institutions which the members of the society recognize and to which they struggle to confirm.

- **Culture is transmitted:**

The cultural ways are learned by persons from other persons. Many of them are "handed down" by one's elders, by parents, grand parents, teachers, and others of a somewhat older generation. Other cultural behaviours are "handed up" to elders. Some of the transmission of culture is among contemporaries.

For example, the styles of dress, political views, and the use of recent labour saving devices. One does not acquire a behaviour pattern spontaneously. He learns it. That means that someone teaches him and he learns. Much of the learning process both for the teacher and the learner is quite unconscious, unintentional, or accidental.

- **Culture is continually changing:**

There is one fundamental and indisputable attribute of culture, the fact of incessant change. Some societies at sometimes change slowly, and therefore in comparison to other societies seem not to be changing at all. But they are changing, even though not obviously so.

- **Culture is the products of behaviour:**

Culture learning is the products of behaviour. As the person behaves, there occur changes in him. He acquires the ability to swim, to feel hatred toward someone, or to sympathize with someone. They have grown out of his previous behaviours.

In both ways, then, human culture is the result of behaviour. The knowledge of other people is impressed upon one as he grows up, and also many of his traits and skills have grown out of his own past behaviours.

- **Culture is a pattern of learned behaviour:**

The definition of culture indicated that the learned behaviour of people is patterned. Each person's behaviour often depends upon some particular behaviour of someone else. The point is that, as a general rule, behaviours are somewhat integrated or organized with related behaviours of other persons.

- **Culture is a human product:**

Culture is not a force, operating by itself and independent of the human actors. There is an unconscious tendency to defy culture, to endow it with life and treat it as a thing. Culture is a creation of society in interaction and depends for its existence upon the continuation of society.

In a strict sense, therefore, culture does not do anything on its own. It does not cause the individual to act in a particular way, nor does it make the normal individual into a disturbed one. Culture, in short, is a human product; it is not independently endowed with life.

- **Culture is a way of life:**

Culture means simply the "way of life" of a people or their "design for living". Kluckhohn and Kelly (1944) define it in the sense of a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group.

Explicit culture refers to resemblances in word and action which can be directly observed. For example, the adolescent cultural behaviour can be generalized from regularities in dress, mannerism and conversation. Implicit culture exists in abstract assumptions such as success, fate, feelings, chance, justice and security.

- **Culture includes attitudes, values knowledge:**

There is widespread error in the thinking of many people who tend to regard the ideas, attitudes, and notions which they have as "their own". It is easy to overestimate the uniqueness of one's own attitudes and ideas. When there is agreement with other

people it is largely unseen, but when there is a disagreement or difference one is usually conscious of it. Your differences however, may also be cultural in case, for example, you are a Catholic and the other person a Protestant.

- **Culture also includes material objects:**

Man's behaviour results in creating objects. Men were behaving when they made these things. The making these objects required numerous and various skills which human beings gradually built up through the ages. Man has invented something else and so on. For example, man built battleships, bridges, firearms and even cuffs from steel which first existed in a "state nature".

Man merely modified their form, changed them from a state in which they were to the state in which he now uses them. The chair was first a tree which man surely did not make. But the chair is more than trees and the jet airplane is more than iron frame and so forth.

- **Culture is an integrated system:**

All the cultural aspects are inter-connected with each other. The development of culture means the integration of its various parts. For example, values system is interlinked with morality, customs, beliefs and religion.

Culture possesses an order and system. Its various parts are integrated with each other and any new element which is introduced is also integrated in the cosmic culture scheme.

- **Language is the chief vehicle of culture:**

Man lives not only in the present but also in the past and future. He is able to do this because he possesses language which transmits to him what was learned in the past and enables him to hand on the accumulated wisdom to the next generation. A specialized language pattern serves as a common tie to the members of a particular group or subculture. Although culture is transmitted in a variety of ways, language is one of the most important vehicles for perpetuating cultural patterns.

To conclude culture is everything which is socially learned and shared by the members of a society. It is culture that, in the wide focus of the world, distinguishes individual from individual, group from group and society from society.

4. Functions of Culture

Among all groups of people we find widely shared ethics beliefs, norms, values and preferences. Since culture seems to be a universal human phenomenon, it occurs naturally to wonder whether culture corresponds to any universal human needs. This curiosity raises the question of the functions of culture. Social scientists have discussed various functions of culture. Culture has certain functions for both the individual and the society.

Below are some of the important functions of culture:

- **Culture defines situations:**

Each culture has many understated indications which define each situation. It reveals whether one should prepare to fight, run, laugh or dismiss. For example, suppose someone approaches you with right hand outstretched at waist level. What does

this mean? That he wishes to shake hands in friendly greeting. This is perfectly obvious to anyone familiar with our culture.

But in another place or time the outstretched hand might mean hostility or warning. One does not know what to do in a situation until he has defined it. Each society has its insults and fighting words. The indications which define situations appear in infinite variety. A person who moves from one society into another will spend many years misreading the indications. For example, laughing at the wrong places.

- **Culture defines attitudes, values and goals:**

Each person learns in his culture what is good, true, and beautiful. Attitudes, values and goals are defined by the culture. The individual normally learns them as unconsciously as he learns the language. Attitudes are tendencies to feel and act in certain manners. Values are measures of goodness or desirability, for example, we value private property, security and many other things and experiences.

Goals are those accomplishments which our values define as worthy, for example winning a race, gaining the affection of a particular girl, or becoming president of a company. By approving certain goals and ridiculing others, the culture guides individual ambitions. In these ways culture determines the goals of life.

- **Culture defines myths, legends, and the supernatural:**

Myths and legends are important part of every culture. They may inspire, reinforce effort and sacrifice and bring comfort in sorrow. Whether they are true or fake is sociologically unimportant. Ghosts are real to people who believe in them and who act upon this belief. We cannot understand the behaviour of any group without knowing

something of the myths, legends, and supernatural beliefs they hold. Myths and legends are powerful forces in a group's behaviour.

Culture also provides the individual with a ready-made view of the universe. The nature of divine power and the important moral issues are defined by the culture. The individual does not have to select, but is trained in a Christian, Buddhist, Hindu, Muslim or some other religious traditions. These traditions give answers for the major inexplicable incidents of life, and prepare the individual to meet life crises.

- **Culture provides behaviour patterns:**

The individual need not go through painful trial and error learning to know what foods can be eaten without poisoning himself, or how to live among people without fear. He finds a ready-made set of patterns awaiting him which he needs only to learn and follow. The culture maps out the path to needs. The individual does not have to wonder how one secures a spouse; he knows the procedure defined by his culture.

If men use culture to advance their purposes, it seems clear also that a culture imposes limits on human and activities. The need for order calls forth another function of culture that of so directing behaviour that disorderly behaviour is restricted and orderly behaviour is promoted. A society without rules or norms to define right and wrong behaviour would be very much like a heavily traveled street without traffic signs or any understood rules for meeting and passing vehicles. Chaos would be the result in either case.

Social order cannot rest on the assumption that men will spontaneously behave in ways favorable to social harmony.

- **Culture and society:**

The relationship between society, culture and personality is described as an organised group of individuals. A culture is an organised group of learned responses. The individual is a living organism capable of independent thought, feeling and action, but with his independence limited and all his resources greatly modified by contact with the society and culture in which he grows.

5. Stages of Cultural Evolution

Culture is a unique quality of human evolutionary process and humans have modified their biological evolution using culture as a tool. Because of this unique quality, the human evolution has been more rapid than that of other species.

Thus, the biological and cultural evolutions have progressed simultaneously, complementing each other in the process. Culture is believed to have evolved mainly through the second half of Pliocene and the first three-quarters of the Pleistocene periods.

Based on technology of stone tools, the various stages in cultural evolution of humans are referred to as Old Stone Age, the Middle Stone Age and the New Stone Age. The main features of these stages are discussed below.

- **Paleolithic Age:**

The Paleolithic Age dates back to a period two million years ago. During this age, successive glaciations alternated with moderate climatic conditions. Plants, animals and humans tried to adapt to these climatic extremes and those, which could not,

became extinct. Speech was developed and mastered by humans along with tools and fire, thus completing "the tripod of culture".

Speech made communication and exchange of information, ideas and experiences possible. Humans could now innovate and reorganise. Humans started making tools using stone, bones and wood and adopted hunting and gathering as the main economic activities. The earliest criteria for occupation of an area were access to source of water, least effort and continuous food supply and security.

A revolutionary development, during this period, was the discovery and control of fire which made possible movement to higher altitudes, keeping the animals away, storage of animal flesh, security from predators and from fellow beings, and the origin of a religious cult which is centered around fire. The progress on the cultural front was slow during the early Pleistocene, while there were rapid advances from a period one million years ago onwards. Another feature which evolved during this age was gender-based division of labour and sharing of food.

Thus, during the Paleolithic age, humans evolved from an unspecialised food gatherer (*Homo habilis*) to a specialised hunter-gatherer (advanced species of *Homo sapiens*).

- **Mesolithic Age:**

The Mesolithic Age lasted from 11000 to 9000 years ago. This age is characterised by the end of the last of the major deglaciations and replenishment of water bodies by aquatic life. This age also marked the beginning of Holocene period or "the stage of incipient food production". Humans had become specialised food gatherers by now. They also adopted the techniques for preservation and storage of food

surpluses, thus reducing the "starvation periods". Tools became more refined and specialised.

- **Neolithic Age:**

The Neolithic Age period is characterised by grinding and polishing of stone, beginning of agriculture, a settled lifestyle, pottery, domestication of animals and a more purposeful and intensive manipulation of biotic environment. Three main sites of early agriculture are the Middle-East, Andean America, and South-East Asia.

There was greater regional spread of tool types and advancements were made in food preservation and storage. The animals for food were hunted outside, but were brought to the camp site and consumed there. From various sites, remains of wheat, barley, peas, lentil, and skeletal remains of cattle and pigs have been found.

- **Beginnings of Civilization:**

The early civilizations appeared in the uplands which had adequate amounts of rainfall to support agriculture for the local inhabitants. Gradually, with increase in population, the communities moved to the lowlands, where the river valleys offered natural sites for settlement, agriculture and domestication of animals.

The early river valley civilizations came up around the rivers Nile, Tigris and Euphrates, Indus, etc. The agricultural advances were represented by development of water management techniques like canals, bunds, ditches, etc. Pottery and weaving had already developed.

Around 3500 B.C., metallurgy came into existence with the use of copper, silver, gold and, later, bronze and iron. Around 3000 B.C., the use of wheel for vehicles

and sail for ships made easier the transportation of greater loads. During the second millennium, domestication of horse started in grasslands of the central Asian plains.

In the meantime, agricultural surpluses gave rise to urban centers. Further intellectual progress was reflected in writing, mathematics, astronomy and development of calendar. The economic, scientific and technological advancement led to further social, political and intellectual progress.

It was around 1500 B.C. that iron began to be used. This was a landmark as it increased agricultural productivity and made possible the clearing of forests for purposes of settlement and agriculture. Also, more effective weapons could be made which made warfare an important element of political life during this period.

The modern technological revolution began with the Industrial Revolution during the last two centuries and a new way of life arose out of it. The Industrial Revolution increased productivity, transformed patterns of organization, sparked new theories of economic management and stimulated political thought regarding distribution of wealth. Communication transportation and sources of energy in various forms gave people a freedom they had never imagined possible.

The most significant advance in recent decades have been in the field of transport and communication and include railways, air transport, ocean transport, telephone, radio, television, computers, satellite communication, internet, fax etc. Apart from this, advancements in the exploitation of the various sources of energy, non-renewable and renewable, have been remarkable.

Cultures vary in how they employ technological advances. Japan has developed a dense railway web and its road traffic is also increasing rapidly. Countries, where

economic development began to accelerate only in the latter half of the twentieth century, may never acquire a completely developed railway system. More probably, roads complemented by air routes will serve most of their needs.

Similarly, agriculture has been completely transformed by scientific and technological advancements which include the bio-technological revolution involving advanced knowledge of genetics, improved high-yielding and disease-resistant varieties of seeds, crop rotation methods, increased use of chemical fertilizers, extensive mechanized operations and scientific forestry.

But regional disparities in development exist. As a result, primitive techniques and cultures coexist with modern and complex ones. With increased communication compared to the ancient times, these differences are being eliminated fast.

The study of the evolution of cultural systems has undergone a series of permutations in the course of the past ages. Studies of cultural evolution began in earnest with the work of two of the most important anthropological figures in the nineteenth century: Lewis Henry Morgan (1818 / 1881) and Edward B. Tylor (1832 / 1917). Both Morgan and Tylor recognized that there were broad patterns of similarity that could be recognized in many different cultures around the world, and developed parallel typologies for categorizing these cross-cultural patterns. The typological system used by Morgan and Tylor broke cultures down into three basic evolutionary stages: savagery, barbarism and civilization. Both believed that all societies at the "civilization" stage had gone through the other two stages and those at the "savagery" or "barbarian" stages were, seemingly, on their way to "civilization." These three stages were characterized by specific supposedly shared attributes. Tylor looked at different aspects of culture, such as language, mythology, "the arts of life," or "the arts of pleasure." In

his discussion of each of these, he considered the traits and conditions that prevailed under the different stages and how later characteristics evolved out of earlier ones.

It all began with the three statuses of savagery:

- **Savagery**
 - **Lower status of savagery**

This period commenced with the infancy of the human race, and may be said to have ended with the acquisition of fish subsistence and of knowledge of the use of fire. Mankind were then living in their original restricted habitat, and subsisting upon fruits and nuts. The commencement of articulate speech belongs to this period. No exemplification of tribes of mankind in this condition remained to the historical period. (Rogers, 1972, pp. 265 - 280).

During this time period, the human race began, humans discovered fire, and humans began to speak in a common language.

- **Middle status of savagery**

Then came the Middle Status of Savagery: began with the acquisition of fish subsistence and knowledge of the use of fire, and ended with the invention of the bow and arrow. Mankind, while in this condition, spread from their original habitat over the greater portion of the earth's surface. Among tribes still existing it will leave in the Middle Status of savagery, for example, the Australians and the greater part of the Polynesians when discovered. It will be sufficient to give one or more exemplifications of each status. (Rogers, 1972, pp. 265 – 280).

During this time period, humans invented the bow and arrow and humans expanded their civilizations to further ends of the earth.

- **Upper status of savagery**

It commenced with the invention of the bow and arrow, and ended with the invention of the art of pottery. It leaves in the Upper Status of Savagery the Athapaskan tribes of the Hudson's Bay Territory, the tribes of the valley of the Columbia, and certain coast tribes of North and South America; but with

relation to the time of their discovery. This closes the period of Savagery. (Rogers, 1972, pp. 265 – 280).

During this stage in the development of societies, humans began to create pottery, and it ends the period of Savagery.

Then came the three statuses of Barbarianism:

- **Barbarianism**
 - **Lower Status of Barbarianism**

The invention or practice of the art of pottery, all things considered, is probably the most effective and conclusive test that can be selected to fix a boundary line, necessarily arbitrary, between savagery and barbarism. The distinctness of the two conditions has long been recognized, but no criterion of progress out of the former into the latter has hitherto been brought forward. All such tribes, then, as never attained to the art of pottery will be classed as savages, and those possessing this art but who never attained a phonetic alphabet and the use of writing will be classed as barbarians.

The first sub-period of barbarism commenced with the manufacture of pottery, whether by original invention or adoption. In finding its termination, and the commencement of the Middle Status, a difficulty is encountered in the unequal endowments of the two hemispheres, which began to be influential upon human affairs after the period of savagery had passed. It may be met, however, by the adoption of equivalents. In the Eastern hemisphere, the domestication of animals, and the Western, the cultivation of maize and plants by irrigation, together with the use of adobe-brick and stone in house building have been selected as sufficient evidence of progress to work a transition out of the Lower and into the Middle Status of barbarism. It leaves, for example, in the Lower States, the Indian tribes of the United States east of the Missouri River, and such tribes of Europe and Asia as practiced the art of pottery, but were without domestic animals. (Rogers, 1972, pp. 265 – 280).

The invention of pottery distinguishes the period of Savagery from that of Barbarianism, and the creation of an alphabet distinguishes the period of Barbarianism and that of Civilization. During the first period of Barbarianism, humans in the Eastern hemisphere began to domesticate animals and humans in the Western hemisphere learned how to use irrigation to cultivate plants and to create house buildings with brick and stone.

- **Middle Status of Barbarianism**

It commenced with the domestication of animals in the Eastern hemisphere, and in the Western with cultivation by irrigation and with the use of adobe-brick and stone in architecture, as shown. Its termination may be fixed with the invention of the process of smelting iron ore. This places in the Middle Status, for example, the Village Indians of New Mexico, Mexico, Central America and Peru, and such tribes in the Eastern hemisphere as possessed domestic animals, but were without a knowledge of iron. The ancient Britons, although familiar with the use of iron, fairly belong in this connection. The vicinity of more advanced continental tribes had advanced the arts of life among them far beyond the state of development of their domestic institutions. (Rogers, 1972, pp. 265 - 280).

During this period, some humans learned how to smelt iron ore while others who were able to domesticate animals had no knowledge of iron.

- **Upper Status of Barbarianism**

It commenced with the manufacture of iron, and ended with the invention of a phonetic alphabet and the use of writing in literary composition. Here civilization begins. This leaves in the Upper Status, for example, the Grecian tribes of the Homeric age, the Italian tribes shortly before the founding of Rome, and the Germanic tribes of the time of Caesar. (Rogers, 1972, pp. 265 - 280).

During this period, more humans were learning about the smelting of iron and humans were creating a phonetic alphabet that was used in writing literary composition.

- **Civilization**

"It commenced, as stated, with the use of a phonetic alphabet and the production of literary records, and divides into ancient and modern. As an equivalent, hieroglyphic writing upon stone may be admitted." (Rogers, 1972, pp. 265 - 280).

All of these periods of Savagery, Barbarianism, and Civilization explain how society began and the stages their cultural evolution has taken to get to where it is today.

6. Types of Culture

A culture has four aspects or four types material and non-material culture and ideal and real culture.

6.1 Material Culture

It consists of touchable man-made objects such as furniture, automobiles, buildings, dams, bridges, roads and in fact, the raw physical matter converted and used by man. It is closely related with the external, mechanical as well as useful objects. It includes technical and material equipments like railway engines, printing machines, a locomotive, a radio etc. It includes our financial institutions, parliaments, insurance policies etc. and referred to as civilization.

6.2 Non-material Culture

It is related to the abstract things like emotions, morality, ethics, attitudes, ideas and beliefs which we feel but cannot verify by observation. Peace, war, love, respect and honesty are examples of non-material culture. A book is material culture but its words are non-material. Man is material but his speech is non-material. Radio is material but its programs are nonmaterial. It means that every material culture has its non-material facet as well.

6.3 Real Culture

It includes the values and norms that are actually followed by a culture. It involves an adjustable value system that is used mostly as a set of guidelines for preferred behavior. Right and wrong are separated, but exceptions exist for pretty much everything.

6.4 Ideal Culture

The culture which is presented as a pattern or standard to the people is called ideal. It is the goal of the society. It can never be achieved fully because some part of it remains out of practice. It is explained in textbooks, our leaders' speeches and guidance. The part of ideal culture practiced in social life is called real culture. Islam is our ideal one. We claim to be true Muslims and this claim is our ideal culture but how far we are Muslims in practice is our real culture. Both the real and ideal cultures are related together and different from each other.

7. Elements of Culture

Cultures vary from one another but share four major components, these are:

- **Communication components:** including language and symbols.
- **Cognitive components:** including ideas, knowledge, belief, values and accounts.
- **Behavioral components:** including norms which further categorize into mores, laws, folkway, and rituals.
- **Material components:** including materials or objects created by humans for practical use or for artistic reasons.

The elements of culture are discussed next.

7.1 Symbols

Every culture is filled with symbols, or things that stand for something else and that often induce various reactions and emotions. Some symbols are actually types of nonverbal communication, while other symbols are in fact material objects.

Let's look at nonverbal symbols first. A common one is shaking hands, which is done in some societies but not in others. It commonly suggests friendship and is used as

a sign of both greeting and departure. Probably all societies have nonverbal symbols we call gestures, movements of the hand, arm, or other parts of the body that are meant to convey certain ideas or emotions. However, the same gesture can mean one thing in one society and something quite different in another society. (Axtell, 1998)

In the United States, for example, if we nod our head up and down, we mean yes, and if we shake it back and forth, we mean no. In Bulgaria, however, nodding means no, while shaking our head back and forth means yes! In the United States, if we make an "O" by putting our thumb and forefinger together, we mean "OK", but the same gesture in certain parts of Europe signifies an obscenity. "Thumbs up" in the United States means "great" or "wonderful", but in Australia it means the same thing as extending the middle finger in the United States. Certain parts of the Middle East and Asia would be offended if they saw you using your left hand to eat, because they use their left hand for bathroom hygiene.

Some of our most important symbols are objects. Here the U.S. flag is a prime example. For most Americans, the flag is not just a piece of cloth with red and white stripes and white stars against a field of blue. Instead, it is a symbol of freedom, democracy, and other American values and, accordingly, inspires pride and patriotism. During the Vietnam War, however, the flag became to many Americans a symbol of war and imperialism. Some burned the flag in protest, prompting angry attacks by bystanders and negative coverage by the news media.

Other objects have symbolic value for religious reasons. Three of the most familiar religious symbols in many nations are the cross, the Star of David, and the crescent moon, which stand for Christianity, Judaism, and Islam, respectively. Whereas many cultures attach no religious significance to these shapes, for many people across

the world they suggest very strong feelings of religious faith. Recognizing this, hate groups have often desecrated these symbols.

As these examples indicate, shared symbols, both nonverbal communication and tangible objects, are an important part of any culture but also can lead to misunderstandings and even enmity. These problems underscore the significance of symbols for social interaction and meaning.

7.2 Language

The second element of culture is language. Language is crucial to communication and thus to any society's culture. Children learn language from their culture just as they learn about shaking hands, about gestures, and about the significance of the flag and other symbols. Humans have a capacity for language that no other animal species possesses. Our capacity for language in turn helps make our complex culture possible.

Language, of course, can be spoken or written. One of the most important developments in the evolution of society was the creation of written language. Some of the pre-industrial societies that anthropologists have studied have written language, while others do not, and in the remaining societies the "written" language consists mainly of pictures, not words.

To what extent does language influence how we think and how we perceive the social and physical worlds? The famous but controversial Sapir-Whorf hypothesis, named after two linguistic anthropologists, Edward Sapir and Benjamin Lee Whorf, argues that people cannot easily understand concepts and objects unless their language contains words for these items. (Whorf, 1956). Language thus influences how we

understand the world around us. For example, people in a country such as the United States that has many terms for different types of kisses (e.g. buss, peck, smack, smooch, and soul) are better able to appreciate these different types than people in a country such as Japan, which, as we saw earlier, only fairly recently developed the word "kissu" for kiss.

Another illustration of the Sapir-Whorf hypothesis is seen in sexist language, in which the use of male nouns and pronouns shapes how we think about the world (Miles, 2008). In older children's books, words like "fireman" and "mailman" are common, along with pictures of men in these jobs, and critics say they send a message to children that these are male jobs, not female jobs. If a teacher tells a second-grade class, "Every student should put his books under his desk" the teacher obviously means students of both sexes but may be sending a secret message that boys matter more than girls. For these reasons, several guidebooks sponsor the use of nonsexist language (Maggio, 1998). The below table provides examples of sexist language and nonsexist alternatives.

Term	Alternative
Businessman	Businessperson, executive
Fireman	Fire fighter
Chairman	Chair, chairperson
Policeman	Police officer
Mailman	Letter carrier, postal worker
Mankind	Humankind, people
Man-made	Artificial, synthetic
Waitress	Server
He (as a generic pronoun)	He or she; he/she; s/he
"A professor should be devoted to his students"	"Professors should be devoted to their students"

Table 1.7.1: Sexist Terms and Alternatives

The use of racist language also illustrates the Sapir-Whorf hypothesis. An old saying goes, "Sticks and stones may break my bones, but names will never hurt me." That may be true in theory but not in reality. Names can hurt, especially names that are racial slurs, which African Americans growing up before the era of the civil rights movement routinely heard. According to the Sapir-Whorf hypothesis, the use of these words would have affected how whites perceived African Americans. More generally, the use of racist terms may reinforce racial prejudice and racial stereotypes.

7.3 Norms

Cultures differ widely in their norms, or standards and expectations for behaving. Norms are often divided into two types, "formal norms" and "informal norms". Formal norms, also called "mores /'mo:reiz/ and laws" refer to the standards of behavior considered the most important in any society. Examples in the United States include traffic laws, criminal codes, and, in a college context, student behavior codes addressing such things as cheating and hate speech. Informal norms, also called "folkways and customs" refer to standards of behavior that are considered less important but still influence how we behave. Table manners are a common example of informal norms, as are such everyday behaviors as how we interact with a cashier and how we ride in a lift.

Some of the most interesting norms that differ by culture govern how people stand apart when they talk with each other (Hall & Hall, 2007). In the United States, people who are not intimates usually stand about three to four feet apart when they talk. If someone stands more closely to us, especially if we are of northern European heritage, we feel uncomfortable. Yet people in other countries, especially Italy, France, Spain, and many of the nations of Latin America and the Middle East, would feel uncomfortable if they were standing three to four feet apart. To them, this distance is

too great and indicates that the people talking dislike each other. If a U.S. native of British or Scandinavian heritage were talking with a member of one of these societies, they might well have trouble interacting, because at least one of them will be uncomfortable with the physical distance separating them.

Different cultures have different norms, even if they share other types of practices and beliefs. It is also true that norms change over time within a given culture. Two obvious examples here are hairstyles and clothing styles. When the Beatles first became popular in the early 1960s, their hair barely covered their ears, but parents of teenagers back then were horrified at how they looked. Clothing styles change even more often than hairstyles. Hemlines go up, hemlines go down. Lapels become wider, lapels become narrower. This color is in, that color is out. Hold on to your out-of-style clothes long enough, for they may eventually end up back in style.

A more important topic on which norms have changed is abortion and birth control (Bullough & Bullough, 1977). Despite the controversy surrounding abortion today, it was very common in the ancient world. Much later, medieval theologians generally felt that abortion was not murder if it occurred within the first several weeks after conception. This distinction was eliminated in 1869, when Pope Pius IX declared abortion at any time to be murder. In the United States, abortion was not illegal until 1828, when New York State banned it to protect women from unskilled abortionists, and most other states followed suit by the end of the century. However, the vertical number of unsafe, illegal abortions over the next several decades helped fuel a demand for repeal of abortion laws that in turn helped lead to the "Roe v. Wade" Supreme Court decision in 1973 that generally legalized abortion in the United States.

Contraception was also practiced in ancient times, only to be opposed by early Christianity. Over the centuries, scientific discoveries of the nature of the reproductive

process led to more effective means of contraception and to greater calls for its use, despite legal bans on the distribution of information about contraception. In the early 1900s, Margaret Sanger, an American nurse, spearheaded the growing birth-control movement and helped open a birth-control clinic in Brooklyn in 1916. She and two other women were arrested within 10 days, and Sanger and one other defendant were sentenced to 30 days in jail. Efforts by Sanger and other activists helped to change views on contraception over time, and finally, in 1965, the U.S. Supreme Court ruled in "Griswold v. Connecticut" that contraception information could not be banned. As this brief summary illustrates, norms about contraception changed dramatically during the last century.

Other types of cultural beliefs also change over time. Since the 1960's, the U.S. public has changed its views about some important racial and gender issues. The percentage of Americans who would vote for a qualified black person as president rose almost 20 points from the early 1970's to the middle of 1996. If beliefs about voting for an African American had not changed, Barack Obama would almost certainly not have been elected president in 2008.

7.4 Rituals

Different cultures also have different rituals, or established procedures and ceremonies that often mark transitions in the life course. As such, rituals both reflect and transmit a culture's norms and other elements from one generation to the next. Initiation and commencement ceremonies in colleges and universities are familiar examples of time-honored rituals. In many societies, rituals help signify one's gender identity. For example, girls around the world undergo various types of initiation ceremonies to mark their transition to adulthood. Among the "Bemba" tribe of Zambia, girls undergo a month-long initiation in a tribal ceremony called the "Chisungu" in

which girls learn to sing, dance, and a secret vocabulary that only women know. (Maybury-Lewis, 1998). In some cultures, special ceremonies also mark a girl's first menstrual period. Such ceremonies are largely absent in the United States, where a girl's first period is a private matter. But in other cultures the first period is a cause for celebration involving gifts, music, and food (Hathaway, 1997). Horace Miner, an American anthropologist, states that Boys have their own initiation ceremonies, some of them involving circumcision. That said, the ways in which circumcisions are done and the ceremonies accompanying them differ widely. In the United States, boys who are circumcised usually undergo a quick procedure in the hospital. If their parents are observant Jews, circumcision will be part of a religious ceremony, and a religious figure called a "Mohel" will perform the circumcision in a ceremony called "Brit milah". In Islam, it is rather a tradition and a religious obligation than a ritual. Children are circumcised at an early age in a religious ceremony called "Khitène". Rituals function in many kinds of societies to mark transitions in the life course and to transmit the norms of the culture from one generation to the next.

7.5 Values

Values are another important element of culture and involve judgments of what is good or bad and desirable or undesirable. A culture's values shape its norms. In Japan, for example, a central value is group harmony. The Japanese place great emphasis on harmonious social relationships and dislike interpersonal conflict. When interpersonal disputes do arise, Japanese do their best to minimize conflict by trying to resolve the disputes amicably. In the United States, of course, the situation is quite different. The American culture exalts the rights of the individual and promotes competition in the business and sports worlds and in other areas of life. If the Japanese value harmony and group feeling, Americans value competition and individualism.

Because the Japanese value harmony, their norms frown on self-assertion in interpersonal relationships and on lawsuits to correct perceived wrongs. Because Americans value and even thrive on competition, their norms promote assertion in relationships and certainly promote the use of the law to address all kinds of problems.

The Japanese value system is a bit of an anomaly, because Japan is a modern nation with very traditional influences. Its emphasis on group harmony and community is more usually thought of as a value found in pre-industrial societies, while the U.S. emphasis on individuality is more usually thought of as a value found in modern cultures. Anthropologist David Maybury-Lewis describes this difference as follows:

The heart of the difference between the modern world and the traditional one is that in traditional societies people are a valuable resource and the interrelations between them are carefully tended; in modern society things are the valuables and people are all too often treated as disposable. (Maybury-Lewis, 1998, p. 8).

In modern societies, he further explains that individualism and the rights of the individual are celebrated and any one person's obligations to the larger community are weakened. Individual achievement becomes more important than values such as kindness, compassion, and generosity.

7.6 Ethics

Ethics are another important element of culture. Ethics are principles, values, and beliefs that help us define, systematize, defend, and recommend concepts of right and wrong conduct. They fall into three categories: code and compliance, destiny and values and social outreach. When thinking globally, ethics also include respecting differences between co-workers, honest communication in the workplace, and trust. Closely related to the work ethic is the belief that if people work hard enough, they will be successful. Here again the American culture is especially thought to promote the idea that people can pull themselves up by their bootstraps if they work hard enough.

7.7 Artifacts

The last element of culture is the artifacts, or material objects, that constitute a society's material culture. In the simplest societies, artifacts are largely limited to a few tools, the huts people live in, and the clothing they wear.

Artifacts are obviously much more numerous and complex in modern industrial societies. Because of technological advances during the past two decades, many such societies may be said to have a "wireless" culture, as smartphones, netbooks and laptops, and GPS devices now dominate so much of modern life. The artifacts associated with this culture were unknown a generation ago. Technological development created these artifacts and also new language to describe them and the functions they perform. Today's wireless artifacts in turn help reinforce our own commitment to wireless technology as a way of life, if only because children are now growing up with them, even before they can read and write.

Sometimes people in one society may find it difficult to understand the artifacts that are an important part of another society's culture. If a member of a tribal society who had never seen a cell phone, or who had never even used batteries or electricity, were somehow to visit the United States, she or he would obviously have no idea of what a cell phone was or of its importance in almost everything we do these days. Conversely, if we were to visit that person's society, we might not appreciate the importance of some of its artifacts.

8. The Cultural Iceberg

When we see an iceberg, the portion which is visible above water is, in reality, only a small piece of a much larger whole. Similarly, people often think of culture as the numerous observable characteristics of a group that we can see with our eyes, be it their food, dances, music, arts, or greeting rituals. The reality, however, is that these are

merely an external manifestation of the deeper and broader components of culture; the complex ideas and deeply-held preferences and priorities known as attitudes and values.

Deep below the "water line" are a culture's core values. These are primarily learned ideas of what is good, right, desirable, and acceptable as well as what is bad, wrong, undesirable, and unacceptable. In many cases, different cultural groups share similar core values such as honesty, respect, or family, but these are often interpreted differently in different situations and incorporated in unique ways into our daily lives. Ultimately, our interpretations of our core values become visible to the casual observer in the form of observable behaviors, such as the words we use, the way we act, the laws we enact, and the ways we communicate with each other.

It is also important to note that the core values of a culture do not change quickly or easily. They are passed on from generation to generation by numerous factors which surround us and influence us. These determining factors are powerful forces which guide us and teach us. The things our educators and parents teach us, the opinions and ideas we see and hear in the media, the way our laws and social norms structure our world, all of these things and many more shape us and our cultural values. Cultural change is never quick and forces, ideas, and beliefs, both new and old, continually impact our way of seeing the world and deciding what matters to us (our core values), what that means in our personal and professional lives (our interpretations), and how we ultimately act (our observable behaviors).

So, like an iceberg, there are things that we can see and describe easily... but there are also many deeply rooted ideas that we can only understand by analyzing values, studying decisive factors, and in many cases, reflecting on our own core values.

The Iceberg Concept of Culture

Like an iceberg,
nine-tenths of culture is below the surface.

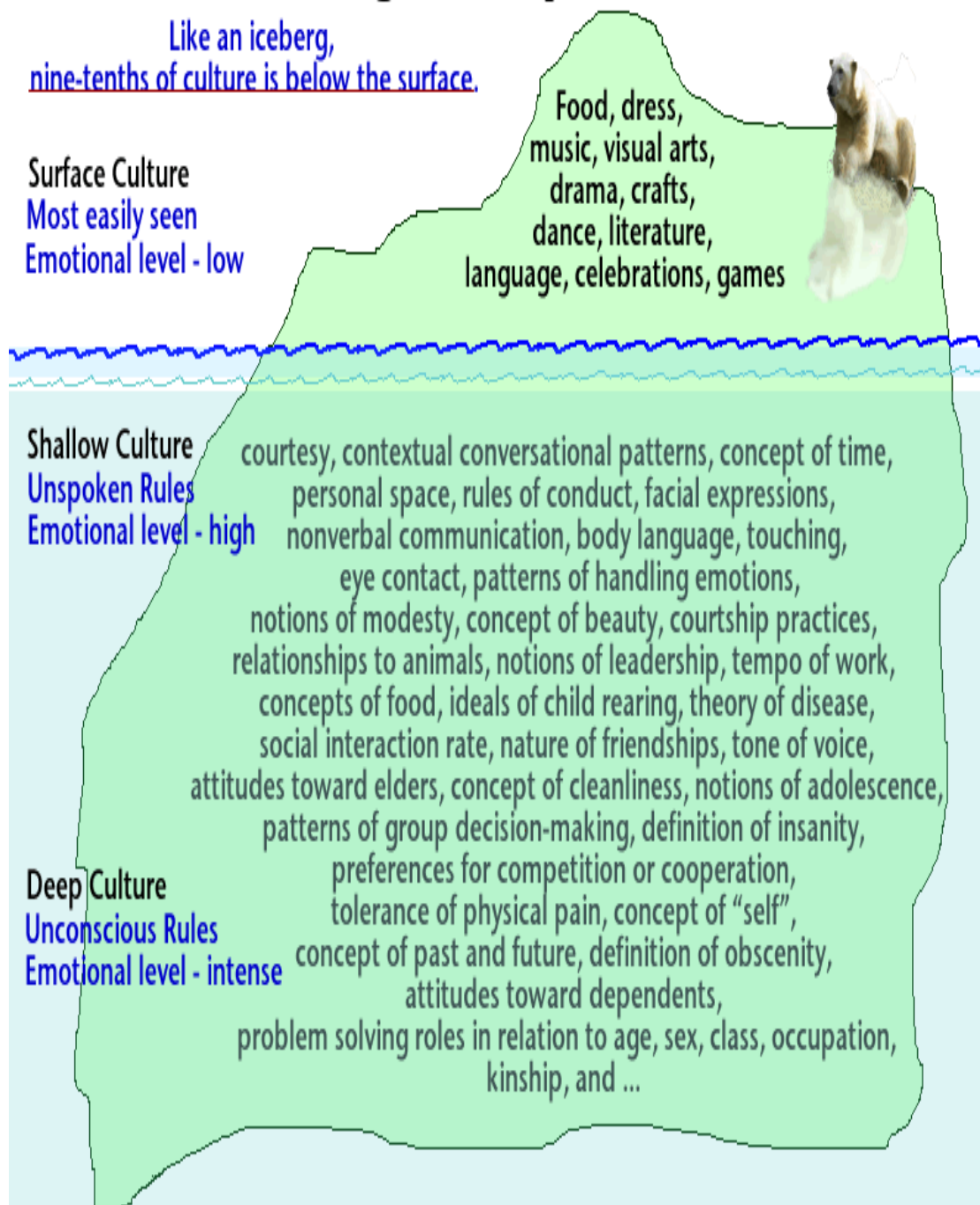


Figure 1.8.1: The Culture Iceberg








9. Dimensions of Culture

The Seven Dimensions of Culture were identified by management consultants Fons Trompenaars and Charles Hampden-Turner, and the model was published in their 1997 book, *"Riding the Waves of Culture"*.

Trompenaars and Hampden-Turner developed the model after spending 10 years researching the preferences and values of people in dozens of cultures around the world. As part of this, they sent questionnaires to more than 46,000 managers in 40 countries.

They found that people from different cultures aren't just randomly different from one another; they differ in very specific, even predictable, ways. This is because each culture has its own way of thinking, its own values and beliefs, and different preferences placed on a variety of different factors.

Trompenaars and Hampden-Turner concluded that what distinguishes people from one culture compared with another is where these preferences fall in one of the following seven dimensions:

1. Universalism  particularism.
2. Individualism  communitarianism.
3. Specific  diffuse.
4. Neutral  emotional.
5. Achievement  ascription.
6. Sequential time  synchronous time.
7. Internal direction  outer direction.

We'll look at each dimension in detail next:

1. Universalism vs Particularism (Rules vs Relationships)

This dimension can be summarized by asking: **What matters more, rules or relationships?**

Dimension	Characteristics	Strategies
Universalism	People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships.	<ul style="list-style-type: none"> • Help people understand how their work ties into their values and beliefs. • Provide clear instructions, processes, and procedures. • Keep promises and be consistent. • Give people time to make decisions. • Use an objective process to make decisions yourself, and explain your decisions if others are involved.
Particularism	People believe that each circumstance, and each relationship, dictates the rules that they live by. Their response to a situation may change, based on what's happening in the moment, and who's involved.	<ul style="list-style-type: none"> • Give people autonomy to make their own decisions. • Respect others' needs when you make decisions. • Be flexible in how you make decisions. • Take time to build relationships and get to know people so that you can better understand their needs. • Highlight important rules and policies that need to be followed.

Table 1.9.1: Universalism vs Particularism

* Cultures based on universalism try to treat all cases the same, even if they involve friends or loved ones. The focus is more on the rules than the relationship. Typical universalistic cultures include: the U.S., Canada, the U.K, the Netherlands, Germany, Scandinavia, New Zealand, Australia, and Switzerland.

* Cultures based on particularism will find relationships more important than rules. You can bend the rules for family members, close friends, or important people. Each case has to be examined in light of its special merits. Typical particularistic cultures include: Russia, Latin-America, Korea and China.

2. Individualism vs Communitarianism (The Individual vs The Group)

This dimension can be summarized by asking: **Do we work as a team or as individuals? Do people desire recognition for their individual achievements, or do they want to be part of a group?**

Dimension	Characteristics	Strategies
Individualism	People believe in personal freedom and achievement. They believe that you make your own decisions, and that you must take care of yourself.	<ul style="list-style-type: none"> • Praise and reward individual performance. • Give people autonomy to make their own decisions and to use their initiative. • Link people's needs with those of the group or organization. • Allow people to be creative and learn from their mistakes
Communitarianism	People believe that the group is more important than the individual. The group provides help and safety, in exchange for loyalty. The group always comes before the individual.	<ul style="list-style-type: none"> • Praise and reward group performance. • Don't praise individuals publicly. • Allow people to involve others in decision making. • Avoid showing favoritism.

Table 1.9.2: Individualism vs Communitarianism

* Individualistic cultures believe that your outcomes in life are the result of your choices. In these cultures, decision makers make decisions and they don't need to consult to do so. Thus, decision makers can make decisions at speed. It is your responsibility to look after your happiness and fulfillment. Typical individualist cultures include the U.S., Canada, the U.K, Scandinavia, New Zealand, Australia, and Switzerland.

* Cultures based on communitarianism believe your quality of life is better when we help each other. Thus, these cultures organize themselves around groups. There is a strong sense of loyalty within the group. As a result of this group tendency, decision making is slower as everyone gives input. Job turnover will be lower due to high group loyalty. The group gets rewarded for high performance, not the individual. Typical communitarian cultures include countries in Latin-America, Africa, China and Japan.

3. Specific vs Diffuse (How Far People Get Involved)

This dimension can be summarized by asking: **How separate is our personal and professional life?**

Dimension	Characteristics	Strategies
Specific	People keep work and personal lives separate. As a result, they believe that relationships don't have much of an impact on work objectives, and, although good relationships are important, they believe that people can work together without having a good relationship.	<ul style="list-style-type: none"> • Be direct and to the point. • Focus on people's objectives before you focus on strengthening relationships. • Provide clear instructions, processes, and procedures. • Allow people to keep their work and home lives separate.
Diffuse	People see an overlap between their work and personal life. They believe that good relationships are vital to meeting business objectives, and that their relationships with others will be the same, whether they are at work or meeting socially. People spend time outside work hours with colleagues and clients.	<ul style="list-style-type: none"> • Focus on building a good relationship • Before you focus on business objectives. • Find out as much as you can about the people that you work with and the organizations that you do business with. • Be prepared to discuss business on social occasions, and to have personal discussions at work. • Try to avoid turning down invitations to social functions.

Table 1.9.3: Specific vs Diffuse

* In a specific culture, people tend to keep their personal and work life separate. These cultures don't see an overlap between the two spheres. These cultures tend to be schedule focussed and direct and to the point in their communications. They focus more on the goal than the relationship. Typical specific cultures include the U.S., the U.K., Switzerland, Germany, Scandinavia, and the Netherlands.

* In a diffusive culture, people tend to see their personal and work life as interconnected. These cultures believe that objectives can be better achieved when relationships are strong. As such, in these cultures work colleagues socialize with each other outside of work more. These cultures are courteous and respect age, status, and background more. Typical diffuse cultures include Argentina, Spain, Russia, India, and China.

4. Neutral vs Emotional (How People Express Emotions)

This dimension can be summarized by asking: **Do we show our emotions?**

Dimension	Characteristics	Strategies
Neutral	People make a great effort to control their emotions. Reason influences their actions far more than their feelings. People don't reveal what they're thinking or how they're feeling.	<ul style="list-style-type: none"> • Manage your emotions effectively. • Watch your body language it doesn't convey negative emotions. • "Stick to the point" in meetings and interactions. • Watch people's reactions carefully, as they may be reluctant to show their true emotions.
Emotional	People want to find ways to express their emotions, even spontaneously, at work. In these cultures, it's welcome and accepted to show emotion.	<ul style="list-style-type: none"> • Open up to people to build trust and rapport • Use emotion to communicate your objectives. • Learn to manage conflict effectively, before it becomes personal. • Use positive body language . • Have a positive attitude.

Table 1.9.4: Neutral vs Emotional

* In a neutral culture, people tend not to share their emotions. Emotions are of course felt by the individual, but they are kept in check and controlled. Observing these people you would consider them cool and rational. Typical neutral cultures include the U.K., Sweden, the Netherlands, Finland, and Germany.

* In an affective culture, people tend to share their emotions, even in the workplace. In an affective culture, it considered normal that people share their emotions. Typical emotional cultures include Italy, France, Spain, and countries in Latin-America.

5. Achievement vs Ascription (How People View Status)

This dimension can be summarized by asking: **Do we prove ourselves to get status or is it given to us?**

Dimension	Characteristics	Strategies
Achievement	People believe that you are what you do, and they base your worth accordingly. These cultures value performance, no matter who you are.	<ul style="list-style-type: none"> • Reward and recognize good performance appropriately. • Use titles only when relevant. • Be a good role model
Ascription	People believe that you should be valued for who you are. Power, title, and position matter in these cultures, and these roles define behavior.	<ul style="list-style-type: none"> • Use titles, especially when these clarify people's status in an organization. • Show respect to people in authority, especially when challenging decisions. • Don't "show up" people in authority. • Don't let your authority prevent you from performing well in your role.

Table 1.9.5: Achievement vs Ascription

* In an achievement culture, you earn status through knowledge or skill. Job titles are earned and reflect this knowledge and skill. Anyone can challenge a decision if they have a logical argument. Typical achievement cultures include the U.S., the U.K, Canada, Australia, and Scandinavia.

* In an ascription culture, you are given status based on who you are. This could be because of your social status, your education, or your age. You earn respect in these cultures because of your commitment to the organization, not your abilities. A decision will only be challenged by someone with higher authority. Typical ascription cultures include France, Italy, Japan, and Saudi Arabia.

6. Sequential Time vs Synchronous Time (How People Manage Time)

This dimension can be summarized by asking: **Do things get done one at a time or do many things get done at once?**

Dimension	Characteristics	Strategies
Sequential Time	People like events to happen in order. They place a high value on punctuality, planning (and sticking to your plans), and staying on schedule. In this culture, "time is money," and people don't appreciate it when their schedule is thrown off.	<ul style="list-style-type: none"> • Focus on one activity or project at a time. • Be punctual. • Keep to deadlines. • Set clear deadlines.
Synchronous Time	People see the past, present, and future as interwoven periods. They often work on several projects at once, and view plans and commitments as flexible.	<ul style="list-style-type: none"> • Be flexible in how you approach work. • Allow people to be flexible on tasks and projects, where possible. • Highlight the importance of punctuality and deadlines if these are key to meeting objectives.

Table 1.9.6: Sequential Time vs Synchronous Time

* In a sequential time culture, time is very important. People like projects to be completed in stages. Time is money, and so it is important that each stage is finished on time. It is rude to be late for meetings in these cultures. Typical sequential-time cultures include Germany, the U.K., and the U.S.

* In a synchronous time culture, people see the past, present, and future as interwoven. Because of this people do several things at once, as time is interchangeable. This results in plans and deadlines being flexible. It also explains why punctuality is less important. Typical synchronous-time cultures include Japan, Argentina, India and Mexico.

7. Internal Direction vs Outer Direction (How People Relate to Their Environment)

This dimension can be summarized by asking: **Do we control our environment or are we controlled by it?**

Dimension	Characteristics	Strategies
Internal Direction (This is also known as having an internal locus of control.)	People believe that they can control nature or their environment to achieve goals. This includes how they work with teams and within organizations.	<ul style="list-style-type: none"> • Allow people to develop their skills and take control of their learning. • Set clear objectives that people agree with. • Be open about conflict and disagreement, and allow people to engage in constructive conflict.
Outer Direction (This is also known as having an external locus of control)	People believe that nature, or their environment, controls them; they must work with their environment to achieve goals. At work or in relationships, they focus their actions on others, and they avoid conflict where possible. People often need reassurance that they're doing a good job.	<ul style="list-style-type: none"> • Provide people with the right resources to do their jobs effectively. • Give people direction and regular feedback so that they know how their actions are affecting their environment. • Reassure people that they're doing a good job. • Manage conflict quickly and quietly. • Do whatever you can to boost people's confidence • Balance negative and positive feedback • Encourage people to take responsibility for their work.

Table 1.9.7: Internal Direction vs Outer Direction

* In an internal direction culture, people believe that they can control their environment to achieve their goals. The focus is selfish (one's self, one's team, and one's organization). Winning is important in these cultures and aggressive personalities are thus prevalent. Typical internal-direction cultures include Israel, the U.S., Australia, New Zealand, and the U.K.

* In an external direction culture, people believe that they must work with their environment to achieve their goals. In these cultures winning isn't as important as maintaining a strong relationship. They focus on environmental factors e.g. relationships to achieve their goals. Typical outer-direction cultures include China, Russia, and Saudi Arabia.

The model is used to understand people from different cultural backgrounds better, so that we can work with them more effectively, and prevent misunderstandings.

One must be sensible in how to apply the model. Treat people as individuals, and remember that there are many factors that will have a bearing on how you communicate and interact with other people.

10. Layers of Culture

Culture exists at three layers (levels): regional, national and universal. We will look at each layer in detail below:

10.1 Regional Culture (subculture)

The culture of a group of people that differentiates itself from the parent culture of the country or nation to which it belongs. Regional cultures are considered subcultures which develop their own norms and values regarding cultural, political and sexual matters. Subcultures are immersed in the society keeping their specific characteristics intact and obeying those of the mainstream society contrarily to countercultures whose values and norms of behavior differ substantially from those of mainstream society.

In complex, diverse societies in which people have come from many different parts of the world, they often retain much of their original cultural traditions. As a result, they are likely to be part of an identifiable subculture in their new society. The shared cultural traits of subcultures set them apart from the rest of their society. Examples of easily identifiable subcultures in the United States include ethnic groups such as Vietnamese Americans, African Americans, and Mexican Americans. Members

of each of these subcultures share a common identity, food tradition, dialect or language, and other cultural traits that come from their common ancestral background and experience. As the cultural differences between members of a subculture and the dominant national culture distort and eventually disappear, the subculture ceases to exist except as a group of people who claim a common ancestry. That is generally the case with German Americans and Irish Americans in the United States today. Most of them identify themselves as Americans first. They also see themselves as being part of the cultural mainstream of the nation.

10.2 National Culture

The set of norms, values, assumptions, behaviors, beliefs and customs that exist within the population of a sovereign nation. These can include attitudes towards power-distance, masculinity-femininity, individualism-collectivism, and uncertainty and risk avoidance.

National culture dimensions can be quantified and expressed as country-specific index. However, it is important to remember that this is a statistical average and that there is considerable individual variance and overlap with other national cultures. National culture dimensions should provide guidance when communicating and interacting with members of that group; they should not, however, be used to pre-judge or stereotype others.

10.3 Universal Culture

The third layer of culture consists of "cultural universals". These are learned behavior patterns that are shared by all of humanity collectively. No matter where people live in the world, they share these universal traits. Examples of such "human cultural" traits include:

1.	communicating with a verbal language consisting of a limited set of sounds and grammatical rules for constructing sentences
2.	using age and gender to classify people (e.g., teenager, senior citizen, woman, man)
3.	classifying people based on marriage and descent relationships and having kinship terms to refer to them (e.g., wife, mother, uncle, cousin)
4.	raising children in some sort of family setting
5.	having a sexual division of labor (e.g., men's work versus women's work)
6.	having a concept of privacy
7.	having rules to regulate sexual behavior
8.	distinguishing between good and bad behavior
9.	having some sort of body ornamentation
10.	making jokes and playing games
11.	having art
12.	having some sort of leadership roles for the implementation of community decisions

Table 1.10.1: Human Cultural Traits

11. Difference between Culture and Civilization

In our day-to-day talks and discussions, we often use the terms "culture" and "civilization" interchangeably. Even in the Anglo-French tradition, the concept of culture was often used synonymously with civilization. But sociologists differentiate culture and civilization as two different levels of phenomena.

Civilization in theory is bigger than culture in which an entire civilization can encompass one single unit of culture. Civilization is a bigger unit than culture because it is a complex aggregate of the society that dwells within a certain area, along with its forms of government, norms, and even culture. Thus, culture is just a portion of an entire civilization. For example, the Egyptian civilization has an Egyptian culture in the same way as the Greek civilization has its Greek culture.

A culture ordinarily exists within a civilization. In this regard, each civilization can contain not only one but several cultures. Comparing culture and civilization is like showing the difference between language and the country in which it is being used. The truth is that people living within one same country, might speak many languages.

Culture can exist in itself whereas civilization cannot be called a civilization if it does not possess a certain culture. It's just like asking how a nation can exist on its own without the use of a medium of communication. Hence, a civilization will become empty if it does not have its culture, no matter how little it is.

Culture can be something that is tangible and it can also be something that isn't. Culture can become a physical material if it is a product of the beliefs, customs and practices of a certain people with a definite culture. But a civilization is something that can be seen as a whole and it is more or less tangible.

Culture can be learned and in the same manner it can also be transmitted from one generation to the next. Using a medium of speech and communication, it is possible for a certain type of culture to evolve and even be inherited by another group of people. On the other hand, civilization cannot be transferred by mere language alone. Because of its complexity and magnitude, you need to transfer all of the raw aggregates of a civilization for it to be entirely passed on. It just grows, degrades and may eventually disappear if all its subunits will fail.

11.1 Definition of Culture

The term 'culture' is a Latin origin of the word "cultus", which refers to cultivating or refining something, in such a way that it provides admiration and respect. In finer terms, culture is the way people live, reflected in the language they speak, food

they eat, clothes they wear and the deity they follow or worship. It expresses the manner in which one thinks and does things.

In other words, culture is the set of knowledge, experiences and behaviours which is commonly shared by a group of people. It is something that a person gains through learning.

Culture includes art, knowledge, belief, customs, traditions, morals, festivals, values, attitudes, habits and so on which are inherited by a person as a member of society. It is everything; an individual achieves as a member of a social group. It can be seen in the literature, music, dance forms, religious practices, dressing style, food habits, ways of greeting others, recreation and enjoyment. Different cultures can be found in different places, as it varies from region to region.

11.2 Definition of Civilization

Civilization is described as being the process of civilizing or developing the state of human society, to the extent that the culture, industry, technology, government, etc. reaches the maximum level. The term "civilization" is derived from a Latin term "civis" which indicates "someone who resides in a town".

The term civilization is not confined to town; rather it talks about adopting better ways of living, and making best possible use of nature's resources, so as to satisfy the needs of the group of people. Further, it stresses on systematizing society into various groups that work collectively and constantly to improve the quality of life, regarding food, education, dress, communication, transportation, and the like.

11.3 Key Differences between Culture and Civilization

The following points are noteworthy, so far as the difference between culture and civilization is concerned:

1. The term "culture" refers to the embodiment of the manner in which we think, behave and act. On the contrary, the improved stage of human society, where members have the considerable amount of social and political organization and development, is called Civilization.
2. Our culture describes what we are, but our civilization explains what we have or what we make use of.
3. Culture is an end; it has no measurement standards. As against this, civilization has precise measurement standards, because it is a means.
4. The culture of a particular region can be reflected in religion, art, dance, literature, customs, morals, music, philosophy, etc. On the other hand, the civilization is exhibited in the law, administration, infrastructure, architecture, social arrangement, etc. of that area.
5. Culture denotes the greatest level of inner refinement, and so it is internal. Unlike, civilization which is external, i.e. it is the expression of state of the art technology, product, devices, infrastructure and so forth.
6. Change in culture is observed with time, as in the old thoughts and traditions lost with the passage of time and new ones are added to it which are then transmitted from one generation to another. On the flip side, civilization is continuously advancing, i.e. the various elements of civilization like means of transportation, communication, etc. are developing day by day.
7. Culture can evolve and flourish, even if the civilization does not exist. In contrast, civilization cannot grow and exist without culture.

Conclusion

Throughout the foregoing chapter, we tried to bring an overall impression about the issue of culture. The literature relating to the origin of the word, its meanings, characteristics, functions, evolution, types, elements, dimensions and layers were considered. The aim was to provide the reader with the necessary amount of information to allow him a close examination and understanding of the concept of "culture". Throughout the next (second) chapter, we will be describing the relationship between culture and language. The light will be shed on language culture in foreign language teaching, its importance and some practical strategies about how to incorporate culture in the foreign language classroom.

Chapter Two: Language Culture in Foreign Language

Teaching

Introduction

1. Language and Culture
2. The Relationship between Language and Culture
3. The Relationship between Language Teaching and Culture
4. The Importance of Culture in Foreign Language Teaching
5. The Importance of Teaching Culture in the Foreign Language Classroom
6. Teaching Culture in the Foreign Language Classroom
7. Building Cultural Awareness
8. Degrees of Cultural Awareness
9. Incorporating Culture into the Foreign Language Classroom: Some Practical Considerations
10. Top 10 Ways to Teach Culture
11. Approaches for Teaching Culture
12. Globalization, Language and Culture

Conclusion

Reminder: Check the "Glossary" on page xx of the frontmatter for the definitions of technical terms and foreign words.

Introduction

While keeping in mind the two facts mentioned earlier in section three / chapter one "Characteristics of culture" and section seven / chapter one "Elements of culture" establishing language as: the chief vehicle of culture which allows culture transmission from one generation to the next and an indisputable component of culture. While continuing on this momentum and referring to the relationship of language as a symbolic discourse system with the power to create and shape symbols, realities, values, perceptions or identities to a tool to describe culture, we will devote this chapter to review the literature about cultural awareness, culture transmission, the relationship between culture and language, the importance of culture in foreign language teaching and practical strategies and ways about how to incorporate culture in the foreign language classroom.

1. Language and Culture

Language is a human behaviour. It is a tool shared among human beings, and regarded as one way of communication. It is a specific feature that distinguishes us from other creatures on earth. We express our interests, likes, dislikes, thoughts as well as ideas through language. However, people speak differently throughout the world, but this unique commonality among all languages brings us together. Language is much more than the external expression and communication of internal thoughts formulated independently of their verbalization. Language forms the core of all cultures. When people share a language, they share a condensed, very flexible set of symbols or meanings. That makes communication possible.

Language as one element of culture has a very important role in human life. Language allows a person communicating with others in meeting their needs. Thus, it can be said is the main function of language as a communication tool. This does not mean that the language has only one function. Another function is as a tool to express self-expression, a tool to make integration and social adaptation, as well as a tool to hold social control. Additionally, it is one element of culture that is an essential part of human life. If one gives prominence to language as a tool of social-cultural communication then society also serves as a context for the use of such tool. The social acts as, represented and reflected through the use of language, always vary from one society to another as each society is occupied with its specific norms and values (Deutscher, 2010). For instance, the norms and values which are a part of an Eastern society cannot be of Western, as society has always been considered as an important factor in the determination of a language. Moreover, According to Valdes (1986) learning a foreign language includes learning a foreign culture as language and culture

seem to be two inseparable parts which go side by side and make one unable to understand a language without understanding the culture of that language. There are two kinds of relationship between culture and language. Both relationships are: language is part of the culture, and a person learns the culture through language. So, successful language learners are considered to be those learners who also adopt the mindset of the target language as once they come to know about the attitude, behavior and personality traits of the target language speakers, they can understand the language effectively.

Now that the demonstration of the fact that language is indisputably an integral part of culture has been established, let's examine in details the concept of language being the chief vehicle for culture transmission.

According to Sapir (1921), language is a pure human product and a non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols. Language is a part of culture and a part of human behavior.

It is often held that the function of language is to express thought and to communicate information. Language also fulfills many other tasks such as greeting people, conducting religious service, etc.

Krech (1962) explained the major functions of language from the following three aspects:

1. Language is the primary vehicle of communication;
2. Language reflects both the personality of the individual and the culture of his history. In turn, it helps shape both personality and culture;
3. Language makes possible the growth and transmission of culture, the continuity of societies, and the effective functioning and control of social group.

It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and language, enabling us to store meanings and experience to facilitate communication. The problem of the relationship between language, culture and thought bothered many linguists and philosophers since ancient time. To think about this problem, we need to begin with the definition of language and culture. Language is generally accepted as a system of arbitrary vocal symbols used for human communication. And there is a most widely accepted definition of culture: culture is the total accumulation of beliefs, customs, values, behaviors, institutions and communication patterns that are shared, learned and passed down from one generation to the next in a particular group of people. The definitions of language and culture imply that the two are closely connected to each other. On one hand, culture seems so inclusive, it permeates almost every aspect of human life including languages people use. On the other hand, when people need to share a culture, they communicate through language.

2. The Relationship between Language and Culture

Kramsch (1993, p.3), identifies three ways how language and culture are bound together. First, language expresses cultural reality; with words people express facts and ideas but also reflect their attitudes. Second, language embodies cultural reality; people give meanings to their experience through the means of communication. Third, language symbolizes cultural reality; people view their language as a symbol of their social identity.

Language always carries meanings and references beyond itself: The meanings of a particular language represent the culture of a particular social group. To interact with a language means to do so with the culture to which it refers. We can not

understand a culture without having direct access to its language because of their close connection.

A particular language points to the culture of a particular social group. Learning a language, therefore, is not only learning the alphabet, the meaning, the grammar rules and the arrangement of words, but it is also learning the behavior of the society and its cultural customs. Thus; language teaching should always contain some explicit reference to the culture, the whole from which the particular language is extracted.

Language and culture have a complex, homologous relationship. Language is complexly intertwined with culture. The two have evolved together, influencing one another. In this context, Kroeber (1923) explains that speech gives birth to culture, and from then on, the enrichment of either means the further development of the other.

The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Different ideas stem from combining language use within one's culture and the whole intertwining of these relationships start at one's birth. From birth, the child's life, opinions, and language are shaped by what it comes in contact with. Brooks (1968) argues that physically and mentally everyone is the same, while the interactions between persons or groups vary widely from place to place. Patterns which emerge from these group behaviours and interactions will be approved of, or disapproved of. Behaviours which are acceptable will vary from location to location accordingly forming the basis of different cultures. It is from these differences that one's view of the world is formed. Hantrais (1989) puts forth the idea that culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone's views are dependent on the culture which has influenced them, as well as being described

using the language which has been shaped by that culture. The understanding of a culture and its people can be enhanced by the knowledge of their language.

Language always carries meanings and references beyond itself: The meanings of a particular language represent the culture of a particular social group. To interact with a language means to do so with the culture which is its reference point. We could not understand a culture without having direct access to its language because of their close connection. A particular language points to the culture of a particular social group. Learning a language, therefore, is not only learning the alphabet, the meaning, the grammar rules and the arrangement of words, but it is also learning the behavior of the society and its cultural customs. The human communication process is complex, as many of our messages are transmitted through paralinguistics. These auxiliary communication techniques are culture-specific, so communication with people from other societies or ethnic groups is loaded with the danger of misunderstanding, if the larger framework of culture is ignored. Growing up in a particular society, we informally learn how to use gestures, glances, changes in tone or voice, and other auxiliary communication devices to alter or to emphasize what we say and do. We learn these culturally specific practices over many years, largely by observing and imitating.

The most obvious form of paralinguistics is body language, or Kinesics, which is the language of gestures, expressions, and postures. However, the meaning of words can also be altered by tone and character of voice. Language is complexly intertwined with culture. They have evolved together, influencing one another in the process, ultimately shaping what it means to be human.

If culture is a product of human interaction, cultural manifestations are acts of communication that are understood by particular speech communities. Language communicates through culture and culture also communicates through language:

Silverstein (2004) proposed that the communicative force of culture works not only in representing aspects of reality, but also in connecting one context with another. That is, communication is not only the use of symbols that stand for beliefs, feelings, identities, or events; it is also a way of bringing beliefs, feelings, and identities into the present context.

According to the linguistic relativity principle, the way in which we think about the world is directly influenced by the language we use to talk about it. The real world is, to a large extent, unconsciously built up on the language habits of the group. No two languages are ever so similar that they represent the same social reality. The worlds in which different societies live are distinct, not merely the same, therefore, to speak is to assume a culture, and to know a culture is like knowing a language. Language and culture are homologous mental realities. Cultural products are representations and interpretations of the world that must be communicated in order to be lived. The problem lies in what happens when cross-cultural interactions take place, i.e., when message producer and message receiver are from different cultures. Contact among cultures is increasing and intercultural communication is imperative for anyone wanting to get along with and understand those whose beliefs and backgrounds may be vastly different from their own.

Language can mark the cultural identity, but it is also used to refer to other phenomena and refer beyond itself, especially when a particular speaker uses it to explain intentions. A particular language points to the culture of a particular social group. We can therefore presume that language learning is cultural learning, so language teaching is cultural teaching due to the interdependence of language and cultural learning.

Culture is a nebulous set of attitudes, beliefs, behavioral conventions, basic assumptions, and values that are shared by a group of people and that influence each member's behavior and each member's interpretations of the meanings of other people's behavior. And language is the medium for expressing and embodying other phenomena. It expresses the values, beliefs and meanings which members of a given society share by virtue of their socialization into it. Language also refers to objects typical to a given culture, as evidenced by proper names which embody those objects.

It is now obvious that language and culture are closely related. Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. Language provides us with many of the categories we use for expression of our thoughts, so it is therefore natural to assume that our thinking is influenced by the language which we use. The values and customs in the country we grow up in shape the way in which we think to a certain extent.

In sum, culture is related to language and vice versa. Culture would be difficult to be transmitted from place to place and from generation to generation if there were no languages, the principal carrier of values and meanings of a culture. Language would be impossible to be understood without constant reference to the cultural context, which has produced it. It may, therefore, be argued that culture and language cannot be treated exclusive of each other in language teaching program. In other words, it is necessary and more proper to teach both language and culture in an integrated way. It is worthy of noting here that one of the practices of integrating the two is to use the target language as the medium of instruction in culture teaching. The relationship between language and culture in a society is one aspect of the society's culture. The relationship between them is the part and the whole. As a component part of culture, the particularities of language show that it is a main tool of culture transmission through generations.

3. The Relationship between Language Teaching and Culture

Language teaching and culture teaching have a dual nature. In order to conduct language teaching well, one must take up the teaching of culture and the teaching of language at the same time.

When we learn a foreign language, we do more than learn a linguistic system. We acquire some degree of familiarity with the foreign cultural system. It is now broadly accepted in most parts of the world that learning a foreign language is not simply mastering the grammar, the vocabulary, etc, but more appropriately focuses on learning a means of communication. Communication in real situations is never out of context, and because culture is part of most contexts, communication is seldom culture-free.

Teachers must instruct their students on the cultural background of language usage. If one teaches language without teaching about the culture in which it operates, the students are learning empty or meaningless symbols or they may attach the incorrect meaning to what is being taught. The students, when using the learnt language, may use the language inappropriately or within the wrong cultural context, thus losing sight of the purpose of learning a language. Language teachers must realize that their explanation of something is prone to different interpretations. The meaning is bound in cultural context. One must not only explain the meaning of the language used, but the cultural context in which it is placed as well.

Often meanings are lost because of cultural boundaries which do not allow such ideas to persist. Language teachers must remember that people from different cultures learn things in different ways. For example, in China memorization is the most prominent way to study a language which is very unlike western ideologies where the focus is placed on free speech as a tool for utilizing and remembering vocabulary and

grammar sequences. Prodromou (1988) argues that the way we teach reflects our attitudes to society in general and the individual's place in society. When a teacher introduces language teaching materials, such as books or handouts, they must understand that these will be viewed differently by students depending on their cultural views. For instance, westerners see books as only pages which contain facts that are open to interpretation. This view is very contradictory to Chinese students who think that books are the personification of all wisdom, knowledge and truth.

One should not only compare, but contrast the cultural differences in language usage. Visualizing and understanding the differences between the two will enable the student to correctly judge the appropriate uses and causation of language idiosyncrasies. Valdes (1986) argues that not only similarities and contrasts in the native and target languages have been useful as teaching tools, but when the teacher understands cultural similarities and contrasts, and applies that knowledge to teaching practices, they too become advantageous learning tools.

An understanding of the relationship between language and culture is important for language learners, users, and for all those involved in language education. For language teachers and learners in general, an appreciation for the differences in opinion regarding the relationship between language and culture can help to illuminate the diversity of views held toward the use of language. Moreover, insight into the various views can assist not only second language learners but also first language users, as the way we choose to use language is not just important for some of us. Such insights also open the door for a consideration of how both language and culture influence people's life perceptions, and how people make use of their pre-acquainted linguistic and cultural knowledge to assess those perceptions. For all language users, the recognition of how

their language affects others can greatly impact the direction and motivation for both language study and interpersonal relationships, and it can also add great insight and value to language education, program planning, and curriculum development.

Edward Sapir, in his studies with Benjamin Lee Whorf, recognized the close relationship between language and culture, concluding that it was not possible to understand or appreciate one without knowledge of the other. The culture of a people finds reflection in the language they employ: because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do. People in a culture use language that reflects their particular culture's values. This is the view of Sapir and Whorf in that here it is the "thoughts" of a culture which are reflected in the language and not the language which determines the thought. This claim implies that cultures employ languages that are as different as the cultures that speak them.

The ultimate goals of language education for both learners and instructors revolve around the acquisition of competency. Understanding that languages and their cultures do possess relationships central to the acquisition of linguistic and cultural competency is a good starting point for any approach to language education. The creation and enforcement of an integrated language policy that reflects the need for learners to be educated about both target culture(s) and language(s) is needed if language learners are to be expected to achieve any degree of real competency in any language.

There is a need for language learners to understand why people think and speak the way they do, and to understand possible agreements that may be in place between a culture and its language. Integrated studies of language and culture are needed if language learners are to become competent language users. If language policy reflects

the need for learners to become socially competent language users, learners will be able to better understand their own language and culture as well as any other they may choose to study. For language learners and instructors alike, an acknowledgement that there is more to any language than the sum of its parts is imperative if any level of real competency is to be achieved. Creating language policy that reflects the importance of the relationship(s) between language and culture will compel teachers to educate learners on the authenticity of language (i.e. the how and why behind its use in real life). Such policy would not only offer language learners insight into their own language and cultural competency, but also provide them with an educated base for how to view other languages and cultures as well.

4. The Importance of Culture in Foreign Language Teaching

Culture has been neglected or being treated as a supplementary topic in foreign language teaching. It needs to be emphasized for the following reasons:

- One of the goals for learners to learn a foreign language is to communicate with the target language users, either native target language speakers or those who use it as a second or foreign language (Pennycook, 1994). Evidences from researches of both spoken and written discourses demonstrated that linguistics phenomena are related to their society and culture. Language learners acquire cultural background knowledge in order to communicate, and to increase their comprehension in the target language.
- Foreign language learning should go beyond the level of acquiring grammatical rules; learners need know how to use the target language in the situated context. It is impossible to teach a language without its culture because culture is the necessary context for language use. Some foreign language communication situation examples demonstrated that the cultural contents of the target culture(s) needed to be

integrated into foreign language teaching for cultural contexts to avoid misunderstanding even when people are using correct foreign language linguistic forms.

- The language-culture link is significant in foreign language education because culture plays a role in helping foreign language learners to be proficient in the target language.

In fact, language teaching means, inevitably, language and culture teaching. According to Buttjost (1991) culture learning is actually a key factor in being able to use and master a foreign linguistic system. Learning a language is therefore learning the behavior of a given society and its cultural customs. Language is a product of the thought and behavior of a society. An individual language speaker's effectiveness in a foreign language is directly related to his/her understanding of the culture of that language.

The relationship between language and culture is a complex one and it is always quite challenging to fully understand people's cognitive processes when they communicate. Language competence does not only include the knowledge of grammatical principles and sentence construction, but also knowledge of the norms that link language to social and cognitive context. Many teachers and students seem to lose sight of the fact that knowledge of grammatical systems has to be complemented with culture-specific meanings. It is therefore essential for language teachers to approach language learning with this in mind, as the understanding of this relationship is central to the acquisition of linguistic and cultural competency.

The structure of a language can determine the way in which speakers of that language view the world. The meanings of a particular language can also represent the culture of a particular social group. It is impossible to understand a culture without having some form of understanding of its language. The two are always connected.

When people learn another language, it helps them to learn about the world. Learning a language is therefore learning the behaviour of a given society and its cultural customs. Language is a product of the thoughts and behaviour of a society.

In any communicative encounter in which there is a cultural difference, there is bound to be some cultural induced language conflict arising from different attitudes towards certain norms. Cultural misunderstandings can occur when a word, gesture, object or social context, has different meanings in different cultures. How politeness is expressed in particular situations, is one area in which culturally induced conflict can occur. Different languages and cultures have different levels of politeness. For example, when communicating with Swedish people, it is important to keep a reasonable personal distance between you and never touch them when you talk to them. Much like Scandinavian people, Germans tend to be reserved and polite. Ensure that handshakes with Germans are firm, and always address them with "Mr." and "Mrs." followed by their surname. Argentineans like to lean in close when they speak to you, and touch you often during conversation. Pulling away is considered rude and cold. To prevent cultural misunderstandings, it is important to promote cultural understanding.

People often use gestures, glances, changes in tone and voice to alter or emphasize what they want to say. They learn these culturally specific techniques over many years, largely by observing and imitating others. Some gestures can pose the same meaning throughout several cultures worldwide, for example, a smile or a laugh. Yet, others may be completely different. For example, spitting on another person is a sign of disrespect in most Westernized countries, yet in certain African countries like Kenya, it can be seen as an affection blessing if done in a certain way by a certain tribe. In many countries such as Japan, younger people do not stare at older people. If and when they do, they must be the first to lower their eyes; otherwise they will be frowned upon and

considered disrespectful. There are also cross-cultural differences in the normal baseline volume of speech; for example, Asians and Europeans speak at lower volumes than the North Americans and Africans.

Culture can also have a huge influence on how we communicate and manipulate time. For example, in North America, if you have a business meeting scheduled, the time you should arrive depends largely on the status of the person you are meeting. People who are of a lower status are expected to arrive on time, if not early. Higher status individuals can expect that others will wait for them if they are late.

Since cultures themselves have undergone centuries of transition, it is only natural that languages have also undergone such transitions. Over time, languages have borrowed sounds, grammar and vocabulary from one another. Languages like English are now standardized, but the way English is spoken and used in different parts of the world, is a reflection of the effects of culture.

Traditional thoughts of foreign culture teaching tend to limit on transmission of foreign cultural information or teaching foreign literature in the classroom. However, the current trend of foreign language teaching associated with culture needed to take the relation of language and culture into account (Savignon and Sysoyev, 2002). The interrelationship between language and culture provides a foundation to the idea that learning a foreign language is learning the foreign culture it conveys.

5. The Importance of Teaching Culture in the Foreign Language Classroom

Foreign language learning is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards one's own or another culture. For scholars and laymen alike, cultural competence, i.e., the knowledge of the conventions, customs, beliefs, and systems of meaning of another country, is indisputably an integral part of foreign

language learning, and many teachers have seen it as their goal to incorporate the teaching of culture into the foreign language curriculum.

One of the misconceptions that have permeated foreign language teaching is the conviction that language is merely a code and, once mastered, mainly by dint of steeping oneself into grammatical rules and some aspects of the social context in which it is embedded without trying to identify and gain insights into the very framework of society and culture that have come to load language in many and varied ways can only cause misunderstanding and lead to cross-cultural miscommunication.

The teaching of culture has enjoyed far less adoration and consideration than it merits. We should consider ways of incorporating it not only into the foreign language curriculum but also into learners' repertoire and outlook on life. We cannot go about teaching a foreign language without at least offering some insights into its speakers' culture. By the same token, we cannot go about fostering "communicative competence" without taking into account the different views and perspectives of people in different cultures which may enhance or even inhibit communication.

The question arises, however, that if language and culture are so intricately intertwined, why should we overtly focus on culture when there are other aspects of the curriculum that need more attention? To begin with, we should concern ourselves with culture because, even though it is intrinsic in what we teach, to believe that whoever is learning the foreign language is also learning the cultural knowledge and skills required to be a competent L2 / FL speaker "denies the complexity of culture, language learning, and communication" (Lessard-Clouston, 1997). Second, it is deemed important to include culture in the foreign language curriculum because it helps avoid the stereotypes that Nemni (1992) has discussed and the present study has intimated. The third reason for expressly teaching culture in the foreign language classroom is to enable students to

take control of their own learning as well as to achieve autonomy by evaluating and questioning the wider context within which the learning of the target language is embedded. According to Tomalin & Stempleski (1993), the teaching of culture has the following goals and is in itself a means of accomplishing them:

- To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.
- To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- To help students to become more aware of conventional behaviour in common situations in the target culture.
- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
- To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- To help students to develop the necessary skills to locate and organize information about the target culture.
- To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

Along the same vein, Stern (1992) indicates that the aim of teaching culture should be:

- Knowledge about the target culture.
- Awareness of its characteristics and of differences between the target culture and the learner's own country.
- A research-minded outlook.

- An emphasis on the understanding socio-cultural implications of language and language use
- Affective goals; interest, intellectual curiosity, and empathy.

This list of goals is definitely an improvement on Huebener's (1959, p 182-183) list of desirable outcomes. At any rate, the aim of teaching culture is to increase students' awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures (Tavares & Cavalcanti, 1996). These comparisons, of course, are not meant to underestimate foreign cultures but to enrich students' experience and to sensitize them to cultural diversity. This diversity should then be understood and respected.

6. Teaching Culture in the Foreign Language Classroom

Foreign language teaching does not only mean teaching the language, but the most important is that one should know well the foreign culture, conventions, the living style, history and culture background. The cross-culture communication is developing and being used more and more in language teaching. Strengthening culture contents has become the important way in foreign teaching reform. Learning the foreign culture is not only widening our perspective but helpful in our knowing more about the meaning of the language. The anthropologist E.B.Tylor in England said that the culture is a complicated globality. It involves knowledge, belief, art, law, customs and habits of the people as a social member to gain all the abilities. It is defined as: what is it -the society's doing and thinking. As the development of the social linguistics, culture linguistics, pragmatics and the subject of cross-culture, foreign language teaching is not only the language teaching but it should include culture teaching. Learning the different culture does not mean you must accept the culture and not mean you have the responsibility to conduct your behavior according to the culture model. On the part of

the relationship between culture and language, both of them close together on the one hand, but differ on the other hand. Culture factor permeates into all the aspects of the language, and the language itself accumulates numerous culture sediments in the history. Language is a part of culture and its carrier. So the linguist and the teacher support the idea that the culture background is permeated into the language teaching. Knowing further about the culture contents expressed by language is the necessary part in changing language knowledge into sociable ability. The culture background knowledge plays an important role in the students communicating with each other in foreign language.

It is known to all that language and culture are inseparable. Language itself makes no sense and has no meaning outside the cultural setting in which it is spoken. They are intricately interwoven with each other. Some people believe that the knowledge of other cultures is as important as proficiency in using their language. In the EFL (English as a foreign language) teaching, great attention should be paid to teaching culture of the target language as well as to teaching linguistic knowledge. Culture introduction should be integrated with language teaching in many aspects and at multiple levels so that learners' intercultural communicative skills can be enhanced.

It is through the study of language that students can become observers and analysts of other cultures. The study of languages without the inclusion of culture renders it meaningless and devoid of its rich context. Students who only learn grammar and vocabulary miss the opportunity to understand how people think and organize their world and how they have been shaped by their beliefs, practices, religion, geography, family, feasts, celebrations, music, art, history, etc.

According to Lustig & Koester (2010), communication and culture are closely interrelated in terms of attaching similar meanings and values to the objects of life.

Intercultural communication involves individuals of different cultures who have divergent orientations and interpretations to the values of life. Insights from research studies indicate efficient intercultural communication reflecting the competence needs to go beyond the mere transmission of facts about culture in order to enlighten the participants with information how and why perform certain behaviours and have certain attitudes during cross cultural encounter.

This cultural pattern of a society takes hundreds and thousands of years to form and is changing all the times, and compelling individuals of society to learn and adjust, and when an individual comes into cultural communication, it requires cultural understanding, social behaviour, and emotional reactions which help learner develop confidence to use language and interact in communication. There are several social behaviours which sound very strange to others, such as in Tamil, when a child sneezes, in response it is said "nu ru" meaning "hundred" which is like greeting "have a long life" whereas people in Pakistan and Iran say "Thanks God" (Lustig & Koester, 2010).

Similarly, there are many cultural actions and responses in English language context which vary from American society to British and from Australia to other English speaking countries like India and Pakistan, where English is spoken in their own political and cultural context and requires cultural understanding in intercultural communication.

The old saying "When in Rome, do as Romans do", when you are in Rome lessens cultural conflict and facilitates intercultural communication, but it depends on adapting values, norms, beliefs, and social practices to conform cultural expectations, and respecting differences which is also cultural responsibility in intercultural communication for a learner when interacting the social behaviour which is sometime greatly resisted in some individuals and societies.

The English teachers should combine the language knowledge with the vocabulary, sentence structures, so as to teach the nation's lexeme and its usage. Teaching combining with the culture background means that we should know well the significance of the culture and its terms in using. Moreover, the teacher can compare the culture of vocabulary in both languages, emphasizing on the difference and its specific usage. The students are asked to make up dialogues, short plays, sketch and cross-talk about request, inquiring, advice, apology, appointment and to say good-bye so as to train their communicative ability. Meanwhile, the students are demanded to observe their identity role, precision of words and communicative traits in order to succeed in social intercourse. This demands that the teacher must improve the teaching method, joining the language teaching with the culture teaching. Up to such scratch, the students can understand the foreign culture via television, video and film. Of course the students are supposed to arrive at such level gradually by reading some books about the program which leads them to accumulate certain knowledge on the culture background, social convention and relations. Then the students can watch the program together and afterwards the students can play the role or discuss the contents with precise culture.

Besides, the foreign teacher can play an important role in certain lectures to permeate the culture. The students are assembled to watch the given film or listen to the lectures in order to understand the foreign culture. In another way, the students can make conversion with the foreign teacher face to face to learn the knowledge which they have no idea in class. From the foreign teacher's obstacle in cross-culture communication, the students in one way rich their knowledge and in another way rich their studying means to communicate smoothly.

Culture differences should be handled properly in line with the principles of mutual respect, seeking common ground. Another effective way in teaching is body

language which is non-language communicative way. In teaching the teacher should pay more attention to the different body language because of the different cultures, so as to avoid the failure in communication. Studying the body-language carefully is helpful for us to succeed in cross-culture communication, in another way to reveal the difference and the conflict between the two different cultures.

The goal of this previous section was to demonstrate to foreign language teachers how they can incorporate the teaching of culture into their foreign language classrooms. Below, we will define the different types of culture; demonstrate its relevance to foreign language learning; and give suggestions as to when and how both surface and deep cultures can be incorporated into the already existing curriculum of a foreign language course.

More intriguing is: Of what value is culture to second / foreign language learning? For the foreign language teacher, the reasons are many. Culture shapes our view of the world. And language is the most representative element in any culture. Any item of behavior, tradition or pattern can only be understood in light of its meaning to the people who practice it. Knowledge of the codes of behavior of another people is important if today's foreign language student is to communicate fully in the target language. Without the study of culture, foreign language instruction is inaccurate and incomplete. For foreign language students, language study seems senseless if they know nothing about the people who speak it or the country in which it is spoken. Language learning should be more than the manipulation of syntax and lexicon.

The study of different cultures aids us in getting to know different people, which is a necessary overture to understanding and respecting other peoples and their ways of life. It helps to open our students' eyes to the similarities and differences in the life of various cultural groups.

Nelson Brooks has identified five meanings of culture: growth; refinement; fine arts; patterns of living; and a total way of life. He believes that patterns of living should receive the major emphasis in the classroom. It is patterns of living that are the least understood, yet the most important in the early phases of language instruction. He labels this meaning of culture as culture 4 and defines it as follows:

Culture 4 (patterns of living) refers to the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them. By reference to these models, every human being, from infancy onward, justifies the world to himself as best he can, associates with those around him, and relates to the social order to which he is attached. (Brooks, 1968, p. 210).

From the point of view of language instruction, culture 4 can be divided into formal culture and deep culture. Formal culture, sometimes referred to as "culture with a capital C", includes the humanistic manifestations and contributions of a foreign culture: art; music; literature; architecture; technology; politics. However, with this way of looking at culture, we often lose sight of the individual.

The most profitable way of looking at culture is to see what it does. Deep culture, or "culture with a small c," focuses on the behavioral patterns or lifestyles of the people: When and what they eat; how they make a living; the attitudes they express towards friends and members of their families; which expressions they use to show approval or disapproval. In this sense, culture is a body of ready-made solutions to the problems encountered by the group. If we provide our students only with a list of facts of history or geography and a list of lexical items, we have not provided them with an intimate view of what life is really like in the target culture.

In the university, we should find the way to change the past teaching method. Firstly, the teacher should cultivate the students' motivation of studying, the factors that

influence the person's desire to do something. In foreign language studying, motivation can be fallen into two parts: one is instrumental motivation which is welcomed because it is helpful for the students to find jobs, read foreign newspapers and take examinations. Another motivation is integrative motivation which is useful for the students to communicate with the people who have the different culture background. It is found that the students who have the integrative motivation learn the second language better because the motivation was developed earlier and it is not easily to be changed. In class, the students are put into two parts: one is those who are energetic to take part in the activities, however, another part is those who are unenthusiastic on the English activities. So the teacher must find the better methods which are effective for both parts of the students. Higher education students are on the brim of finding job. Most of the job offering companies, including the ones operating in the educational (teaching) sector, look for communication skills in English as the most important criteria for the candidate. The global economic system has caused an increasing degree of communication among the cultures. Among the cultures communication is problematic since these systems of symbolic meanings are known to one group but unknown to other groups. It is very much important to improve the students' ability to craft communications across cultures.

For the reason that language and culture are an entirety that can not be broken up, the students not only study language and culture but also study language in culture and culture in language. Among the cultures communication is challenging since these systems of symbolic meanings are known to one culture but unknown to other cultures. It is very important to improve the students' ability to make communication across cultures and it is important to know these differences. In the traditional system of studying, barely little need for international experience was required. But now because

of the globalization of language, in language teaching, the teacher must pay more attention to the culture teaching in order to improve the students' communicative abilities, therefore, to reduce the influence of the students' mother tongue. Different learning objectives decide different learning methods and no one specific method is suitable for a specific learner. So teacher training is another big problem in the countries where real information exchanges and authentic communication situation is insufficient. The lack of communication in a real situation with foreigners causes problems for both teachers and students. The idealist teacher should be fully competent in language competence, and should have a good command of the knowledge of linguistics and teaching methodologies. In our teaching, we can adopt the method which is popular in foreign countries; Audio-Lingual Method and Communicative Approach that stresses on the language communicative property and culture property. If we do according to such methods, we are able to be successful in learning the foreign language. With the globalization of economy and science, teachers and students communicate more and more with foreigners, this requires the teachers and students not only learn more about the different cultures in different countries but also know how to express the different cultures in communication.

7. Building Cultural Awareness

Someone's cultural awareness is his understanding of the differences between themselves and people from other countries or other backgrounds, especially differences in values and attitudes.

Cultural Awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values,

beliefs and perceptions. Why do we do things in that way? How do we see the world? Why do we react in that particular way?

Cultural awareness becomes vital when we have to interact with people from other cultures. People see, interpret and evaluate things in a different ways. What is considered an appropriate behavior in one culture is frequently inappropriate in another one. Misunderstandings arise when I use my meanings to make sense of your reality.

An Italian, for instance, is almost likely to perceive US Americans as people who always work, talk about business over lunch and drink their coffee running in the street instead of enjoying it in a bar. What does it mean? Italians are lazy and American hyperactive? No, it means that the meaning that people give to certain activities, like having lunch or dinner could be different according to certain cultures. In Italy, where relationships are highly valued, lunch, dinner or the simple pauses for coffee have a social connotation: people get together to talk and relax, and to get to know each other better. In the USA, where time is money, lunches can be part of closing a deal where people discuss the outcomes and sign a contract over coffee.

Misinterpretations occur primarily when we lack awareness of our own behavioral rules and project them on others. In absence of better knowledge we tend to presuppose, instead of finding out what a behavior means to the person involved, e.g. a straight look into your face is regarded as disrespectful in Japan.

Becoming aware of our cultural dynamics is a difficult task because culture is not conscious to us. Since we are born we have learned to see and do things at an unconscious level. Our experiences, our values and our cultural background lead us to see and do things in a certain way. Sometimes we have to step outside of our cultural

limitations in order to realize the impact that our culture has on our behavior. It is very helpful to gather feedback from foreign colleagues on our behavior to get more clarity on our cultural traits.

Projected similarities could lead to misinterpretation as well. When we assume that people are similar to us, we might incur the risk that they are not. If we project similarities where there are not, we might act inappropriately. It is safer to assume differences until similarity is proven. (Adler, 1991)

8. Degrees of Cultural Awareness

Cultural Awareness is the core of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions. It also involves tolerating that other people from other different cultures have values, beliefs and perceptions that are completely different from the ones we hold.

Cultural awareness becomes vital when we have to interact with people from other cultures or study the language they speak. People see, interpret and evaluate things in different ways. What is considered as right conduct in one culture might be wrong in another one. Misinterpretations arise when I use my meanings to make sense of your reality.

There are several levels of cultural awareness that reflect how people grow to recognize cultural differences. These are:

a. My way is the only way (The Parochial Stage): This stage is also known as the state of "blissful ignorance". At this stage, you are only aware of your own way of doing things, ignoring the impact of cultural differences. The thinking here is,

"My way is the only way". You are not aware that you might be stepping on other people's toes and you are likely to be in this stage if you have not had much interaction with people of a different culture.

b. I know their way, but my way is better (The Ethnocentric Stage):

At this second stage, you are aware of other ways of doing things but still consider your way to be the best. You ignore the significance of other people's culture and place a higher level of importance and credibility on yours. The thinking here goes like, "I know their way, but mine is better".

c. My way and their way (The Synergistic Stage): At this stage, you are aware of your own way of doing things and the ways of others. You choose the best approach depending on the demands of the situation you are faced with. Cultural diversity is exploited here to create new solutions. The thinking here goes like, "There are benefits to my way and other ways". You are ready to make adjustments that indicate you are considering others' opinions.

d. Our way (The Participatory Stage): At this stage, you can work with people of different cultures to create a culture of shared meanings. You work with others to create new rules to meet the demands of any situation you find yourself in.

In view of this, it is reasonable to assert that cultural awareness should be viewed as an important component for building and enriching communicative competence. By communicative competence, we mean verbal as well as non-verbal communication, such as gestures, the ability to integrate with a specific group or avoid committing any faux pas, and so forth. In other words, the kind of communicative

competence described here is one which can account for the appropriateness of language as well as behaviour.

9. Incorporating Culture into the Foreign Language Classroom: Some Practical Considerations

A question relevant to our discussion is: How can we incorporate culture into the foreign language curriculum with a view to fostering cultural awareness and communication insights into the target language classroom? We cannot teach culture any more than we can teach anyone how to breathe. What we can do, though, is try to show the way, to teach about culture rather than to posit a specific way of seeing things. By bringing to the front some elements of the target culture, and focusing on those characteristics and traits that are of importance to the members of the target language community, teachers can make students aware that there are no such things as superior and inferior cultures and that there are differences among people within the target culture, as well. Teachers are not in the classroom to confirm the prejudices of their students nor to attack their deeply held convictions. Their task is to stimulate students' interest in the target culture, and to help establish the foreign language classroom not so much as a place where the language is taught, but as one where opportunities for learning about the target language culture are provided through the interactions that take place between the participants.

According to Straub (1999), what educators should always have in mind when teaching culture is the need to raise their students' awareness of their own culture, to provide them with some kind of metalanguage in order to talk about culture, and to cultivate a degree of intellectual objectivity essential in cross-cultural analysis.

Another objective permeating the teaching of culture is to foster understanding of the target culture from an insider's perspective; an sympathetic view that permits the student to accurately interpret foreign cultural behaviors.

Before venturing into unknown territories, learners must first become conversant with what it means to be part of a culture, their own culture (Grove, 1982). By exploring their own culture, by discussing the very values, expectations, traditions, customs, and rituals they unconsciously take part in, they are ready to reflect upon the values, expectations, and traditions of others with a higher degree of intellectual objectivity (Straub, 1999). Depending on the age and level of the learners, this task can take many forms. For example, young beginners or intermediate students should be given the opportunity to enjoy certain activities that are part of their own tradition, such as national sports, social festivities, or songs, before setting about exploring those of the target culture. Here, we will only be concerned with the latter. Beginning foreign language students want to feel, touch, smell, and see the foreign peoples and not just hear their language (Peck, 1998). At any rate, the foreign language classroom should become a "cultural island" (Kramsch, 1993), where the accent will be on "cultural experience" rather than "cultural awareness". From the first day, teachers are expected to bring in the class posters, pictures, maps, and other realia in order to help students develop 'a mental image' of the target culture (Peck, 1998). According to Peck (1998), an effective and stimulating activity is to send students on "cultural errands" to supermarkets and department stores and have them write down the names of imported goods. Moreover, teachers can also invite guest speakers, who will talk about their experiences of the foreign country.

Another insightful activity is to divide the class into groups of three or four and have them draw up a list of those characteristics and traits that supposedly distinguish the home and target cultures. The following is a sample of the kind of lists students could produce: music / race / national origin / geography / architecture / customs / arts / crafts / clothing / physical features / food / etc.

In this way, it becomes easier for teachers and students to identify any "stereotypical drifts" and preconceived ideas that they need to get rid of. To this end, once major differences have been established, students can be introduced to some major issues and concepts such as individualism, freedom, democracy, esteem, patriotism, sacrifice, feelings, faithfulness, etc. and thus be assisted in taking an insider's view of the connotations of these words and concepts. In other words, they can query their own assumptions and try to see the underlying significance of a particular term or word in the target language and culture. For example, in English culture, both animals and humans have feelings, get sick, and are buried in cemeteries. In Hispanic culture, however, the distinction between humans and animals is great, and bullfighting is highly unlikely to be seen as a waste of time, as many western spectators are apt to say. For Spanish people, a bull is not equal to the man who kills it. A belief that has the effect of exonerating the bullfighter from all responsibility; a bull can be strong but not intelligent or skilful; these are qualities attributed to human beings. In this light, notions such as "cruelty" and "slaughter" carry vastly different connotations in the two cultures (Lado, 1986).

Through exposure to the foreign culture, students unavoidably draw some comparisons between the home and target culture. Peck (1998), attempt to help in this respect, presenting learners with isolated items about the target culture, while using

books and other visual aids. Yet, according to Peck, a more useful way to provide cultural information is by means of cultural clusters, which are a series of culture capsules. Seelye (1984) provides such capsules, such as a narrative on the etiquette during a family meal. With this narrative as a platform for discussion and experimentation, students can practice how to eat, learn how, and to what extent, the members of the target culture appreciate a meal with friends, and so forth. A word of caution is called for, though. Students must not lose sight of the fact that not all members of the target community think and behave in the same way.

Henrichsen (1998) proposes two interesting methods: culture assimilators and cultoons. Culture assimilators comprise short descriptions of various situations where one person from the target culture interacts with persons from the home culture. Then follow four possible interpretations of the meaning of the behaviour and speech of the interactants, especially those from the target culture. Once the students have read the description, they choose one of the four options they think is the correct interpretation of the situation. When every single student has made his choice, they discuss why some options are correct or incorrect. The chief power of culture assimilators is that they are good methods of giving students an understanding about cultural information and may even promote emotional understanding if students have strong feelings about one or more of the options. On the other hand, cultoons are visual culture assimilators. Students are provided with a series of four pictures highlighting points of misunderstanding or culture shock experienced by persons in contact with the target culture. Here, students are asked to evaluate the characters' reactions in terms of appropriateness with the target culture. Once misunderstandings are dissipated, learners read short texts explaining what was happening in the cultoons and why there was misunderstanding.

Cultural problem solving is yet another way to provide cultural information (Singhal, 1998). In this case, learners are presented with some information about a scene and they are requested to act accordingly. For example, in reading a narrative on marriage ceremonies, they are expected to assess manners and customs, or appropriate or inappropriate behaviour, and to employ various problem-solving techniques to develop a kind of "cultural strategic competence". Here is the scene: students are in a restaurant and are expected to order a meal. In this way, learners are given the opportunity to step into the shoes of a member of the target culture.

Definitely, conventional behaviour in common situations is a subject with which students should acquaint themselves. For instance, in the USA or the United Kingdom, it is uncommon for a student who is late for class to knock on the door and apologize to the teacher. Rather, this behaviour is most likely to be frowned upon and have the opposite effect, even though it is common behaviour in the culture many students come from. Besides, there are significant differences across cultures regarding the ways in which the teacher is addressed; when a student is supposed to raise his hand; what topics are considered taboo or how much flexibility students are allowed in achieving learner autonomy, and so forth. (Henrichsen, 1998).

Alongside linguistic knowledge, students should also familiarize themselves with various forms of non-verbal communication, such as gesture and facial expressions, typical in the target culture. More specifically, learners should be mindful of the fact that such seemingly universal signals as gestures and facial expressions, as well as emotions, are actually cultural phenomena, and may often lead to miscommunication and erroneous assumptions (Wierzbicka, 1999). An interesting activity focusing on non-verbal communication is found in Tomalin & Stempleski

(1993, p. 117-119): The teacher hands out twelve pictures showing gestures and then invites the students to discuss and answer some questions. Which gestures are different from those in the home culture? Which of the gestures shown would be used in different situations or even avoided in the home culture? Another activity would be to invite learners to role-play emotions (Tomalin & Stempleski, 1993, p. 116-117): The teacher writes a list of several words indicating emotions (happiness, fear, anger, joy, pain, guilt, sadness) and then asks the students to use facial expressions and gestures to express these emotions. Then follows a discussion on the different ways in which people from different cultures express emotions as well as interpret gestures as "indices" to emotions. According to Straub (1999), it is important to encourage learners to "speculate" on the significance of various styles of clothing, the symbolic meanings of colors, gestures, facial expressions, and the physical distance people unconsciously put between each other, and to show in what ways these nonverbal cues are at agreement or disagreement with, those of their culture.

The role of literature in the foreign language classroom is of a great importance as well. Rather than being a fifth accessory to the four skills (reading, writing, speaking, and listening), culture can best find its expression through the medium of literature. As Valdes (1986, p. 137) notes, literature is a practical component of second language programs at the appropriate level and one of its major functions is to serve as a medium to transmit the culture of the people who speak the language in which it is written.

First of all, literary texts are an untapped resource of authentic language that learners can benefit themselves of. Exposure to literary works can help them expand their language awareness and develop their language competence. Moreover, trying to interpret and report for the values, assumptions, and beliefs infusing the literary texts of

the target culture is instrumental in defining and redefining those obtaining in the home culture. Of course, literature can extend to cover the use of film and television in the FL classroom, because they have the capacity to present language and situation simultaneously, that is, language in fully contextualized form.

Knowing a second or foreign language should open windows on the target culture as well as on the world at large. By the same indication, speaking English should give the learner the opportunity to see the world through "English eyes", without making him abandon his own sense of reality, his personal identity, which can step back and evaluate both home and target cultures.

10. Top 10 Ways to Teach Culture

It has been said that culture is like an iceberg, that only ten percent of it is visible and the other ninety percent is hidden below the surface. For this reason, EFL teachers must make intentional efforts to teach cultural understanding and tolerance to their students.

If you are looking for a way to bring up the subject of culture, try one of the following:

- **Food**

Everyone eats, but not everyone eats the same things, and the differences in diet from one culture to the next can be very dramatic. You can let your students share their culture through food by inviting them to talk about food traditions or share dishes typical in their countries. To do this, have a cultural food fair or ask your students to prepare a national dish in a class presentation. If everyone in class gets a little taste, even better, just keep in mind food allergies that your students may have.

- **Holidays**

What better time to talk about traditional foods than during the holidays. Any holiday that pops up on the calendar is an occasion to celebrate any and all holidays. Ask each of your students to talk about a traditional holiday from their native culture. They can give information about the holiday itself as well as national and family traditions. The students in your class will enjoy sharing some of their traditions as well as hearing about those of their classmates.

- **Clothing**

Often another element of holidays or special occasions is traditional dress. It is not unusual for EFL students to bring some pieces of formal or traditional dress when they travel overseas to study. If you are teaching immigrants, your students also have a good chance of having these clothing items at home. You can invite your students to wear traditional clothing on a certain day or bring picture of themselves or others in traditional dress. Encourage each person to explain the significance of the different pieces, if any, and give an opportunity for everyone in class to ask questions.

- **Time**

While you are talking about holidays in your class, have another conversation about what people do in their free time. Generally, a person's schedule will be reflective of his or her values. Looking at the typical distribution of time can give an insight into what is important in a given culture. Of the 168 hours in the week, how many do most people spend working? Studying? Going out with friends or spending quality time with family? The answers to these questions and the differences from one culture to another will help your students understand and appreciate what their classmates value.

- **Music**

While you are at it, does anyone in your class play a traditional instrument? That may not be all that common, but most students could probably play some popular music from their country for the class. Get your students listen to a little rock and roll, then invite your students to share some of their music. Again, encourage open conversation and question among your students. Be sure to remind your class that national preferences vary as do personal preferences, and remind them to be sensitive to what their classmates share.

- **Money**

Why not bring culture into the classroom with a little show and tell? Set a day, perhaps at some point during a unit about business, to invite your students to bring in a sample of money from their native countries. Either collect all the money in one place or pass it around and let your students look at the coins and bills. Have them take note about who or what is pictured on the money, and give your students a chance to talk about these people and things. By sharing stories about what is important enough to put on the country's currency, your students will gain another level of cultural understanding from their classmates.

- **Traditional Stories**

Traditional stories such as folk tales or tall tales are another way to bring culture and history into the classroom. You can have your students read English translations of traditional tales or have your students tell the stories to their classmates. By noticing who plays prominent roles in the stories and how they handle conflict.

- **Religion**

Though religion is not necessarily a national value, allowing your students to share their religious beliefs and those that most members of their culture hold will also provide valuable opportunities for your students to understand one another. With a spirit of open-mindedness and acceptance, ask your students to share some religious practices or beliefs and allow the rest of the class to discuss the issues that may arise from the discussion. If everyone in your class can be tolerant of their classmates' beliefs, there is the potential for a very powerful and informative discussion on the topic of religion, simply proceed with caution.

- **History**

Often key events in a country's past will either establish or define that culture's values. You can give your students an opportunity to discuss significant events in their country's history, and if you do asking, them to explain how those events influence their people today will give you an insight into culture. If you have done other activities on culture, you may have already touched on these events when talking about holidays or money, but looking at things from a historical perspective can add another layer of understanding for your students.

- **Family**

Not only does a country hold particular values, but families also hold certain values that they pass on to their children. Allowing your students to share about their families can open the door to talking about the values that their families hold. Talking about these family values will also often lead to a discussion about the values of a people group. When opportunities arise for your students to talk about their families, encourage it and perhaps your students will learn a little more about one another.

Culture permeates every aspect of our lives. These topics are just a few that foreign language teachers can use to intentionally bring a discussion of culture into the classroom and take advantage of any opportunities to talk about culture with an open mind.

11. Approaches for Teaching Culture

Throughout the history of language teaching and learning, different approaches to teaching culture have come into vogue and gained importance. Among these approaches some have lost popularity; some others had been and remained dominant. These approaches can be classified in different ways. Saluveer (2004) has divided them into two broad categories: One: those which focus only or mostly on the culture of the country whose language is studied (the mono-cultural approach) and two: those which are based on comparing learners' own and the other culture (the comparative approach).

- The mono-cultural approach was typical for the courses like Landeskunde, area studies, and British life and institutions and is considered inadequate nowadays because it does not consider learners' understanding of their own culture.
- The comparative approach, on the other hand, emphasises that foreign culture should be related to learners' own. Instead of providing learners with "a one-way flow of cultural information", they should be encouraged to reflect on their own and foreign culture. The comparative approach draws on the learner's own knowledge, beliefs and values which form a basis for successful communication with members of the other culture. Through comparison, learners discover both similarities and differences of their own and other cultures. This, in turn, can lead to increased knowledge, understanding and acceptance.

- A theme as defined by Nostrand (1974 cited in Seelye 1993, p. 133) as “*An emotionally charged concern, which motivates or strongly influences the culture bearer’s conduct in a wide variety of situations.*” The theme-based or thematic approach to the teaching of culture is based around certain themes, for example, symbolism, value, ceremony, love, honour, humour, beauty, intellectuality, the art of living, realism, common sense, family, liberty, patriotism, religion, and education, which are seen as typical of a culture. Though mono-cultural by nature, it tries to show the relationships and values in a given culture and, therefore, helps learners to understand it better.
- The topic-based approach concentrates on more general and cross-sectional topics which involve various cultural issues. It deals with key elements of current British life, such as class, privatisation, education, health, not in isolation but within a series of unifying contexts. The topic-based approach to the teaching of culture brings life to class and develops a more holistic and integrated view of the target culture.
- The problem-oriented approach aims at getting learners interested in the other culture and encourages them to do some research on their own. Given the amount of material that is accessible to learners today. The result of student research should be a report, either written or presented orally.
- The task-oriented approach is also based on learners’ own research. Differently from the previous one it is characterised by co-operative tasks. Learners work in pairs or small groups on different aspects of the other culture. 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 with their own.

- The skill-centred approach differs from the above-given approaches in a sense that it is more practical and might be useful for those who need to live within the target language community. It aims at developing learners' skills, which they may need to manage the issues involved in (mis)communication between cultures / societies.

Risager (1998, pp. 243-252) describes four approaches to the teaching of culture, namely:

- The intercultural approach
- The multicultural approach
- The trans-cultural approach
- The foreign-cultural approach.

The intercultural approach draws upon the idea that culture is best learned through comparison of the target and the learners' own culture. Though the main focus is on the target culture, the intercultural approach pinpoints the relations between the learners' own culture and the culture of the target language. Such an approach is expected to develop learners' understanding of intercultural and communicative competences, enabling them to act as mediators between the two cultures. However, Risager considers this approach inadequate as it is: "*Blind to the actual multicultural character of almost all existing countries or states*" (Risager, 1998, p. 246) and suggests that teachers should use the multicultural approach.

The multicultural approach is based on the idea that in every country a number of sub-cultures exist within one culture. This approach not only includes a focus on the ethnic and linguistic diversity of the target country, but also on the learners' own culture. Similar to the intercultural approach, comparison is an important factor here.

Risager (1998) stresses that a balanced and anti-racist view of cultures should be involved. This approach emphasizes the principle that cultures are not monolithic.

The third approach propounded by Risager (1998) is called the trans-cultural approach. The fundamental belief behind this is that due to mass communication, World Wide Web, globalization, and their resulting phenomena, the modern world cultures are intricately interwoven. Since a large number of people use the foreign languages as lingua-francas, this approach considers the foreign language as an international language, so that it is not necessary at all to link the foreign language to any specific culture.

Foreign-cultural approach is shaped upon the concept of a single culture and focuses on the target culture. It exclusively focuses on the target culture and neither takes the learners' own culture into consideration nor does it compare the two cultures together. What is important here is to develop the target language's communicative competence and cultural understanding. However, this approach has been criticized on the grounds that it does not focus on the relations between the two cultures.

Stern (1992, p.223-232) presents eight approaches and techniques to teaching culture, which include:

- Creating an authentic classroom environment (techniques include, for example, displays and exhibitions of realia)
- Providing cultural information (for example, cultural aside, culture capsule and culture cluster);
- Cultural problem solving (for example, culture assimilator);
- Behavioral and affective aspects (for example drama and mini-drama);
- Cognitive approaches (for example student research);

- The role of literature and humanities (for example, literary reading and watching films);
- Real-life exposure to the target culture (for example, visits to the class by native speakers, pen-pals and visits to other countries);
- Making use of cultural community resources (for example, when a foreign language learning takes place in the target-language community, the everyday environment can be used as a resource).

12. Globalization, Language and Culture

Over the last century, efforts have been made to bring various countries together. All these efforts have been applied in enabling human beings on the earth's surface to come together in all aspects of life. These aspects of human life include social, political and economical aspects. Integration effort has been seen to bear fruits. In the current years, the world has been visualized as being a global village, where the interactions of the people in the world, has been of equivalent to the interaction in one village or locality. Almost all parts of the world are interconnected to the rest of the world in different ways. Barriers, which initially isolated countries, have been removed. The world is slowly and slowly becoming as one place. In the recent times, higher levels of integration have been achieved. Initially, countries only integrated economically. This is now outdated. Other areas of human life have also been put in the circle of integration. This is commonly referred to as globalization.

Globalization is the process by which countries, economies, and regions have been integrated in a global network. Countries' economies, cultures, and societies have been placed in the global networks of communication, trade, transportation, and immigration. In the past, globalization primarily used focus on the part of the world

involving economy. Only factors of the economy were considered as an important part of the globalization. Foreign investment and international flow of capital and trade were held high in the globalization chart. The range of globalization has been broadened to bring in other activities and areas such as sports, media, culture, technology, and politics. Biological factors such as environmental and climatic changes have also been regarded highly. Various factors have played important roles in making globalization a success. Effective communication across the world has been a major contributing factor. Costs of communication have reduced drastically, leading to enhanced communication. This has been facilitated by the growth of information technology since it has enhanced the communication process.

Globalization has also led to greater cultural understanding. Just as you personally experience increased communication through virtual tools, like the Internet, globalization has helped to improve human connections. Whether you are Googling about tribal cultures or meeting people from Africa, globalization allows you to learn about other cultures and develop a wider cultural understanding through the Internet and increased opportunities for international travel. Beck (1999) also referred globalization as a "second modernity" that is seen through growth of the economy, the information and communication technologies, civil society communications and the changes in the environment.

Globalization is rapidly increasing in today's world. This increase in globalization has many effects on language, both positive and negative. These effects on language in turn affect the culture of the language in many ways.

However, with globalization allowing languages and their cultures to spread and dominate on a global scale, it also leads to the extinction of other languages and cultures.

Language contributes to the formation of culture, such as through vocabulary, greetings or humor. Language is in a sense the substance of culture. Languages serve as important symbols of group belonging, enabling different groups of people to know what ethnic groups they belong to, and what common heritages they share. Without a language, people would lose their cultural identity.

Languages are the essential medium in which the ability to communicate across culture develops. Knowledge of one or several languages enables us to perceive new horizons, to think globally, and to increase our understanding of ourselves and of our neighbors. Languages are, then, the very lifeline of globalization: without language, there would be no globalization; and vice versa, without globalization, there would be no world languages.

Fishman (1989) explains that cross-cultural contact is often viewed as the source of unmanageable or undesirable culture change and language shift, given that power differentials are to be expected between ethnic groups in interaction.

Today there are about 6,500 different natural languages. Eleven of them account for the speech of more than half the world's population. Those eleven are Mandarin Chinese, Spanish, Hindi, French, Bengali, Portuguese, Russian, German, Japanese, Arabic, and English. According to Bailey and People (2014) estimates for extinct languages range from 4,000 to 9,000 since the 15th century. Other estimates for the

future predict that only 10 percent of the present languages will continue into the 22nd century.

The global language system is very much interconnected, linked by multilingual persons who hold the various linguistic groups together. The hierarchical pattern of these connections closely corresponds to other dimensions of the world system, such as the global economy and the worldwide constellation of states.

English is distinguished from the other languages by having very significant numbers of non-native speakers, and consequently it's going to be the one most affected by globalization.

At the opposite end of the scale there are languages on the edge of extinction. More than half the world's languages have fewer than 5,000 speakers, and there are many hundreds that have as few as a dozen. Languages are disappearing all the time. It's estimated that a language becomes extinct roughly every two weeks.

We can say that almost everywhere language is used as an identity to be part of the "world system" now, and the thing about any system that integrates people is that it benefits its architects. Imported cultures are going to push out native ones.

It's clear that globalization is making English especially important not just in universities, but in areas such as computing, diplomacy, medicine, shipping, and entertainment. No language is currently being learned by more people, there may soon be 2 billion actively doing so, and the desire to learn it reflects a desire to be plugged into a kind of "world scheme" which offers integration into a kind of "universal culture".

To many people, then, the spread of English seems a positive thing, symbolizing employment, education, modernity, and technology. But to plenty of others it seems menacing. They hold it responsible for grinding down or homogenizing their identities and interests. It tends to equalize values and desires, without doing the same for opportunities.

So far, globalization may well have a kind of revenge effect. There's a distinct chance that it will actually undermine the position of the very native speaker who, by virtue of having a mastery of this obviously valuable language, thinks he or she is in a strong position.

One of the intriguing consequences of globalization is that English's center of gravity is moving. Its future is going to be defined not in New-York or London, but by the new economies of places and the world's uprising top financial hubs like: Hong Kong, Singapore, Tokyo, Shanghai, Toronto, Sidney, Zurich, Beijing or even Frankfurt (Source: The world's top financial cities index, 2017).

This jeopardy of languages can have a severe effect on the cultures that loses there identity. Effects on language loss in cultures might include: dismay at the realization that the native language is lost; anti-social behavior as minority will desperately try to preserve their language; loss of self-esteem. Therefore, it is important for cultures to preserve their language. Despite the increase in globalization, this is possible in many ways, such as language classes, promoting the native language in homes, schools, art, promoting though a strong national identity.

Preserving identity-relevant education and language are important aspects of ensuring people can effectively live together in an increasingly globalized world, and

we need to be sure students are being taught in a way that not only benefits them, but also recognizes cultural uniqueness. Schools will need to focus on how to use language to communicate other important values like ethics, global responsibility, and understanding other cultures. With less emphasis on learning the mechanics of a particular language, schools and teachers can instruct students on issues that will build a stronger and more respectful global society. With fewer languages for people to master in order to communicate effectively with populations around the world, there are plenty of benefits to the globalization of language. The future of teaching languages, thanks to the effects of this globalization, may present a different kind of learning environment than teachers are used to, but that doesn't mean instructors won't have an important role to play. By providing a complement to the language instruction that will be happening outside of the classroom, schools can offer a depth of learning that students won't be able to access through online courses and digital media, giving tomorrow's learners the chance to use global language in a responsible and ethical way, for the edification of cultures around the world.

Conclusion

Culture is indisputably a crucial facet of teaching English as a Foreign Language. The goal behind teaching culture in EFL should be inculcating intercultural communicative competence among learners, rather than propagating or showing superiority of the target culture over the native one. The foreign culture should provide the mirror to the learners in which he can see his own culture reflected. It provides an outside to our inside. Culture learning should be a conscious, purposeful process in which the tacit is made explicit. Teaching culture is currently being understood as being an aspect of values education based on critical thinking and developing tolerance towards differences. Culture learning is seen as a comparative process in which learners are encouraged to get aware of their own culture and contrast it with the target culture.

Chapter Three: U S history: The Thematic Cultural Approach to Understand American Culture

Introduction

- 1. Culture and Civilization Studies in the Algerian EFL Departments**
- 2. Why Study History?**
- 3. Thematic Guidelines for Students and Teachers**
- 4. The Thematic Cultural Approach to Teaching History**
- 5. Thematic Cultural Units for the American History**
- 6. Practical Techniques for a Culturally-oriented Teaching of History**
 - 6.1 Various Information Sources**
 - 6.2 Techniques and Activities for Teaching Culture**
 - 6.2.1 The Authentic Environment**
 - 6.2.2 The Cultural Aside**
 - 6.2.3 The Slice-of-life Technique**
 - 6.2.4 The Culture Assimilator**
 - 6.2.5 The Culture Capsule**
 - 6.2.6 The Culture Cluster**
 - 6.2.7 The Audio-motor Unit**
 - 6.2.8 The Micrologue**
 - 6.2.9 The Cultoon**
 - 6.2.10 The Self-awareness Technique**
 - 6.2.11 The Quiz**
 - 6.2.12 The Drama (dramatisation)**
 - 6.2.13 The Minidrama / Miniskit**
 - 6.2.14 Critical Incidents / Problem Solving**
 - 6.2.15 Student Research**
 - 6.2.16 The Web Quest**
 - 6.2.17 The Culture Quest**
- 7. Authentic Materials to Teach Culture**
- 8. Pedagogical Concerns to Culture Teaching**
 - 8.1 Concerns Related to the Cultural Syllabus**
 - 8.2 Concerns Related to the Sources of Culture**
 - 8.3 Concerns Related to Teachers**
 - 8.4 Concerns Related to Learners**
 - 8.5 Concerns Related to the Classroom Atmosphere**
 - 8.6 Concerns Related to Time**

Conclusion

Reminder: Check the "Glossary" on page xx of the frontmatter for the definitions of technical terms and foreign words.

Introduction

Recognizing the utility of intercultural communicative competence in foreign language teaching, this chapter focuses chiefly on the concept of the implementation of the thematic approach in the CCL course division devoted to US history being the alternative teaching strategy for a better understanding of the American culture. The focus will be driven on the presentation of the culture and civilization studies in the Algerian EFL departments under the LMD reform system and the objectives of the course. The chapter also presents solid arguments in favor of the teaching of history. This chapter offers thematic guidelines for both teachers and students presented in thematic cultural study units of the American history and provides practical techniques for a more culture oriented teaching of the US history. This chapter will be an opportunity to include a considerable section about the authentic materials used to teach target language culture and finally close up by a description of the various pedagogical concerns to culture teaching.

1. Culture and Civilization Studies in the Algerian EFL Departments

The course of culture and civilisation is undeniably one of the main subjects at Algerian EFL departments since their founding at the Algerian universities. The course of CCL is meant to serve as a source for teaching and learning culture of the two dominant English speaking countries to know Britain and the USA. The course offers students information on the main aspects of life (culture, society, institution, traditions, religion ...) with historical background. It is first meant to improve students English language skills helping them to be familiar with new vocabularies and lexical items they use in communication. Second, it is intended to make students aware of the cultural, historical veracity of these two nations. Such knowledge is considered fundamental for them as long as they can not learn English language without having knowledge about the culture of the country where this language was spoken.

During the years of the classical system, this course was taught to students from the second year to the fourth year of their instruction. It was then called "British and American civilisation".

Under the LMD system, this course starts initially from the first year and goes on up to the third year. It aims at preparing students to take a Master training and probably a Doctorate in civilisation. This course is meant to provide students with the skills that help them become critical observers of British and American cultures as well as their own so that they can develop the notion of intercultural understanding.

The reality is challenging to CCL teachers. It is perplexing and contradictory; despite the importance of Anglo-Saxon culture and civilisation, it is given an insignificant coefficient (1) and number of credits (2). (See appendix A / source: Department of English Language and literature. University Batna 2). This gives the course a trivial importance in the curriculum. Besides, the time devoted to this

important course is limited to only one hour and a half per week, a length far from being sufficient to teach cultures of both countries. (See appendix A / source: Department of English Language and literature. University Batna 2). Needless to say, some English Departments dedicate one semester for British civilisation, and one semester for American civilisation, Batna for instance. The syllabus content mailed by the ministry contains the following, we consider, unsatisfactory French worded details: (See appendix B / source: Department of English Language and literature. University Batna 2)

Semestre 1

UE: Unité d'Enseignement Fondamentale 3

Matière2: Culture(s) / civilisation(s) de la langue 1

Objectifs de l'enseignement (decrier ce que l'étudiant est censé avoir acquis comme compétences après le succès à cette matière – maximum 3 lignes)

Connaissances préalable recommandées

Avoir des connaissances sur les pays en relation avec la langue cible: géographie, histoire, cultures, traditions....

Contenu de la matière:

Aborder les aspects de la vie quotidienne actuelle dans le / les pays de la langue d'étude par l'intermédiaire de textes écrits, audio, et video: régions, ethnies, société et mode de vie (famille, éducation, religion, coutumes, arts et loisirs...)

Mode d'évaluation: continu et examen

Références (livres et encyclopédies, sites internet, etc)

Table 3.1.1: Ministry First Year LMD/CCL Course Syllabus Content

Yet some researchers assert that when students receive few hours of study, the teacher can adopt special teaching methods and adapt suitable teaching materials that fit the current global requirements and their students' needs.

Teachers are left to their own and requested to meet and make a common agreement on a syllabus relevant to first year students. Below is the syllabus that most teachers comply to:

<p>British Civilisation: Semester 1 Britain's prehistory: - The Stone, Bronze, and Iron Age, the Celts - The Romans Invasion: the invaders - The Saxon Invasion: the Germanic Invasion, Kingship, Christianity - The Vikings: the invaders, who should be a king? The Early Middle age - The Norman Conquest: William the conqueror, feudalism</p>
<p>American Civilisation: Semester 2 Pre-Columbian Period - Early Inhabitants of the Americas. - First European contacts with Native Americans. - Columbus - The Portuguese, Spanish, French and English settlements. Colonial Beginnings, 1492–1690 - Colonial life in America. - Population growth and immigration. - Transatlantic Trade. - Slave Societies. - The French and Indian War. - The Taxes and the Beginning of American revolution - The War for Independence</p>

Table 3.1.2: First Year LMD /CCL Course Content (Teachers' Convention)

The content is made merely historical and no evidence of cultural insights is visible. The purpose of teaching civilisation therefore is not relating past history but rather to change the behaviour of the learners toward the target culture and their own, so that they will be able to perform an independent interpretation of the British / American cultures.

2. Why Study History?

History belongs in the school programs of all students, regardless of their academic standing and preparation, of their curricular track, or of their plans for the future. It is vital for all citizens in a democracy, because it provides the only avenue we have to reach an understanding of ourselves and of our society, in relation to the human condition over time, and of how some things change and others continue.

We can be sure that students will experience enormous changes over their lifetimes. History is the discipline that can best help them to understand and deal with change, and at the same time to identify the deep continuities that link past and present.

Without such understanding, the two principal aims of civil education will not be achieved: the preparation of all our children for private lives of personal integrity and fulfillment, and their preparation for public life as democratic citizens.

For the first aim, personal growth, history is the central humanistic discipline. It can satisfy young people's longing for a sense of identity and of their time and place in the human story. Well-taught, history and biography are naturally engaging to students by speaking to their individuality, to their possibilities for choice, and to their desire to control their lives.

Moreover, history provides both framework and illumination for the other humanities. The arts, literature, philosophy, and religion are best studied as they develop over time and in the context of societal evolution. In turn, they greatly enliven and reinforce our historical grasp of place and moment.

For the second aim of education, active and intelligent citizenship, history furnishes a wide range of models and alternatives for political choice in a complicated world. It can convey a sense of civic responsibility by graphic portrayals of virtue, courage, and wisdom and their opposites. It can reveal the human effects of

technological, economic, and cultural change, and hence the choices before us. Most obviously, a historical grasp of our common political vision is essential to liberty, equality, and justice in our multicultural societies.

As in the case of the humanities, history and geography provide the context of time and place for ideas and methods drawn from social sciences like anthropology, economics, political science, psychology, and sociology. In turn, the formulations of the social sciences offer lively questions to explore in the historical narrative, and countless insights to enrich it.

Beyond its centrality to educating the private person and the citizen, history is generally helpful to the third aim of education, preparation for work. It is needed for such professions as law, journalism, diplomacy, politics, and teaching. More broadly, historical study develops analytical skills, comparative perspectives, and modes of critical judgment that promote thoughtful work in any field or career.

History should be studied because it is essential to individuals and to society, and because it harbors beauty. There are many ways to discuss the real functions of the subject, as there are many different historical talents and many different paths to historical meaning. All definitions of history's utility, however, rely on two fundamental facts.

In the first place, history offers a storeroom of information about how people and societies behave. Understanding the operations of people and societies is difficult, though a number of disciplines make the attempt. An exclusive reliance on current data would needlessly handicap our efforts. How can we evaluate war if the nation is at peace unless we use historical materials? How can we understand genius, the influence of technological innovation, or the role that beliefs play in shaping family life, if we don't use what we know about experiences in the past? Some social scientists attempt to

formulate laws or theories about human behavior. But even these alternatives depend on historical information, except for artificial cases in which experiments can be designed to determine how people act. Major aspects of a society's operation, like mass elections, missionary activities, or military alliances, cannot be set up as precise experiments. Consequently, history must serve, however imperfectly, as our laboratory, and data from the past must serve as our most vital evidence in the unavoidable quest to figure out why our complex species behaves as it does in societal settings. This, fundamentally, is why we cannot stay away from history: it offers the only extensive evidential base for the contemplation and analysis of how societies function, and people need to have some sense of how societies function simply to run their own lives. History helps us understand change and how the society we live in came to be. The second reason history is inescapable as a subject of serious study follows closely on the first. The past causes the present, and so the future. Any time we try to know why something happened, whether a shift in political party dominance in the American Congress, a major change in the teenage suicide rate, or a war in the Middle East, we have to look for factors that took shape earlier. Sometimes fairly recent history will do to explain a major development, but often we need to look further back to identify the causes of change. Only through studying history can we understand how things change; only through history can we begin to grasp the factors that cause change; and only through history can we identify what elements of an institution or a society persevere despite change.

These two fundamental reasons for studying history underlie more specific and quite diverse uses of history in our own lives. History well told is beautiful. Many of the historians who most demand to the general reading public know the importance of dramatic and skillful writing as well as of accuracy. Biography and military history

appeal in part because of the tales they contain. History as art and entertainment serves a real purpose, on aesthetic grounds but also on the level of human understanding. Stories well done are stories that reveal how people and societies have actually functioned, and they prompt thoughts about the human experience in other times and places. The same aesthetic and humanistic goals inspire people to immerse themselves in efforts to explore the ways people in distant ages constructed their lives, involves a sense of beauty and excitement, and ultimately another perspective on human life and society.

Here below are ten reasons why history is crucial to our education:

- **History helps us understand other cultures.** Why are other cultures different from ours? Why is it that some cultures are conflicting with each other, while others coexist in harmony? Why are there different customs, different traditions, and different religions from culture to culture? The answer to all of these questions lies in history. Without history, it is impossible to understand how cultures come to be. As the study of change, history identifies the driving forces behind cultures. A culture's history is integral to the shared identities of its members, and you can't see the full picture of a culture without understanding the history behind it.

- **History helps us understand our own society.** Similarly to how we can understand others through the study of history, we can also come to understand ourselves. Why do we do things the way we do? How did these social structures and traditions come to be? Looking at history in this light illuminates the forces acting on our own society through history and into the present. The student of history draws on politics, sociology, economics, and anthropology, all of which draw from the history of individuals and societies. In order to successfully navigate our society in the present

day, it is essential to know what came before, the driving forces of change that shape our lives, and the individuals of the past who shaped our society.

- **History helps us understand our own identities.** History isn't just a collection of famous names and events woven into a story that takes place in the past. History is the story of the past, and of everybody in it. Every individual had a place in shaping the historical narrative we know today, and every individual today has a place in molding the history that unfolds today. In order to understand our place within society, within our culture, and even within our own family, it is essential to realize that our present is the product of what came before, and the past provides a framework for everything we do as an individual. Knowing where you fit into history gives you a perspective for yourself, your culture, and your world today. History gives you an understanding of your own identity.

- **History builds citizenship.** Why are we good citizens? Because we have an understanding of a shared past and a communal identity, and we get this shared experience through our common knowledge of our history. Learning about how we came to be as a community informs how we see ourselves as a group in the present day, and we do this through knowing our history. Knowing how our shared experience came to be and what has defined us in the past gives us a reason to work towards a better society today. This is why Algerian history is taught in school: it tells us why we are Algerian, how we got to be Algerian, and what it means to be an Algerian today.

- **History gives us insight into present-day problems.** Without identifying the root of a problem, there is no hope of solving it. This is what history does: it identifies the driving forces of society, of government, of individuals, of change, and it traces these features of the past to contemporary features of the world. We can't meet international crises without one of the most basic tools in our belt, namely

understanding how the crises arose and what forces shape them. Conflict cannot be resolved without comprehending the historical roots of a situation. If we want to stand any chance of confronting the pressing issues of our world, we need to start at the root of the problem: we need to know history.

- **History builds reading and writing skills.** In many ways, history is as good as an English class at developing reading and writing skills because it employs many of the same techniques, as well as adding several other elements. Studying history involves reading different sources - be they documents, letters, or even novels - and pulling out themes and patterns, motifs and details, and making sense of what these features tell us about the past. This is similar to the task of the English student, but even more, history adds layers of politics and social change that inform the modern world. Writing is the vessel to communicate the exciting discoveries and keen observations of the history student, and as such history teaches us to read thoroughly and write well.

- **History builds interpretation and analysis skills.** History is based on the records left behind in past decades and centuries, so the study of history is inherently an act of analysis and interpretation. Similarly to how one reads classic literature in order to understand something about the author and society from which it originates, one looks at historical documents and letters, and indeed novels and art, to understand the time period that created them. This gives the history student several skills that carry over into every walk of life and are among the most useful tools to carry into the world. We learn how to compare conflicting interpretations and identify biases. We learn how to see an issue from multiple perspectives. We learn how to assess evidence and determine its value. A good understanding of history will leave any student with this indispensable inventory of skills that can carry anybody far in life.

- **History helps us understand change.** History is the study of change.

The world around us is in a constant state of change, and understanding the role of change in society plays a pivotal role in being able to interpret the world that we see now. Without understanding why things used to be different and how they interacted to shape one another, it is impossible to get a complete picture of the here and now. History will give us a firm grasp on why things change, the mechanisms that drive change, the significance of some features of change to others, and the different magnitudes of change. Conversely, by giving us an understanding of change, history also helps us comprehend stability and the continuities that exist from past to present and from society to society. In short, history is a tool to understand the world.

- **History allows us to learn from the past.** “Those who don’t know

history are doomed to repeat it.” This off-quoted saying tells a great truth: history has patterns. One of the continuities in history is the mistakes that are made century after century as people live in pursuit of the same self-interested motives. Wars are fought for the same reasons. Regimes collapse through the same shortcomings. Riots and revolts accompany the same abuses. Men and women take stands against the same oppression time and time again. This is why history is essential to the repertoire of the politician and the ruler, because understanding the failures of the past puts us one step closer to addressing the shortcomings of the present.

- **History is the greatest of stories.** History has so many practical uses

that it’s easy to forget that history is also a story, a thrilling adventure that takes place across the world and through the ages. This story encompasses the great empires of China, Rome, and Britain, the conquests of Alexander the Great and Napoleon, the explorations of Marco Polo, and the defeat of the Spanish Armada. It’s a story of romance in the royal courts of Europe, of honor in the Japanese samurai, and of spy

craft in the American Revolution. There is the devastation and tragedy of two World Wars, the rise and fall of dictators and oppressors, and the fight for rights and liberties in a world of abuses. History is a tale that spans the entire human experience, and it is a tale in which we all have a part to play.

How can educators in the late 20th century convey the essentials of American history in a way that is engaging and memorable? One possible answer is a course organized around central ideas rather than chronological periods. The primary benefit of teaching U.S. history thematically is that it affords a better grasp of the principal developments in the nation's history by treating issues in depth.

A thematic approach allows students to become involved, sometimes for weeks, with narratives and articles about one topic. Why did it take so long for women to get the vote? What should be the United States policy on immigration? But the question arises: can one cover all the important material in American history and still go into detail about particular topics? Given the fact that both curriculum and text seem to lock many teachers into a chronological approach, would it not be better simply to enhance themes within the traditional chapter-by-chapter approach, rather than changing to a fully thematic course?

Consider how a teacher might cover the traditional material in exploring the theme of War and Peace in U.S. history. The teacher outlines the causes and results of the American Revolution, the War of 1812, the Mexican War, the Spanish-American War, World War I, World War II and the Vietnam War. The cumulative effect of looking at the causes, course and aftermath of nine wars over a six-week period seizes the imagination.

A history course based on themes responds well to the very particular character of the student studying American culture. In following a thematic approach, students journey from the past to the present more than ten times. The success of the method validates the admired principle of repetition. There are frequent opportunities for discussing contemporary issues within an historical framework. For example, after studying the experience of women in American history, students discuss the challenges faced by women today and the debate over the current status of the feminist movement. The economics unit ends with a discussion of the conflict over tariff regulation in today's global market economy.

Still another benefit of the thematic approach lies in the sheer power of the narrative. Whereas the liveliness of historical accounts can be lost using the traditional chronological approach, thematic units have their own inner dynamic and can help students develop more far reaching perspectives on important issues in American history. This includes such topics as African American history from slavery to the Million Man March, the recurrent debate over accepting newcomers into the country, and the progress of efforts toward creating a peaceful world.

Students may enjoy the thematic approach for another reason: a student who does not feel very involved with one theme need not wait long before encountering another. In the women's unit, for example, the teacher may give brief lectures and show slides of what has been considered fashionable and beautiful throughout American history. Students learn about diet, health care, exercise, skin color, make up and hair styles. They learn how a woman was supposed to act and think. At the end of the unit, each student brings in a photograph of a woman whom he or she considers beautiful.

When all of the photographs are placed on the bulletin board, needless to say, the students are immersed.

Moving through successive themes rather than chronological periods allows for greater creativity. Examining themes in American history provides opportunities to view chronology in new ways. Under the topic of Leadership and the Reform Tradition, students concentrate first on the qualities necessary for effective leadership. As they study the American presidents, students consider not only the details of each administration, but also how presidents can instruct people about leadership. Since many students will probably have some opportunity to lead, these lessons can be invaluable.

Another example in new ways occurs in the unit on War and Peace. When we study American history chronologically, the wars appear inevitable. But when students address conflict as a theme, they may more readily discern that there were opportunities for mediation and that public opinion had been shaped by different values or perspectives, different outcomes might have been possible.

What are the particular difficulties of teaching American history thematically? Clearly, it will be easier for the experienced teacher to move to a fully thematic course. However, one can develop a three year plan to advance toward the ideal by expanding on themes well planned curriculum. Teaching thematically requires more time for planning, but the rewards for this approach are high: for the teacher, greater personal and professional satisfaction; for students, greater interest, performance, and retention. And, your students are likely to thank you.

Below, we will detail the challenges present in the traditional chronological approach and the solutions offered with the thematic one:

Challenges Presented by the Traditional Chronological Approach	Solutions with the Thematic Approach
Perhaps reaching the 1970's by the end of the year.	Reaching the present in the first few weeks of school.
History as names and dates.	History as a story.
Low interest.	Something for everybody (art, politics, women's history, economics).
Reluctant readers.	Topics adapted to student interests.
Not relevant.	Historical events and personal experiences are intertwined.
Text seems to control everything.	Essential questions guide the conversation.
Time spent rushing to get through the book.	Time spent making connections and thinking critically.
All events seem equally important.	Historical importance is determined by the teaching professional.
Vast memorization that leads to low recall.	Skill development that translates to success both in and out of the classroom.

Table 3.2.1: Chronological Approach vs Thematic Approach

3. Thematic Guidelines for Students and Teachers

The following dates are introduced at the beginning of school year one All students are expected to know these dates and remember them down their three years training: (1492 Christopher Columbus), (1607 Jamestown), (1620 Mayflower), (1630 Puritans), (1754-1763 French-Indian War), (1776 Declaration of Independence), (1775-1783 American Revolution), (1789 Constitution adopted and Washington inaugurated), (1803 Louisiana Purchase and Jefferson's presidency), (1812 War of 1812), (1812-1861 Growth of manufacturing), (1825 Erie Canal), (1830's Jackson's presidency), (1846-1848 Mexican War), (1861-1865 Civil War), (1865-1877 Reconstruction), (1898 Spanish-American War), (1901-1917 Progressive Era), (1917-1918 U.S. in World War I), (1920's Roaring twenties), (1930's Great Depression), (1941-1945 World War II), (1945-1989 Cold War), (1961 JFK), (1955-1975 Vietnam war), (1980's Reagan Era), (1989 End of Cold War), (September 11, 2001).

Below, we will propose a list of themes and lessons of the US history to serve as an agenda for teachers and a guideline for students for a successful thematic cultural approach. Lessons are meant to be studied from political, economic or social perspectives. (Details about every lesson below is provided and alphabetically sorted in appendix 1)

THEME # 1 - The American Character and the American Belief System

<p>Lesson 1: 1620 Mayflower Compact. Lesson 2: 1630 The Winthrop fleet. Lesson 3: 1776 Declaration of Independence. Lesson 4: 1789 US Constitution. Lesson 5: 1863 Lincoln's Gettysburg Address. Lesson 6: 1961 Kennedy's Inaugural Address. Lesson 7: 1963 King's "I Have a Dream" speech.</p>
--

THEME # 2 - Immigration

- Lesson 1:** 1492 Columbus.
Lesson 2: 1607 Jamestown.
Lesson 3: 1620 Pilgrims.
Lesson 4: 1630 Puritans.
Lesson 5: Enslaved Africans.
Lesson 6: English, Scots-Irish, Scots, and German immigrants.
Lesson 7: 1798 Alien and Sedition Acts.
Lesson 8: 1830's-1840's Irish, German, and Mexican immigrants.
Lesson 9: Know Nothing Party.
Lesson 10: Mid to late 19th century Chinese, Japanese, Southern and Eastern European, Mexican immigrants.
Lesson 11: 1882 Chinese Exclusion Acts.
Lesson 12: late 19th/early 20th century settlement houses.
Lesson 13: 1907 Gentlemen's Agreement.
Lesson 14: 1920's Red Scare and National Origins Act.
Lesson 15: 1942-1945 Japanese internment.
Lesson 16: 1950. McCarran Act.
Lesson 17: 1965 Immigration and nationality Act.
Lesson 18: 1980's Immigration Reform and Control Act.
Lesson 19: 1994 California's Proposition 187.

THEME # 3 - Women's History

- Lesson 1:** 1607-1776 Women legally dead.
Lesson 2: 1776-1820 education improves during the Young Republic.
Lesson 3: 1820-1860 Cult of True Womanhood.
Lesson 4: 1830's women active in the Abolitionist Crusade.
Lesson 5: 1848 Seneca Falls Convention.
Lesson 6: late 19th /early 20th women's suffrage movement.
Lesson 7: 1920 19th Amendment.
Lesson 8: 1921 Equal Rights Amendment.
Lesson 9: 1930's-1940's Anna Eleanor Roosevelt.
Lesson 10: 1941-1945 Rosie the Riveter.
Lesson 11: 1955-1968 women active in Civil Rights movement.
Lesson 12: 1963 Feminine Mystique and beginnings of women's movement.
Lesson 13: 1964 Civil Rights Act.
Lesson 14: 1966 National Organisation for Women (NOW).
Lesson 15: 1970's split in movement.

THEME # 4 - African-American Studies

- Lesson 1:** 1619 First Africans.
Lesson 2: 1787 Three Fifths Compromise.
Lesson 3: 1793 cotton gin.
Lesson 4: 1808 Act prohibiting importation of slaves.
Lesson 5: 1816 American Colonization Society.

- Lesson 6:** 1820 Missouri Compromise.
Lesson 7: 1830's Abolitionist Crusade.
Lesson 8: Compromise of 1850
Lesson 9: 1854 Kansas Nebraska Act.
Lesson 10: 1857 Dred Scott Decision.
Lesson 11: 1859 John Brown's raid.
Lesson 12: 1861-1865 Civil War.
Lesson 13: 1863 Emancipation Proclamation.
Lesson 14: 1865 13th Amendment.
Lesson 15: 1860's/1870's 14th and 15th Amendments.
Lesson 16: 1865-1877 Reconstruction.
Lesson 17: 1896 Plessy v. Ferguson.
Lesson 18: Late 19th/first half 20th century Jim Crow laws.
Lesson 19: Booker T. Washington's Atlanta Compromise and W.E.B. Du Bois and Niagara Movement.
Lesson 20: 1917-1918 exodus from South.
Lesson 21: 1920s race riots in North and Harlem Renaissance.
Lesson 22: 1930's mixed progress for African Americans.
Lesson 23: 1940's major exodus from South.
Lesson 24: Race riots, important role in military during WWII.
Lesson 25: 1954 Brown v. Board of Education of Topeka.
Lesson 26: 1954-1968 Civil Rights Movement.
Lesson 27: 1963 March on Washington.
Lesson 28: 1965 Death of Malcolm X.
Lesson 29: 1968 Death of Martin Luther King, Jr. and end of Civil Rights Movement.
Lesson 30: 1965 Watts Riots.
Lesson 31: 1992 Rodney King and Los Angeles Riots.

THEME # 5 - Native American History

A – Native Americans

- Lesson 1:** 1607 Powhatan, Pocahontas.
Lesson 2: 1620 Squanto / Massasoit.
Lesson 3: 1754-1763 French and Indian War.
Lesson 4: 1795 Treaty of Greenville.
Lesson 5: 1804-6 Sacagawea.
Lesson 6: 1811 Tippecanoe / defeat of Tecumseh.
Lesson 7: 1830's Cherokee Nation v. Georgia / Trail of Tears.
Lesson 8: 1860's-1880's Reservation policy.
Lesson 9: 1876 Little Bighorn.
Lesson 10: 1887 Dawes Act.
Lesson 11: 1890 Wounded Knee massacre.
Lesson 12: 1934 Indian Reorganization Act.
Lesson 13: 1950's Indian Termination.
Lesson 14: 1960's / 1970's Red Power Movement.
Lesson 15: 1960's / 1970's Progress in some court cases.

B – Mexican Americans

- Lesson 1:** 1836 Alamo.
Lesson 2: 1845 Annexation of Texas by U.S.
Lesson 3: 1846-8 Mexican American War.
Lesson 4: 1848 Treaty of Guadalupe Hidalgo.
Lesson 5: 1942 Bracero program.
Lesson 6: 1943 Zoot Suit riots.
Lesson 7: 1950's Operation Wetback.
Lesson 8: 1960's / 1970's Brown Power.
Lesson 9: 1962 Cesar Chavez / United Farm Workers.
Lesson 10: 1970's / 1980's Students push for Chicano Studies in the universities.
Lesson 11: 1986 Immigration Reform and Control Act.
Lesson 12: 1994 California Proposition 187.
Lesson 13: 1996 California Proposition 209.

C – Asian Americans

- Lesson 1:** 1868 Burlingame Treaty.
Lesson 2: 1860's Chinese laborers work on Central Pacific Railroad.
Lesson 3: 1882 Chinese Exclusion Act.
Lesson 4: 1880's / 1890's Japanese picture brides.
Lesson 5: 1906 San Francisco School Segregation.
Lesson 6: 1907 Gentleman's Agreement.
Lesson 7: 1924 National Origins Act restricts the immigration of Asians.
Lesson 8: 1942-1945 Internment.
Lesson 9: 1943 China-U.S alliance and Chinese immigration possible.
Lesson 10: 1988 Reagan apology for internment.

THEME # 6 - Economic Development Issues

- Lesson 1:** 17th century mercantilism.
Lesson 2: 1776 Adam Smith and Wealth of Nations.
Lesson 3: 18th/early 19th self-sufficient farms.
Lesson 4: 1812-1861 growth of manufacturing / textile mills.
Lesson 5: 1825 Erie Canal: canals, railroads and steamboats.
Lesson 6: 1861 Beginning of Civil War and Industrial Revolution.
Lesson 7: Late 19th exploitation of workers and the beginning of labor organization.
Lesson 8: late 19th/early 20th century reforms such as Interstate Commerce Act (1887).
Lesson 9: 1890 Sherman Antitrust Act and Federal Reserve System.
Lesson 10: 1929 Crash and the Great Depression.
Lesson 11: Mobilization for WWII.
Lesson 12: 1945-1960's The Post-War Economic Boom.
Lesson 13: 1963-1969 Great Society / War on Poverty.
Lesson 14: 1970's inflation and Nixonomics.
Lesson 15: 1973 Arab Oil Embargo.
Lesson 16: 1973; 1980's Reaganomics.
Lesson 17: 1998-1999 Global Economic Slump.

THEME # 7 - Leadership and the American Presidency

A time chart of all the presidents and major developments by era and presidential administration is distributed.

THEME # 8 - American Cultural Developments

Lesson 1: The Spanish, French, and English colonial legacy
Lesson 2: The Enlightenment.
Lesson 3: The growth of a distinct American culture in the early years after the American Revolution.
Lesson 4: The First and Second Great Awakenings.
Lesson 5: Social Darwinism of the late 19th century.
Lesson 6: The Social Gospel.
Lesson 7: Growth of music.
Lesson 8: Growth of cinema.

THEME # 9 – War and the Responsibilities of Global Leadership

Lesson 1: The Civil War.
Lesson 2: World War II.
Lesson 3: The Cold War.
Lesson 4: The War in Vietnam.
Lesson 5: The war in Iraq.

Themes run through U.S. history. In the form of social or cultural history, these themes show up in every major historical event through US history. Here is a list of the most important themes in American history:

- **American Diversity:** this theme is about how groups in the United States are different; it examines the roles of class, ethnicity, race, and gender in the US history and describes the different groups in the United States and the relationships between them.
- **American Identity:** What it means to be an American, as seen in different parts of the United States and during different periods in history. Just what is the American national character, and how are Americans different from other people in the world? This is what teachers call American exceptionalism. You may

think of American Identity as how various groups in the United States have certain similar characteristics.

- **Culture:** What was popular and earth-shaking in different periods of U.S. history? This category includes literature, art, philosophy, music, theater, television, and film. Culture: what people eat, watch, read, and sing, for example, reveals a country's real beliefs.
- **Demographic Changes:** The political, economic, and social effects of immigration and movements within the United States. It also covers the way marriage, birth, and death rates have changed. How many kids were in the average family? How long did people live? What was the overall population size and density? Counting people helps in understanding trends.
- **Economic Transformations:** The effects of business and personal financial incentives on the United States, including buying and selling, and the changes in business structure (from small store owners to big corporations). You can discuss the effects of labor unions and consumer movements.
- **Environment:** How the expansion of the United States has affected the environment in different periods of history. What's the impact of more people, the expansion of cities and suburbs, pollution, and industrialization?
- **Politics and Citizenship:** What Americans believe about their revolutionary past, the importance of democracy, and the development of the U.S. nation. What do citizenship and civil rights mean? Just what is the United States, and who really is an American?
- **Reform:** The movement for social change. U.S. history has seen reform in areas like women's rights, civil rights, the existence of slavery, education, labor, public health, restraints, gay rights, war, and government.

- **Religion:** The variety of religious experiences and practices in the United States, covering the time period from the American Indians to the Internet. What's the influence of religion on economics, politics, and society?
- **Slavery and Its Legacies in North America:** The meaning of slavery and other forms of forced labor (such as indentured servitude) in different periods of the nation's development. Sub themes include the money behind slavery and its racial dimensions, movements of resistance, and the long-term political, economic, and social consequences of slavery.
- **War and Diplomacy:** How armed fights changed the United States, from the time before Columbus to the early-21st century war on terrorism. Perhaps the United States is a peace-loving nation, but the fact remains that the nation has been involved in a war about once every 20 years.
- **Security:** the policies of both U.S. national defense and foreign relations to ensure domestic security and protect the American interests all over the world. Measures undertaken to ensure such an ideology include: Using diplomacy to rally allies and isolate threats, Marshaling economic power to elicit cooperation, Maintaining effective armed forces, Implementing civil defense and emergency preparedness policies (including anti-terrorism legislation), Using intelligence services to detect and defeat or avoid threats and espionage, to protect classified information and tasking counterintelligence services or secret police to protect the nation from internal threats.

Here is a description of the most important event topics in the U.S. History course:

- **Pre-Columbian Societies:** The first people who lived in the Americas. American Indian policies in the Southwest, the Pacific Northwest, the Northeast, and the Mississippi Valley. The civilizations of Mesoamerica. All Indian cultures of North America before the explorers arrived.

- **Transatlantic Encounters and Colonial Beginnings (1492 - 1690):** Spain's empire in North America. The English settle New England and most of the Mid-Atlantic and South regions, and the French set up in Canada. Settlers arrive, sometimes with hope and sometimes in chains, in the Chesapeake region. Religious diversity leads to different American colonies. Early revolts against colonial authority: the Glorious Revolution, Bacon's Rebellion, and the Pueblo Revolt.

- **Colonial North America (1690 - 1754):** How the population expanded with more immigration. Trade made the port cities like Boston and New York grow, while farming expanded in the country. The impact of the Enlightenment and the First Great Awakening. How British and other colonial governments affected North America.

- **The American Revolutionary Era (1754 - 1789):** The French and Indian War leads to the Imperial Crisis and fighting back against British rule. Next comes the U.S. Revolution, state constitutions and the Articles of Confederation, and the federal Constitution.

- **The Early Republic (1789 - 1815):** Washington, Hamilton, and the building of a national government. Political parties begin with the Federalists and Republicans. The meaning of Republican Motherhood and education for women. Effects of Jefferson's presidency. The Second Great Awakening. Settlers move into the Appalachian West. The growth of slavery and free black communities. American Indians fight back. The causes and outcomes of the War of 1812.

- **Transformation of the Economy and Society in Antebellum America:** The start of industrialization and changes in social and class structures. How steamboats, trains, and canals created a national market economy. Immigration and reactions against it from nativists. Planters, independent farmers, frontiersmen, and slaves in the South growing cotton.

- **Transformation of Politics in Antebellum America:** The development of the second party system. Federal authority and the people who fought against it: judicial federalism, tariff controversy, the Bank of the U.S., and states' rights debates. Jacksonian democracy increases popular government but has limitations.

- **Religion, Reform, and Renaissance in Antebellum America:** Evangelical Protestant revivals, ideals of home life, and social reforms. Transcendentalism and utopian communities. American growth in literature and art.

- **Territorial Expansion and Manifest Destiny:** Americans push American Indians across the Mississippi river to the West. The United States adds new

territory. Western migration and cultural changes, and the beginning of U.S. imperialism and the Mexican War.

- **The Crisis of the Union:** Slaveholder-versus-antislavery arguments and conflicts, the Compromise of 1850 and popular sovereignty, and the Kansas-Nebraska Act. The emergence of the Republican Party, the election of 1860, Abraham Lincoln, and the South leaves the Union.

- **Civil War:** North and South societies are at war. Resources, mobilization, and internal disagreement. Military strategies and foreign diplomacy. The role of blacks in the war. Emancipation. The social, political, and economic effects of war in the North, South, and West.

- **Reconstruction:** The reconstruction plans of Lincoln and Andrew Johnson versus Radical Reconstruction. Southern state governments: goals, achievements, and shortcomings. The role of blacks in politics, education, and the economy. The outcome of Reconstruction. The end in the Compromise of 1877.

- **The Origins of the New South:** Retooling Southern agriculture: sharecropping and crop-lien systems replace slavery. The expansion of manufacturing plants and business. The politics of segregation: race separation, Jim Crow, and disenfranchisement.

- **Development of the West in the Late-19th Century:** Rivals for the West: miners, homesteaders, ranchers, and American Indians. Building the Western railroads. Government policy toward American Indians. Men and women, race, and ethnicity in the far West. What Western settlement did to the environment.

- **Industrial America in the Late-19th Century:** How corporations took over industry. The effects of technology on the worker and workplace. National politics and the growing influence of corporate power. Labor and unions. Migration and immigration; the changing demographics of the nation. Fans and foes of the new order, including Social Darwinism and the Social Gospel.

- **Urban Society in the Late-19th Century:** City growth and machine politics. Urbanization and the lure of the city. Intellectual and popular entertainment, and cultural movements.

- **Populism and Progressivism:** Farmer revolts and issues in the late 19th century. Roosevelt, Taft, and Wilson as Progressive presidents. The beginnings of municipal, state, and national Progressive reform. Women's roles in the family, politics, the workplace, education, and reform. Black America: city migration and civil-rights initiatives.

- **The Emergence of America as a World Power:** U.S. imperialism grows with political and economic expansion. The beginning of WWI in Europe and American neutrality, WWI at home and abroad, and the Treaty of Versailles. Society and economy in the postwar years. The first American troops in Europe.

- **The New Era (1920's):** The consumer economy and the business of America. Republican presidents Harding, Coolidge, and Hoover. Modernism: the culture of science, the arts, and entertainment. Responses to modernism: nativism, religious fundamentalism, and Prohibition. The ongoing struggle for equality for blacks and women.

- **The Great Depression and the New Deal:** What created the Great Depression? The Hoover administration tries to do something. American society during the Great Depression. FDR and the New Deal. The New Deal coalition and its critics. Labor and union recognition.

- **World War II:** The rapid growth of fascism and militarism in Italy, Japan, and Germany. America's policy of neutrality. The attack on Pearl Harbor and the U.S.'s declaration of war. Diplomacy, war aims, and wartime conferences. Fighting a multifront war. The United States as a global power in the Atomic Age.

- **The Home Front during the War:** The mobilization of the economy for World War II. Women, work, and family during the war. City migration and demographic changes. Reduced liberties and civil rights during wartime. War and regional development. The expansion of government power.

- **The United States and the Early Cold War:** The beginning of the Cold War. Truman's policy of containment. Strategies and policies of the Eisenhower and Kennedy administrations. The Cold War in Asia: China, Korea, Vietnam, and Japan. The Red Scare and McCarthyism. The impact of the Cold War on American society. Establishment of NATO and the Berlin Airlift, both of which tie the U.S. to Europe.

- **The 1950's:** The beginning of the modern civil rights movement. The affluent society and "the other America." Agreement and conformity in the suburbs and middle-class America. Nonconformists, cultural rebels, and critics. The impact of changes in technology, science, and medicine.

- **The Turbulent 1960's:** Moving from the New Frontier to the Great Society.

Developing movements for civil rights. Cold War confrontations in Latin America, Asia, and Europe. The beginning of *détente*. Hippies, the antiwar movement, and the counterculture.

- **Politics and Economics at the End of the 20th Century:** America moves

right. Nixon wins in 1968 with the Silent Majority. Nixon's challenges: China, Vietnam, and Watergate. Changes in the American economy: deindustrialization, the energy crisis, and the service economy. The New Right and the Reagan revolution. The end of the Cold War.

- **Society and Culture at the End of the 20th Century:** America sees the social

realities of being a rich nation. The changing face of America: surge of immigration after 1965, Sunbelt migration, and the graying and tanning of America. New developments in biotechnology, mass communication, and computers. A multicultural society faces the future.

- **The United States in the Post-Cold War World:** The American economy

faces globalization. Unilateralism versus multilateralism in foreign policy. Home-grown and foreign terrorism. Environmental issues that affect the whole world. Short term power versus long term idealism.

4. The Thematic Cultural Approach to Teaching History

Currently, most students learn history as a set narrative; a process that reinforces the mistaken idea that the past can be synthesized into a single, uniform account of several hundred pages. Students would be better served by descending into the bayou of conflict and learning the many "histories" that compose the American national story.

The cultural analytical interpretive approach helps bring history to life and encourages students to ask "how" and "why" events happened instead of simply memorizing names and dates they will soon forget.

The cultural analytical interpretive approach transforms history from boring, rote memorization into an active and exciting exploration by applying anthropological methods to the study of history. While this may sound complex, it could not be simpler. Students study history by analyzing the six dimensions of culture (politics, religion, aesthetics, intellectual developments, economics, and social relations) in a given place and time.

They ask questions like "What were the political options of the time?" and "How could religion have impacted their social relationships?" to analyze both why and how a historical event happened, rather than just memorizing names and dates. A cultural historian peels back the objects, sights, and a sound of a period to uncover humanity underlying emotions and anxieties.

History study is meant to explain and interpret past events analytically. Bachmann (2016) explains that Historians first confronted this question in the 1970's when they began to distance themselves from the linear tradition of narratives and

concentrated instead on illuminating the multilevel cultural constellations along with both events and meanings of history.

Studied from an outsider perspective, history teaching should not aim at only giving factual information about the target civilization, about the foreign culture which is evident during foreign language teaching but also giving the learner the opportunity to: *"Develop knowledge, awareness and competence in such a way that might lead to better understanding of the foreign culture, the other as well as of the learner's own culture, the self."* (Fenner, 2000, p. 142).

The Culture and civilization of the two dominant English speaking countries; Britain and America are included in the curriculum at the Foreign Languages Faculties in Algeria. Mainly, the curriculum has three dimensions: to offer information about the British/American culture and civilization, to develop positive attitudes toward foreign language learning and especially to English language and to develop students' understanding of their own culture and identity. Taking into account the specific goals, the vastness of the subject, the fact that sometimes, students enter university without having much related knowledge, difficulties of syllabus design and matters of teaching methods, effective ways of teaching the subject should consider two main aspects, namely the approaches in teaching culture and the structure of the cultural syllabus.

In the history of teaching culture, different approaches have been used, but in very broad terms they can be classified in two categories: those focusing on the target culture (the mono-cultural approach) and those based on the comparison between the learners' own and the other culture (the comparative approach). While giving attention to the mono-cultural approach, the main interest should focus upon the comparative approach which encourages the learner to reflect upon his culture and the target one,

namely they will not deny their own culture or evaluate the target culture but simply acquire a double perspective. Also there are a number of various approaches which focus upon various aspects of a given culture which encourage comparison between the two involved cultures.

Cultural knowledge is defined as the information about the other culture which gives the necessary framework for its understanding and is static, external, reduced to the information available. Cultural awareness is based on the knowledge of the target and of the native language and is defined as: "*The sensitivity to the impact of culturally induced behaviour on language and communication.*" (Tomalin & Stempleski, 1993, p. 5).

It helps the learner to compare own culture with the target culture and to reflect on his cultural identity. Also, the integration of values and meanings of the foreign culture into one's native culture can lead to empathy, development and personal growth. Cultural knowledge is gained from the others while cultural awareness is gained from personal experience either directly or indirectly. When teaching culture, educators should focus on developing both aspects which constitute important parts of intercultural competence. Furthermore, cultural competence enhances and enriches communicative competence and it can lead to understanding and appreciating different cultures as well. Consequently, cross-cultural awareness seems a very noble goal for understanding other language and culture. "*The future depends on man's being able to transcend the limits of individual cultures. To do so, however, he must first recognise and accept the multiple hidden dimensions of unconscious culture.*" (Hall, 1976, p. 2).

The thematic approach focuses upon certain themes like, the art of living, rituals, beauty, religion, education, intellectuality as typical of a certain culture. Seelye (1993) says that culture of a community can be best taught when grouped under main themes.

We shall consider that learners should have first a sense of the physical location of the target culture and should explore the beliefs, attitudes and thoughts of everyday life. Students also need to learn about the main historical developments, historical personalities and significant issues about the past and present. Institutions include systems of government, education, economic institutions and the media. Students can always compare English institutions to their native ones and express their opinion.

Historical lessons should be organized thematically as students can focus upon their personal interests and can perceive clearly significant differences between the two cultures. Such structure can include themes like: The Land and the People, The System of Government, The System of Law, The Educational System, The Industrial and Economic Welfare, Religion, Attitudes, Conventions and Values, Holidays, Customs and Traditions, Arts, Life Today. All types of courses should be meant to familiarize students with the basic meanings of the American culture.

The vitality of historical records can be lost using the traditional chronological approach but thematic units have their own inner dynamics and can help students develop more comprehensive perception on important issues. Students experience the sheer power of the narrative. The course responds well to the particular character of the student body and to regional or state issues. Achievement and advanced scores improve and rewards are great. There will be more personal and professional satisfaction for teachers and greater interest, improved performance, and appreciation of the American history for students.

5. Thematic Cultural Units for the American History

Thematic cultural unit studies provide an in-depth examination of the development and accomplishments of the American civilization through direct encounters with significant and exemplary documents, achievements and periods. These sequences complement the linguistic and literary study of texts central to the foreign language instruction. This strategy stresses the grounding of events and ideas in historical context and the interaction of events, institutions, ideas, and cultural expressions in social change. It accentuates interpretation as a means of getting at the ideas, cultural patterns, and social pressures that structure the understanding of events and institutions within a country's civilisation. It seeks to explore a civilization as an integrated entity, capable of developing and evolving meanings that renew the lives of its citizens.

The liveliness of historical chronology could be lost using the traditional chronological approach, thematic units have their own inner dynamic and can help students develop more extensive outlooks on important issues. Achievement and scores improve. Teachers get more personal and professional satisfaction and students get greater interest, better involvement and appreciation of the American history.

A thematic historical journey in the US history, organized by unit, meant for students of first year LMD could be the one detailed on the next table:

Unit	Content	Theme
The American Revolution: Experiences of Rebellion	Considering the perspectives of various stakeholders. European colonial men and women, enslaved Africans, and native peoples. Students explore the complex factors that led to rebellion, war, and, ultimately, the independence of the United States.	Independence/ Liberty
A New Nation	A New Nation draws students into the history of the United States in its earliest years from 1783-1830.	Government/ Republic/ Union
Westward Expansion: A New History	Westward Expansion: A New History explores the transformation of the North American continent in the nineteenth century. Students examine this complicated and violent history through two lenses, first considering the major events and policies that accompanied U.S. westward growth, and then exploring the effects of U.S. expansion on a local level.	Spread/ Growth/ Empire
Between World Wars: Franklin Delano Roosevelt and the Age of Isolationism	Between World Wars: FDR and the Age of Isolationism examines the events in the United States and overseas in the early years of World War II and then recreates the great debate that took place in the United States over the Lend-Lease Act.	Prosperity/ Depression
The Cuban Missile Crisis: Its Place in Cold War History	The Cuban Missile Crisis: Considering its Place in Cold War history probes the complex relationship between the United States and Cuba, and examines the crisis that brought the world to the brink of war. The unit incorporates research on the Cuban missile crisis.	Cold War
The Civil Rights Movement in Mississippi	Freedom Now: The Civil Rights Movement in Mississippi traces the history of the black freedom struggle from Reconstruction through the 1960's. Readings and activities focus on the grass-roots movement to achieve civil rights for African Americans.	Slavery/ Reforms
Immigration and the US Policy Debate	Immigration and the U.S. Policy Debate helps students examine the historical and current dimensions of immigration, a topic that has become a key focus of U.S. policy. Through readings and activities, students explore past immigration laws and consider different policy options for the future.	Citizenship/ Tolerance

<p>Responding to Terrorism: Challenges for democracy</p>	<p>Responding to Terrorism: Challenges for Democracy addresses the issues arising from the September 11, 2001 attacks and the continuing threat of terrorism. Students consider the changing nature of terrorism, the motivations of terrorists, and the policy challenges for the United States.</p>	<p>Security</p>
<p>The US Role in a Changing World</p>	<p>The U.S. Role in a Changing World helps students reflect on global changes, assess national priorities, and decide for themselves the role the United States should play in the world today. Readings include discussions of security, economy, environment, culture, and politics.</p>	<p>Leadership</p>
<p>The Challenges of Nuclear Weapons</p>	<p>The Challenge of Nuclear Weapons introduces students to the history of nuclear weapons and the concept of deterrence. It examines arguments for and against nuclear weapons and looks at three challenges facing us today: the leftover arsenals of the Cold War, proliferation, and the threat of nuclear terrorism.</p>	<p>Technology</p>
<p>A Global Controversy: The US invasion of Iraq</p>	<p>A Global Controversy: The U.S. Invasion of Iraq draws students into the public debate on the U.S. decision to invade Iraq in 2003. Readings and activities provide students with an overview of the history of Iraq, help students understand events surrounding the U.S. led-invasion, and explore the effects of the war on Iraqi society, the US, and the international community.</p>	<p>Imperialism/ Invasion/ Democracy</p>

Table 3.5.1: Suggested Thematic Units for American Culture

6. Practical Techniques for a Culturally-oriented Teaching of History

With the purpose of a better cultural acquisition from history teaching, teachers can adopt an effective method on cultural texture. Oxford (1994) has used the term "cultural texture" to describe the many aspects of culture that teachers need to teach to their students. To achieve this texture, teachers need to vary information sources.

6.1 Various Information Sources

First of all, teachers should encourage students to collect information, and they can use encyclopedias, multimedia software and the internet for the required material. Students will try every means possible to get the knowledge themselves instead of waiting for it. In addition, they will analyze the information and select what material best serves their cultural topics.

In order to get a comprehensive picture of the target culture from many angles, teachers need to present their students with different kinds of information by accumulating a great deal of courseware. The list below shows some possible sources of information which can be used as materials for teaching culture. By using a combination of visual, audio and tactile materials, teachers are also likely to succeed in addressing the different learning styles of their students.

Sources of information		
Extracts from literature	Multimedia software	Anecdotes
Internet	DVD & CDs	Photographs
Films	Illustrations	Fieldwork
Encyclopedias	Video	Readings
Newspapers, Magazines	Plays & songs	Realia
Background information	Interviews	Guest speakers
Lectures	Surveys	Photographs
Posters	Maps	

Table 3.6.1.1: Sources of Information for Teaching Culture

The fast development of new media technologies (such as VCD, DVD, DTV, MP5, Play Stations, Visual Presenter, Power Point, Internet and Intranet) has begun to lead to new approaches to classroom management. The teachers have to learn to adapt themselves to this new revolution in media technologies with reference to the designing and teaching of cultural studies course.

6.2 Techniques and Activities for Teaching Culture

Many researchers have put forward numerous approaches and techniques associated with the teaching of culture. However, we cannot discard the fact that the choices we make depend on various factors, the most important ones being:

- The context in which the language is being taught (EFL or ESL);
- Learners' age and their language competency;
- The teacher.

Stern (1992, p.223) distinguishes between three situations in which the teaching of culture can take place:

1. Culture is taught in language courses, where students are physically and often psychologically removed from reality of the second culture. In this case, culture teaching provides background and context and helps the learners visualize the reality. This seems to be the most common situation for teaching culture in many countries where there is no access to the target language's native speakers.

2. Culture is taught in a situation, which prepares a student for a visit or work in a new environment. Even though the student is physically far away from the culture, he/she is psychologically better prepared and also more motivated to learn.

3. Culture is taught in the cultural setting (e.g., to immigrants, students studying in a target language community). In this case, students need more help to come to terms with the foreign environment to avoid cultural misunderstanding.

Each of the situations discussed above determines the goals and objectives of culture teaching and the topics to be covered throughout the course. For instance when the aim of the curriculum is to fill the students with some information about the new culture, the most suitable activities might be, reading and discussing literary and newspaper texts, watching videos and films. For the second and third situations, learners need different skills of cultural practices. These skills can be best developed through role plays, drama, and dialogues.

While devising and employing these activities, teachers have to take the students' age and language proficiency level into account.

If the approaches and activities that the teacher chooses are to be successfully implemented, the teacher must have a thorough grasp of the context, the situation, and the people involved. Byram in this regard states: *“The teacher should be aware of the nature of the challenge to learners' understanding of their culture and identity.”* (Byram, 1997, p. 62).

Stern (1992, p. 223-232) writes about techniques of culture teaching and presents them in eight groups according to, what he calls, different "approaches". He included:

- The creation of an authentic classroom environment (techniques including displays and exhibitions of realia)
- Providing cultural information (for example, cultural aside, culture capsule and culture cluster)
- Cultural problem solving (for example, culture assimilator)
- Behavioural and affective aspects (for example drama and mini-drama)
- Cognitive approaches (for example student research)
- Literature and humanities (for example, literary readings and watching films);

- Real-life exposure to the target culture (for example, visits to the class by native speakers, penpals and visits to other countries)
- Cultural community resources (for example, when a foreign language learning takes place in the target-language community, the everyday environment can be used as a resource).

The following list of techniques and activities is compiled from various sources (given in brackets) and are mostly meant to be used in class.

6.2.1 The Authentic Environment. Although listed under techniques by (Chastain, 1988, p. 313) and (Stern, 1992, p. 224), this might rather be called a setting for memorable learning by the displays of posters, bulletin boards, maps and realia. This can create a visual and substantial presence of the other culture, especially in the situation where culture is taught far away from the target country. Students can also make culture wall charts. Hughes (1994, p.168) calls this technique the "culture island".

6.2.2 The Cultural Aside. (Stern, 1992, p. 224), (Chastain, 1988, p. 309). is an item of cultural information offered by the teacher when it arises in the text. It is often an unplanned, brief culture comment. Nostrand (1974, p. 298) calls the technique "The incidental comment". Its advantage is that it helps to create a cultural content for language items as well as helps learners to make mental associations similar to those that native speakers make. The disadvantage is that the cultural information presented to students is likely to be disordered and deficient.

6.2.3 The Slice-of-life Technique. also referred to by (Chastain, 1988), (Stern, 1992) Is a technique when the teacher chooses a small segment of life from the other culture and usually presents it to learners at the beginning of the class. This short input could be, for example, a topic-related song, a pod cast or a recording of a news item.

The advantage of the technique is that it both catches learners' attention and arouses their interest. It does not take up much of a valuable class time.

6.2.4 The Culture Assimilator. (Chastain, 1988, p. 310), (Stern, 1992, pp. 223-226), (Seelye, 1993, pp. 162-174) is a brief description of a critical incident of cross cultural interaction that may be misinterpreted by students. Cultural assimilators were originally designed for preparing Peace Corp volunteers for life in a foreign environment (Stern 1992, p. 223). After reading the description of the incident, students are presented with four possible explanations, from which they are asked to select the correct one. Finally, students are given feedback why one explanation is right and the others wrong in the given cultural context. Culture assimilators have several advantages over presenting cultural information through books. According to Seelye (1993) they are fun to read and they involve the learner with a cross-cultural problem. He also claims that they have been more effective in controlled experiments. Chastain (1988) sees the main advantage of this type of activity as helping to create an insight into and tolerance of cultural diversity. On the other hand, it takes much time to prepare and requires a high degree of familiarity with the culture.

6.2.5 The Culture Capsule. First suggested by (Taylor and Sorensen in 1961), also referred to by (Chastain, 1988, p. 310), (Stern, 1992, pp. 224-225), (Seelye, 1993, pp. 174-177) is a brief description of one aspect of the other culture followed by a discussion of the contrasts between the learner's and other cultures. Differently from the culture assimilator, where learners read the description, in this technique the teacher presents the information orally. It is also possible that students prepare a culture capsule at home and present it during class time. The oral presentation is often combined with realia and visuals, as well as with a set of questions to stimulate discussion. One capsule should not take up more than 10 minutes. The main advantage of using a culture

capsule is that learners become involved in the discussion and can consider the basic characteristics of their own culture.

6.2.6 The Culture Cluster. First suggested by (Meade and Morain in 1973), also referred to by (Chastain, 1988, p. 310), (Stern, 1992, p. 225), (Seelye, 1993, pp. 177-185) is a combination of conceptually related culture capsules. Two or more capsules which belong together can form a cluster. A cluster should be concluded by some sort of activity, for example a dramatisation and a role-play. Parts of a culture cluster can be presented in succeeding lessons. In the final lesson an activity is carried out where the set of capsules is integrated into a single play. The advantage of a culture cluster is that besides introducing different aspects of culture it “lends itself well to behavioral training”.

6.2.7 The Audio-motor Unit. (Chastain, 1988, p. 311), (Stern, 1992, pp. 226-241) is considered to be an extension of the "Total Physical Response method". It was first developed to provide practical listening comprehension and to enliven the learning situation with humor. The teacher gives students a set of commands to which students respond by acting them out. The commands are arranged in an order that will cause students to learn a new cultural experience by performing it.

6.2.8 The Micrologue. (Chastain, 1988, p. 312) is a technique where culture is made the focus of language learning. The teacher chooses a cultural passage that can be read out in class. Students listen, answer the questions, give an oral summary and, finally, write the material as a dictation. According to Chastain, the advantage of this technique is that the teacher does not need to have any special cultural expertise and it takes only a small amount of time.

6.2.9 The Cultoon. (Chastain, 1988, p. 312) is a technique which is like a visual culture assimilator. The teacher gives students a cartoon strip (usually four pictures) where some misunderstanding occurs. The situations are also described verbally by the teacher or by students who read the accompanying written descriptions. Students may be asked if they think the reactions of the characters in the cultoons seem appropriate or not and try to arrive at the correct interpretation.

6.2.10 The Self-awareness Technique. (Chastain, 1988, p. 311) serves as an aim to raise students' consciousness of basic beliefs that govern their values, attitudes and actions. Teachers may use sensitivity exercises, self-assessment questionnaires, problem-solving and checklists of value orientations. Chastain claims that the way people use the second language to express themselves reflects the way they organise reality and teachers can explore the language and culture connections that occur in class.

6.2.11 The Quiz. (Cullen, 1994). It can be used to test materials that the teacher has previously taught, but it is also useful in learning new information. It is not important whether students get the right answer or not but, by predicting, they will become more interested in finding it out. The right answers can be given by the teacher, through reading, listening, or a video, after which extra information can be provided. Quizzes are a high-interest activity that keeps students involved.

6.2.12 The Drama (dramatisation). (Stern, 1992, pp. 227-241) has been widely used in teaching culture and is considered useful for clarifying cross-cultural misunderstandings. Byram and Fleming (1998, p. 143) claim that when drama is an ideal context for exploration of cultural values, both one's own and other people's. Drama involves learners in a role-play and simulation as well as encourages them to position themselves in the role of a member of the other culture. Dramatisation makes

cultural differences vivid and memorable as drama mirrors reality. According to Byram & Fleming (1998), one important ingredient for successful drama is the tension. Therefore, he suggests that for dramatisation such situations should be chosen where the tension derives from the different interpretations of the situation. On the other hand, drama takes quite a lot of time to prepare and requires great willingness from the students to participate.

6.2.13 The Minidrama / Miniskit. (Chastain, 1988, pp. 310-311), (Stern, 1992, pp. 227-228), (Seelye, 1993, pp. 70-73) was first developed by social scientists for cross-cultural education. Minidrama is a series of skits or scenes (usually from three to five) of everyday life that illustrate culturally significant behaviour. Often the scenes contain examples of miscommunication. The skit is read, viewed on a video or acted out. Each skit is followed by a discussion. Seelye (1993, p. 71) stresses that the teacher has to “establish a non-judgmental atmosphere” during the discussion. It is also important for the teacher to use the “right” questions. Open-ended questions should rather be used than yes/no questions. For example the question: What are your impressions of the scene? Should be preferred to the question: Is there conflict in this scene? Teachers can lead the discussion further using "neutral probes" like: I see, Very interesting, and Go on. The main aim of a minidrama is to present a problem-situation as well as to promote knowledge and understanding. Mini-dramas work best if they deal with highly emotional issues.

6.2.14 Critical Incidents / Problem Solving. (Chastain, 1988, p. 311), (Stern, 1992, p. 226) Critical incidents are descriptions of incidents or situations which demand that a participant makes some kind of decision. Most of the situations could happen to any individual and they do not require intercultural interaction as culture assimilators do. Students usually read the incident independently and make individual decisions.

Then they are put into small groups to discuss their findings. Next, a classroom discussion follows where students try to give reasons behind the decisions. Finally, students are given the opportunity to see how their decision and reasoning compare and contrast with the decisions and reasoning of native members of the target culture. Henrichsen suggests the teacher presents more than one critical incident at a time. Teachers can find critical incidents or problems from advice columns in newspapers or magazines together with information about what native speakers would do and why. When solving critical incidents students will get emotionally involved in the cultural issue. Discussions about what native English speakers would do also promote intellectual understanding of the issues and give learners basic knowledge about the target culture.

6.2.15 Student Research. (Stern, 1992, p. 229), (Seelye, 1993, pp. 149-159) is considered one of the most powerful tools that can be used with more advanced students because it combines their interests with the classroom activities. The teacher asks learners to search in the Internet or library and find information on any aspect of the target culture that interests them. In the following class, learners explain to their group what they have found out and answer any questions about it. This can lead to poster-sessions or longer projects. For some learners, it can lead to a long-term interest in the target-culture, for example writing a course paper. According to Stern (1998) research techniques enable learners to find out things for themselves and approach the new society with an open mind. Seelye (1993) adds that research skills are the ones that stay with a student after he or she leaves school. Also, he claims that they are easy to develop as there are so many founts of knowledge. His founts include books, newspapers, magazines, other printed materials, films, recordings, pictures, other people, and personal experience.

6.2.16 The Web Quest. (Brabbs, 2002, pp. 39-41) is an inquiry-oriented activity in which most or all of the information used by learners is drawn from the Internet. Web Quests were designed to use learners' time well, to focus on using information rather than looking for it, and to support learners' thinking at the levels of analysis, synthesis and evaluation. The strategy was developed in 1995 by Bernie Dodge from San Diego State University to help teachers integrate the power of the World Wide Web with student learning. A traditional Web Quest consists of the following parts: the introduction, task, process/steps, resources, evaluation/assessment, and conclusion or reflection. The introduction introduces students to the task and captures their attention. The task is a description of what learners are to accomplish by the end of the Web Quest. The process part includes several steps through which students locate, synthesise and analyse information to complete the task. Resources may be both web-based and print-based but the majority of resources are usually found on the Internet. Each Web Quest has an assessment tool that sets the criteria for achievement of the outcomes. These tools are known as rubrics. Conclusion/reflection of the Web Quest provides an opportunity for students to apply the knowledge they have gained from the task to a new situation. Brabbs (2002) lists nine advantages of using the Web Quests. The most important could be that it saves the teachers' time and that it helps learners to find material from the huge range of topics.

6.2.17 The Culture Quest. Is another web-based activity. It was created at the Center for School Development of the School of Education at The City College of the University of New York. The Culture Quest involves students in inquiry-based classroom projects, the aim of which is to explore other peoples and cultures. It seeks to promote better understanding and appreciation of other cultures, strengthen inquiry, research and literacy skills and provide students with technology skills. The result of

completed Culture Quest is a web site. The authors claim that the basic values of the Culture Quest are: learner-centred, constructivist, project-based and authentic.

The given list of methods and techniques does not pretend to be exhaustive. Which method or technique to use depends on many factors. Teachers might find it worthwhile to consider Brown's checklist for culturally appropriate techniques. Brown (2000) suggests that when choosing an appropriate technique the teacher should consider the following:

1. Does the technique recognise the value and belief systems that are presumed to be part of the culture(s) of students?
2. Does the technique refrain from any demeaning stereotypes of any culture, including the culture(s) of students?
3. Does the technique refrain from any possible devaluing of students' native languages(s)?
4. Does the technique recognise varying willingness of students to participate openly due to factors of collectivism/individualism and power distance?
5. If the technique requires students to go beyond the comfort zone of uncertainty avoidance in their culture(s), does it do so emphatically and tactfully?
6. Is the technique sensitive to the perceived roles of males and females in the culture (s) of students?
7. Does the technique sufficiently connect specific language features (e.g., grammatical categories, lexicon, and discourse) to cultural ways of thinking feeling and acting?
8. Does the technique in some ways draw on the potentially rich background experiences of students, including their experiences in other cultures?

To sum up, a great variety of techniques, ranging from short activities to more time-consuming student research and internet-based activities, allow teachers to bring

some element of culture into almost every language class. Using them effectively requires that teachers set clear aims as well as consider what to teach to who and when. If teachers constantly monitor their classes and adjust to what they do, there is a really good chance that the methods and techniques they use will be the best. (Harmer 2001)

In summary, culture offers several benefits to language classes. It can be useful in developing linguistic knowledge, and, if duly motivated, extend students' language proficiency. Needless to say culture teaching is an essential supplement for language teaching, which enables students to experience pleasure from language learning. The learning of target-language culture can improve students' understanding of the target language and enrich their ability of understanding. Obviously learning target-language culture can reinforce students' understanding of the world and cultivate their cultural awareness.

Culture learning is informative as well as interesting, it covers language, culture, customs, ethics, science, social issues, etc. Students are exposed to various information which appeals to their taste. And what they learn will be of great use in their daily life. As a result, their interest in learning and their motive and desire to communicate in foreign language will be aroused.

From the above illustration, we can know that an effective method and practical technique of teaching culture is very important in language teaching, so every teacher should realize its importance and necessity, and find some practical techniques to carry out culture teaching in language teaching. In a word, teachers should try their best to make good use any materials available and textures to provide students with more materials rich in cultural contents and more closely connected with their specialty.

7. Authentic Materials to Teach Culture

Authentic materials are language materials that were originally designed to be used by first language speakers and were not intended for use by language learners (Nunan & Miller, 1995). The following materials can be classified as authentic materials:

1. Maps
2. Transport schedules
3. Telephone directories
4. Menus
5. Comics and cartoons
6. Advertisements
7. Brochures
8. Recipes
9. Pamphlets
10. Product labels and packaging
11. Receipts
12. Shopping lists
13. Signs
14. Blogs
15. Wikis
16. Messages
17. Newspapers
18. Magazines
19. Communication (cards, letters, etc.)
20. Music

21. Music videos
22. Films / movies
23. Radio broadcasts
24. Television programs
25. Literature
26. Internet websites
27. Guides (city / theatre)
28. Bills

There are advantages for using authentic materials in the language classroom. Learners are exposed to "real" language in context, which helps learners to develop a broader language base. Nowadays there are recommendations that the language presented should be authentic. Exposure to authentic materials helps language learners to keep informed about what is happening in the world. These materials also help learners to understand that there is a community of language users who use the language outside of the classroom; which promotes language learning and helps to introduce the learners to the target culture.

Authentic materials are different to the usual formal learning materials in that they may be more relevant, visually stimulating and target different learning styles. As a result these materials can make lessons more interesting, motivating and memorable for learners.

Authentic materials can be used to develop a range of language skills and strategies, including vocabulary and grammar, speaking, reading, writing, listening and critical thinking skills.

One of the greatest advantages of authentic materials is that they are relatively inexpensive and readily available.

8. Pedagogical Concerns to Culture Teaching

Debate surrounding the meaning of culture affects the way of integrating it in the target language culture classroom. The questions that remain have to do with pedagogical limitations and concerns to its effective teaching. For instance how to translate teaching and learning culture goals into a syllabus. How to cover the numerous lists of topics, how to prepare teachers for such a complicated task, which approaches and strategies are to be employed and what teaching resources fit the situation. Such questions fuel the fears and anxieties of both teachers and learners of American culture.

8.1 Concerns Related to the Cultural Syllabus

Cultural content in foreign language education has always been subject to many discussions. It has been usually difficult for teachers to decide what aspects should be integrated at various levels of education. Should the primary focus be put on the history and people achievements in different times and domains, or on their daily lives and practices? The suitable cultural syllabus to be taught remains a decisive question.

Brooks (1968, pp. 124-128), for instance, proposes an exhaustive list of 62 topics ranging between culture product and practices. His list includes topics such as greeting, folks, meals, games, comradeship, music, hobbies, festival, folklore, medicine and patterns of politeness. Before presenting these topics, Brooks adds that the learner's age, needs and language skills should be taken into account.

Chastain (1988, pp. 303-304) extends the cultural topics to be taught and learnt; Chastain introduces a list of 37 topics that are seen as important. An important component of his topics is the non-verbal language. Chastain believes that the non-verbal communication is vital for students. Chastain concludes that teaching such topics

should be based on discussing similarities and differences between the learners' own culture and the target one.

In this regard, Stern (1992, pp. 219-222) extends the topics to include persons and way of life such as customs and expectations, such as the manners of removing shoes when entering a house, or behaviour of eating a meal. Stern emphasises that knowing about such topics make the language a living reality.

As it can be noticed from the suggested topics, culture teaching and learning is mainly presented into three major categories: product, practice and behaviour. The integrated cultural contents presented so far are supposed to give learners signals in order to familiarise themselves with the foreign culture and understand it better. However, Moran (2001, pp. 36-38) argues that although a threefold distinctions are crucial, there is an important dimension that is missing, he has added two dimensions: communities and people.

Communities include social context in which practices occur. Each community has a unique language used to describe and carry out the particular products and practices. Lastly, persons are the individual members of the community; each one has a distinct way in using language to express him/herself, tone of voice, intonation, pronunciation, communicative style, and preferred topics. The following table summarizes Moran's view to dimensions of culture:

Cultural Dimensions	The Nature of Language and Culture
Products	The language used to describe and manipulate cultural products: arts, literature, architecture, music...
Practices	The language used to participate in cultural practices: marriage/funeral ceremony, eating, making conversation ...
Perspectives	The language used to identify, explain, and justify our perspectives: words, phrases, and sentences used to understand the values, belief, and attitudes.
Communities	The language used to participate actively in cultural communities: variations in meaning and forms.
Persons	The language individuals use to express their unique identity within culture.

Table 3.8.1.1: Summary of Moran's Dimensions of Cultural Topics

The above table aims at helping teachers to the design of a clearly identified syllabus that provides cultural information in a more systematic way than it has often been done in foreign language classes. Teachers are often hampered by the absence of a well- established curriculum for culture teaching.

8.2 Concerns Related to the Sources of Culture

The question surrounding the cultural syllabus to be introduced in the foreign language classes influence directly the source to be used along. The main point is not on the sources themselves as on their outcomes and effectiveness. Brooks, for instance, warns against culture-related materials that are not selected thoroughly. According to him: *"What is selected for presentation must be authentic, typical, and important; otherwise false impressions may be created."* (Brooks, 1968, p. 32)

In contrast to Brooks, McKay (2000) stresses the importance of varying the teaching materials so that do not overload on western culture in ELT classrooms. McKay introduces three types of cultural materials teachers can use: *"a) target culture materials, b) learners' own culture materials and c) international target culture materials."* (McKay, 2000, pp. 9-10). She regards the international one as the best one since it covers a variety of knowledge from different cultures all over the world.

However, there are some problems associated with the use of some materials. For example, most schools lack of the necessary equipments. In addition, the use of technology requires certain skills and training. Unfortunately, many case studies revealed that most teachers lack the necessary skills of technology. The main point is not the source of culture, but rather on their effectiveness and outcomes which can be measured only by teachers' skills of selection and application of them, and by the learners' performance.

8.3 Concerns Related to Teachers

Teachers play a key role in teaching culture. Teachers should have awareness on how to address different identities and culture in order to reduce prejudice and stereotype and thus promote mutual understandings, and reinforce tolerance.

In connection with teachers' lack of adequate training, Vallete (1986) notes that the core problem may have to do with teachers' uncertainty of their specific teaching goals and how to be addressed. The lack of training in how to teach cultural contents, lack of adequate knowledge, appropriate teaching strategies and clear teaching goals and objectives can prevent them from building a compact framework for setting instructive strategies around cultural themes.

8.4 Concerns Related to Learners

There are some pedagogical concerns to the teaching of culture that go beyond teachers. Classes are generally heterogeneous. Learners come to schools with many different experiences and learning styles. Eddy (1999) describes the characteristics of learners in such atmosphere as follow:

- Auditory learners, the extroverted who obtain information by hearing, and they often learn effectively from discussion-based and oral presentations;
- Visual learners, the introverted, who are less likely to speak and participate in class, but they do better through visual information (graphs, maps and pictures)
- Tactile learners, who do better through movement and touch. Because these learners like movement, they may take many notes and learn best when allowed to explore and experience their environment.

This requires teachers' proficiency to adjust pace and diversity teaching/learning activities to meet the terms with different learning preferences. In this layer, Eddy (1999) calls teachers for diversifying the learning styles in order to meet the needs of diverse learners.

8.5 Concerns Related to the Classroom Atmosphere

Another challenge to culture integration in language classes may have to do with the overcrowded classrooms. As it is acknowledged that the major goal of teaching and learning any foreign language is to develop learners communicative skills, which, in return, requires an approach that support group works and learners' active participation. With overcrowded classrooms, the situation might be impossible, however. The characteristic of large classes as described by Hayes (1997) is usually:

...noisy, some students who aren't interested in class will disturb the others...when we have the activities in class, it will be difficult to control or to solve their problems...It is difficult to control the students and ... know what they have learned because there are a lot of students. Some may understand, but some may be not understood and the teacher does not know what to do. (Hayes, 1997, p. 109)

8.6 Concerns Related to Time

There are some pedagogical problems to the teaching of culture that go beyond teachers. For instance, teachers may frequently have to deal with the dilemma of the overloaded curriculum, and insufficient time. In most cases, the numbers of hours allotted to the foreign language learning, for instance, is far from being enough to develop learners' linguistic skills and cover the most cultural aspects associated with communicative competence. Under this circumstances, as Kramsch (2013) observes, teachers will be enforced to teach only the basic grammatical rules and vocabularies rather than dealing with unfamiliar everyday culture. At the best, their role can then be limited to the transmission of some factual information.

Conclusion

This chapter dealt with the importance of studying history, culture and civilization in the EFL departments in general and in the CCL course division dedicated to study American civilization in particular, by providing thematic guidelines meant to serve as an agenda of themes and lessons containing the major event topics and important themes in the US history course.

The Chapter also included some practical techniques for a more culturally oriented teaching of the US history, thematic cultural study units of the American history and the various authentic materials used in teaching culture. At the end of the chapter, a discussion of the various pedagogical concerns to culture teaching particularly the ones related to syllabus, teachers, learners, classroom and time was included as well. The whole brought within this chapter was meant to establish the thematic cultural approach as the alternative teaching strategy for a better teaching-learning endeavor of the CCL course in the EFL departments.

Field Work

Chapter Four: Data Analysis and Interpretation

Introduction
1. The Students' Questionnaire
Section I: Demographic Information
Section II: Students' Attitudes towards CCL Course
Section III: Students' Attitudes towards American Culture
2. The Teachers' Interview
2.1 Teachers' Answers Protocol
3. The Observation Grid
Pre-test Scores (EG)
Pre-test Scores (CG)
Post-test Scores (EG)
Post-test Scores (CG)
4. Research Findings
4.1 Students' Questionnaire
4.1.1 Section I: Demographic Information
4.1.2 Section II: Students' Attitudes towards CCL Course
4.1.3 Section III: Students' Attitudes towards American Culture
4.2 The Teachers' Interview
4.3 The Observation Grid
4.4 The Pre-test / Post-test
5. T test
Conclusion

Introduction

The current study aims at investigating the effects of a culture-based teaching of the US history on the Algerian students' understanding of the American culture. We choose a sample of 100 students from the common pool of the first year students at the department of English, University Batna 2 during the school year 2015/2016 to be our questionnaire respondents. The students' questionnaire is a twenty eight items questionnaire divided into three sections: the students' background information, the students' attitudes towards the language culture and civilization (CCL) course and the students' attitudes towards the American civilisation. We included a variety of questions; knowledge questions to assess the respondent's familiarity, awareness, or understanding of culture, demographic questions to know about the respondents' characteristics such as age, gender and education, attitudinal questions to ask about the respondents' opinions, attitudes, beliefs, values, judgments, emotions, and perceptions in addition to expectation questions to ask about the respondents' expectation about the chances or probabilities that certain things will happen or change in the future. Both open ended and close ended questions were used in our questionnaire. Our basic aim was to get students' attitudes, views and opinions about the teaching of CCL in particular, how they would value their culture of the target language and how they would react if a culture-based (thematic) approach is to be used as a teaching alternative in the course-matter.

1. The Students' Questionnaire

Section I: Demographic Information

Question 1:

What is your gender?

	Number	%
a- Male	23	23 %
b- Female	77	77 %
Total	100	100 %

Table 4.1.1: Students' Gender

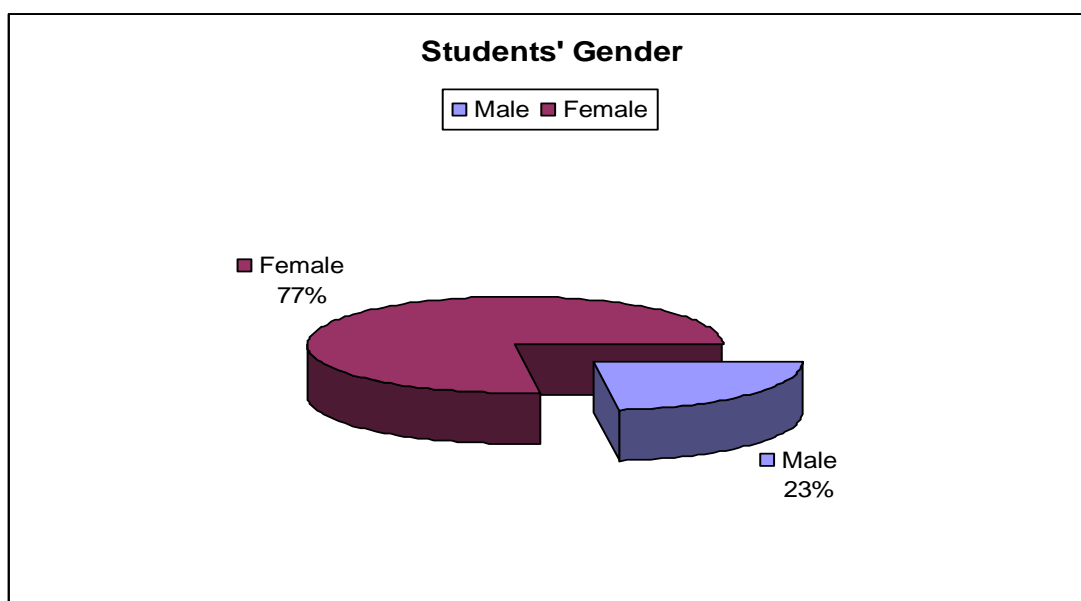
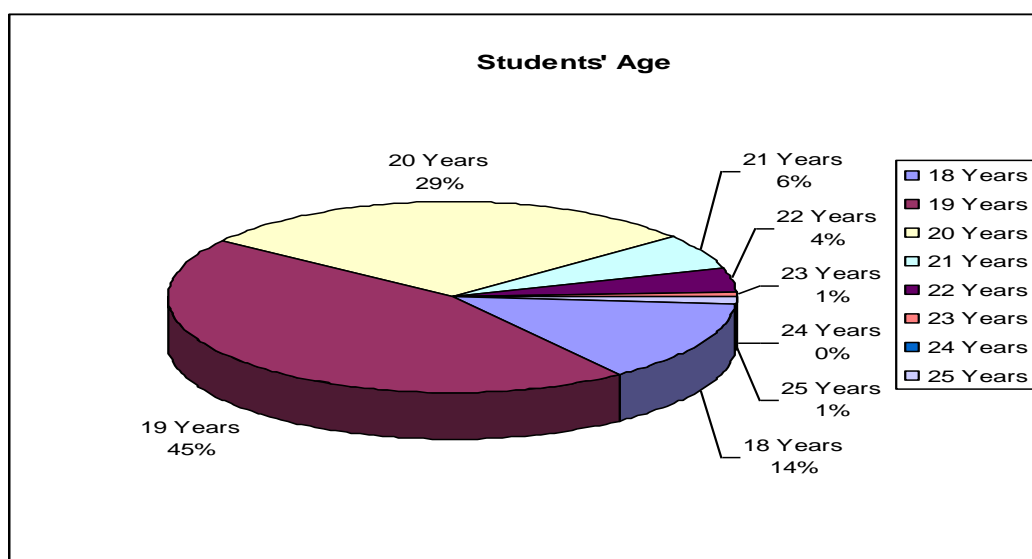


Chart 4.1.1: Students' Gender

We asked this first question to know about the students' gender. It is clearly seen from (Table 1) that girls overpopulate boys. The overrepresentation of girls would be a considerable fact to the study, as it would show whether gender has an impact on students' admiration of the US history and culture.

Question 2:**How old are you ?**

Age	Number	%
18	14	14 %
19	45	45 %
20	29	29 %
21	6	6 %
22	4	4 %
23	1	1 %
24	0	0 %
25	1	1 %
Total	100	100 %

Table 4.1.2: Students' Age**Chart 4.1.2: Students' Age**

The results show diversity in ages, ranging from eighteen to twenty-five. The average age is nineteen years old and represents 45 % of the whole sample. In a second position, came those who are aged twenty. The rest of students have different ages as shown in the table above. This fact demonstrates the tendency of many youth to learn

foreign languages and this may convey the needed motivation to learn not only English language but its culture as well.

Question 3:

Educational streaming:

	N	%
a- Literary	36	36 %
b- Scientific	64	64 %
c- Other	00	00 %
Total	100	100 %

Table 4.1.3: Students' Streaming

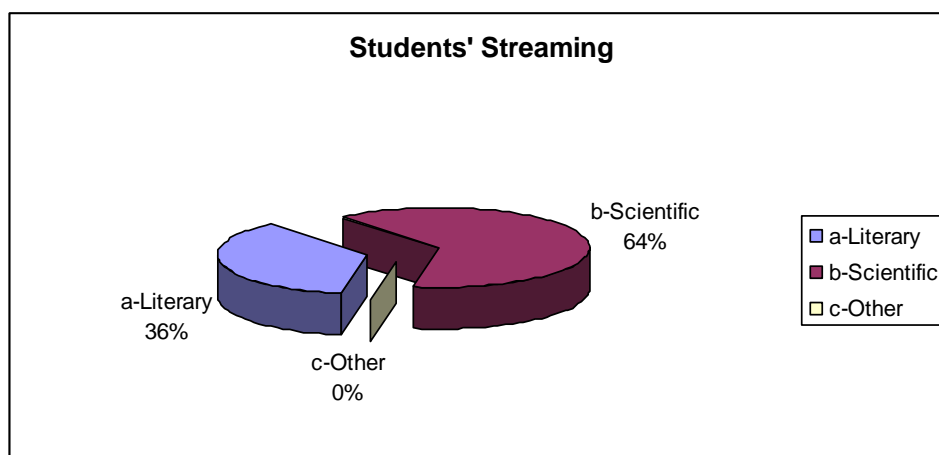


Chart 4.1.3: Students' Streaming

We asked this question to know about the educational background of the students who were subjects to our study. As shown in (Table 2), the majority of students come from scientific streams. This could be interpreted, even at this very premature stage, as a sign of the lack of motivation in literary stream students to study English. Most of them favor going to other departments as the Law department, Arabic department or French department because, we believe, the training is implemented

using languages that are more familiar and relatively easy to students. In such a case, Teachers at the department of English should be aware of this and keep in mind that their students have different learning styles and expectations which are influenced by their previous background. No students from other streams were registered.

Question 4:

The choice to study English was:

	N	%
a- Personal	86	86 %
b- Imposed	6	6 %
c- Advised	8	8 %
Total	100	100 %

Table 4.1.4: Students' Choice to Study English

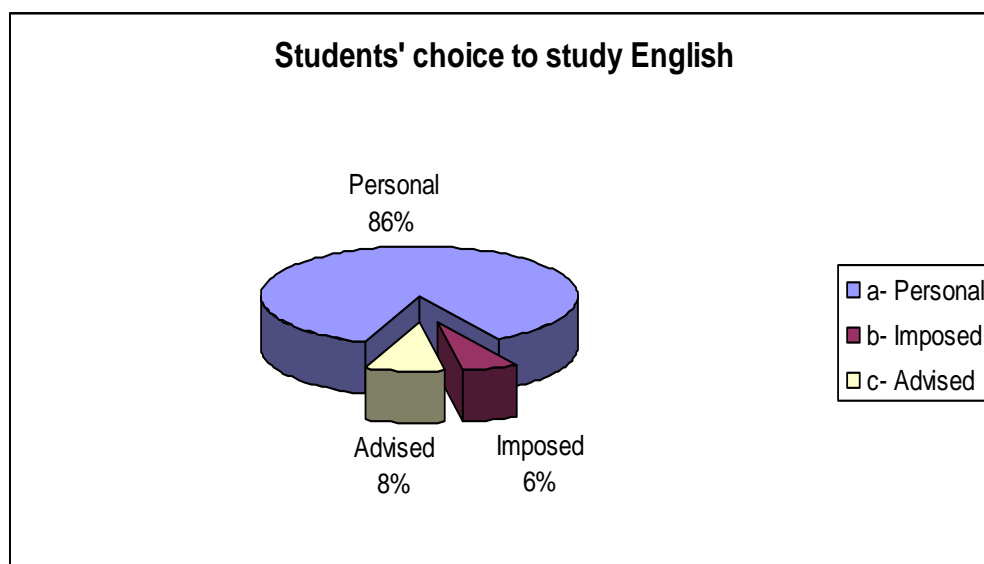


Chart 4.1.4: Students' Choice to Study English

The very big majority of students (86 %) choose to study English as personal choice while the rest confessed that being in the department of English was rather a piece of advice (8 %) or an external obligation (6 %). Having a high rate of students,

who are studying English because of a personal preference, can be considered as a clear sign of their enthusiasm and an evidence of the desire that drives them to learn English language and culture.

Question 5:

If personal, please give two major reasons:

Students, who came to the department of English by their own enthusiasm, affirm that they did so because of two main reasons; one is their love and admiration of English language, second is the incontestable fact of the top position English language holds among all other world languages. Given this, we can affirm that the subjects are really eager to learn English, enthusiastic and energetic.

Section II: Students' Attitudes towards CCL Course

Question 6:

Why do you think you are learning civilization?

- a) To improve your English proficiency
- b) To understand the history of British and American people
- c) To understand the culture of British and American people
- d) To be aware of the differences between your culture and the target culture.
- e) Others

a	b	c	d	e	Total
71	15	9	5	0	100 / 100

Table 4.1.5: Students' Motivation to Learn Civilisation

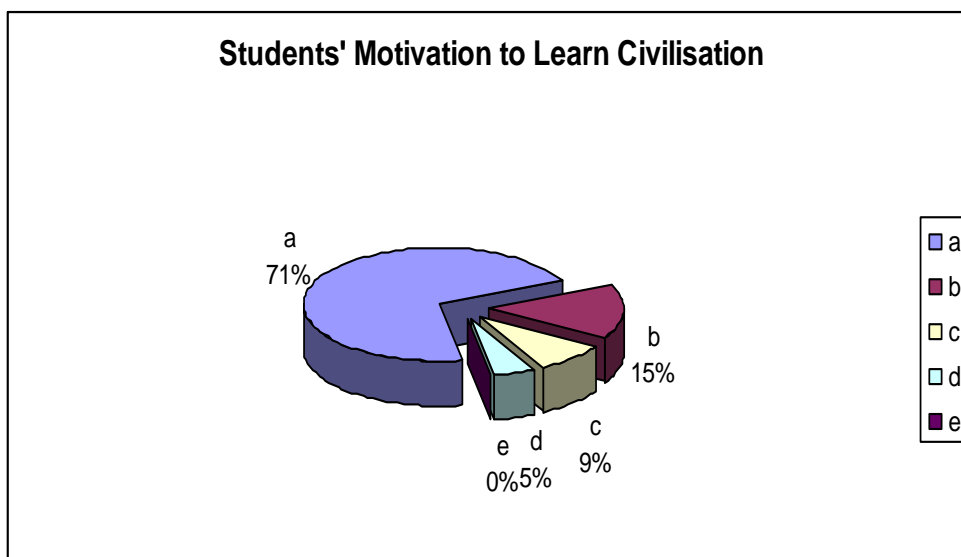
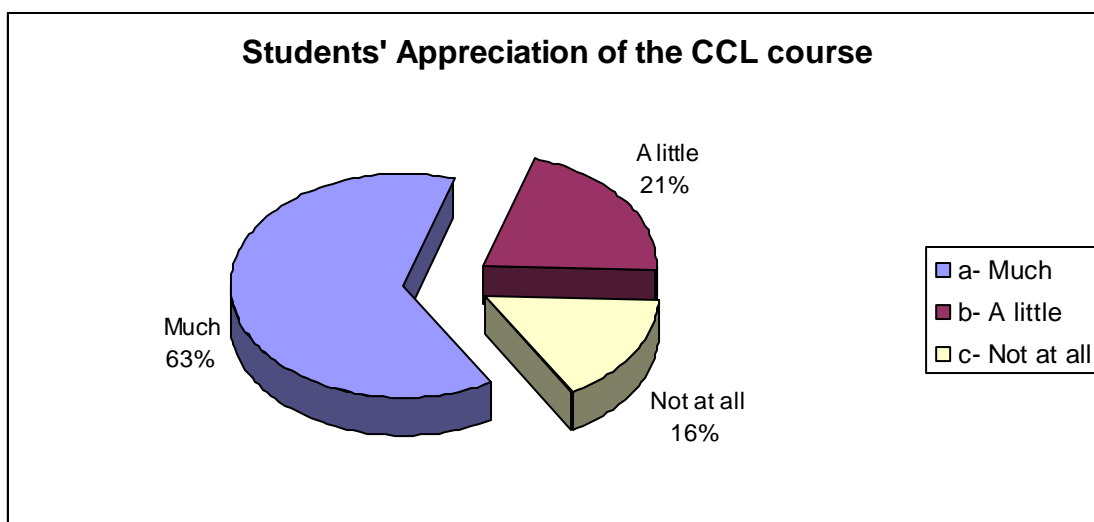


Chart 4.1.5: Students' Motivation to Learn Civilisation

We asked this question to know about the students' opinion about the purpose of the teaching of civilization in the department of English. We found that 71 % of our respondents believe this is done in order to promote their English proficiency, 15 % of them replied that the purpose was to understand the British and American history, 9 % put replied to understand the British and American culture and only 5 % think it is done to render them aware of the differences between their own culture and the culture of the target culture. These scores show a mismatch between the students' expectations and the content of the course. They are a clear indication of the student's wrong perception of the integration of the civilization course in the English curriculum. It is a testimony of the false belief these students have about the utility of learning civilization; for them the subject is taught to promote English communicative competency whereas it is meant to develop awareness and competency. Teachers of civilization, we believe, should fine-tune this wrong perception at the inauguration of the school year for a better grounding of the course and an effective culture instruction.

Question 7:**How much do you enjoy the CCL course?**

	N	%
a- Much	63	63 %
b- Little	21	21 %
c- Not at all	16	16 %
Total	100	100%

Table 4.1.6: Students' Appreciation of the CCL Course**Chart 4.1.6: Students' Appreciation of the CCL Course**

The results obtained show that the majority of students enjoy a lot the CCL course, a view that is clearly expressed by 63 % of our respondents. Only a small number of students representing 21 % enjoy it a little and few students representing 16 % do not enjoy it at all. These facts can be interpreted as being another evidence for the students' drive and fervor for the course.

Question 8:

In your opinion, learning culture is:

	N	%
a- Important / Obligatory	67	67 %
b- Useless / Worthless	22	22 %
c- Don't know	11	11 %
Total	100	100%

Table 4.1.7: Students' Evaluation of Learning Culture

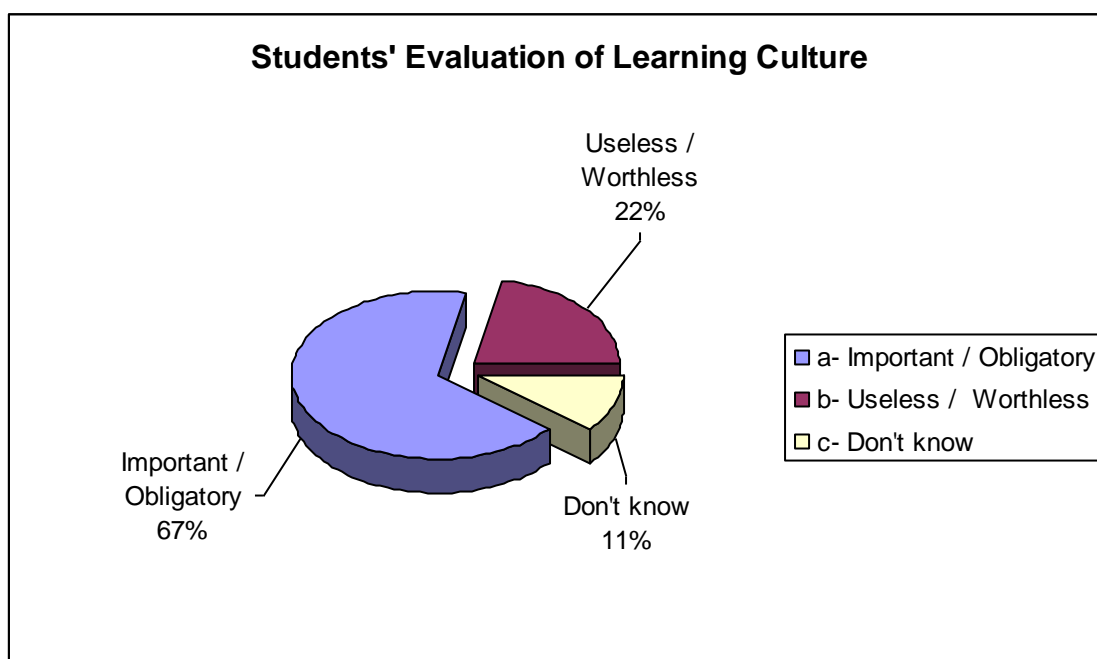


Chart 4.1.7: Students' Evaluation of Learning Culture

The majority of students 67 % consider learning culture as important and mandatory to their instruction. 22 % consider it useless and insignificant. Whereas 11% kept mystified and couldn't come to a decision. These scores denote how much important is culture instruction in the eyes of our students which impels us give culture instruction the considerable magnitude it merits.

Question 9:

In your opinion, what is the objective of learning CCL? Tick only one option

- a) Enriches your language skills (lexical items, vocabularies, etc)
- b) Develops your communicative skills
- c) Makes you understand the history of British and American people
- d) Makes you understand the culture of British and American people
- e) Understand the cultural differences between the English culture and your own culture
- f) Other reasons

a	b	c	d	e	f	Total
11	29	31	13	2	0	86 / 100

Table 4.1.8: The Objective of Learning CCL

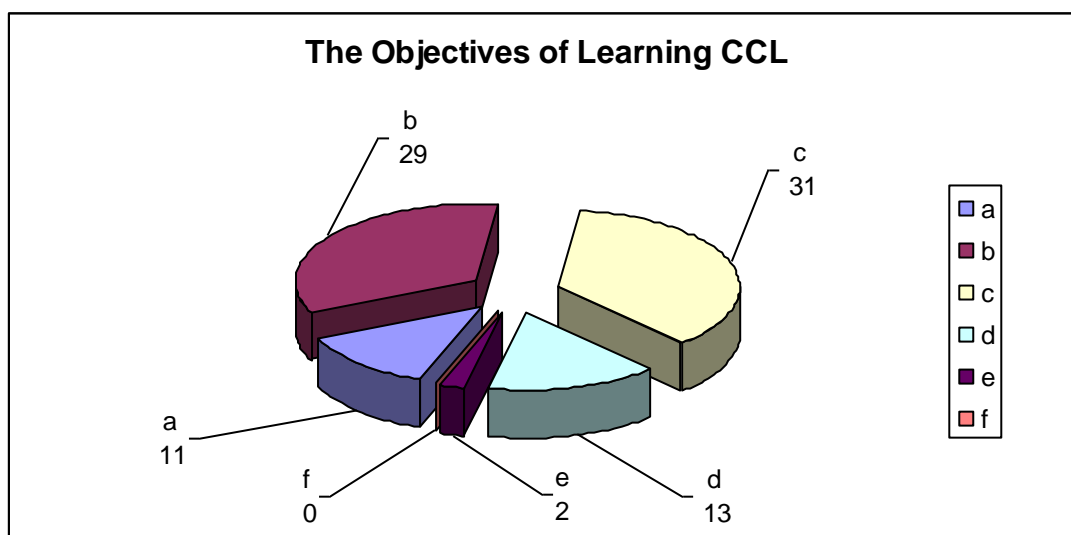


Chart 4.1.8: The Objective of Learning CCL

The scores obtained in this section show that a great number of students (60 respondents both b + c combined together) confessed that their objective from learning civilisation is either to develop the communicative skill or understand the history of British and American people. 13 students stated understanding the culture of the British

and American people. 11 of them stated the linguistic competence as being their objective and only 2 students declared that their objective is to grow their awareness about the cultural differences existing between the target language culture and their own. These scores are an indicator of the wrong perception our students hold about the teaching of civilisation course which is, in reality, meant to teach cultural insight and raise the cross-cultural awareness. Finally, it should be noted that none of our respondents stated other reasons and 14 replies were canceled because of non compliance to the researcher's instruction to choose only one answer.

Question 10:

How do you find the CCL course?

- a) Difficult
- b) Average
- c) Easy

a	b	c	Total
74	18	8	100

Table 4.1.9: Students' Evaluation of the Degree of Difficulty of the CCL Course

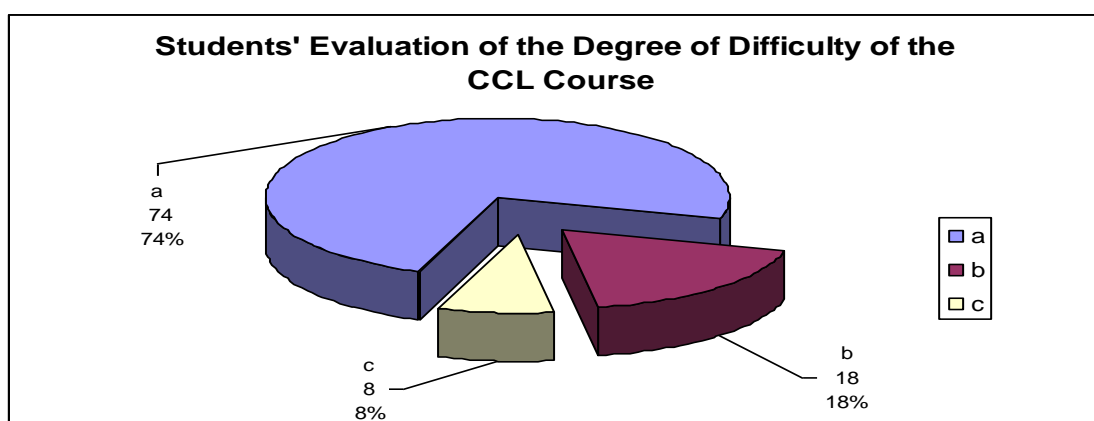


Chart 4.1.9: Students' Evaluation of the Degree of Difficulty of the CCL Course

The above scores clearly indicate the difficulty 74 % of the students suffer to put up the CCL course. Only 8 of them find it easy. This might be due to teaching the course from a plain historical point of view with no indications to cultural insights.

Question 11:

If difficult is it due to:

- a) The content is not interesting
- b) The way of teaching is not interesting
- c) Both
- d) Other reasons

a	b	c	d	Total
11	84	5	0	100

Table 4.1.10: Rates per Reason for Difficulties in CCL Course

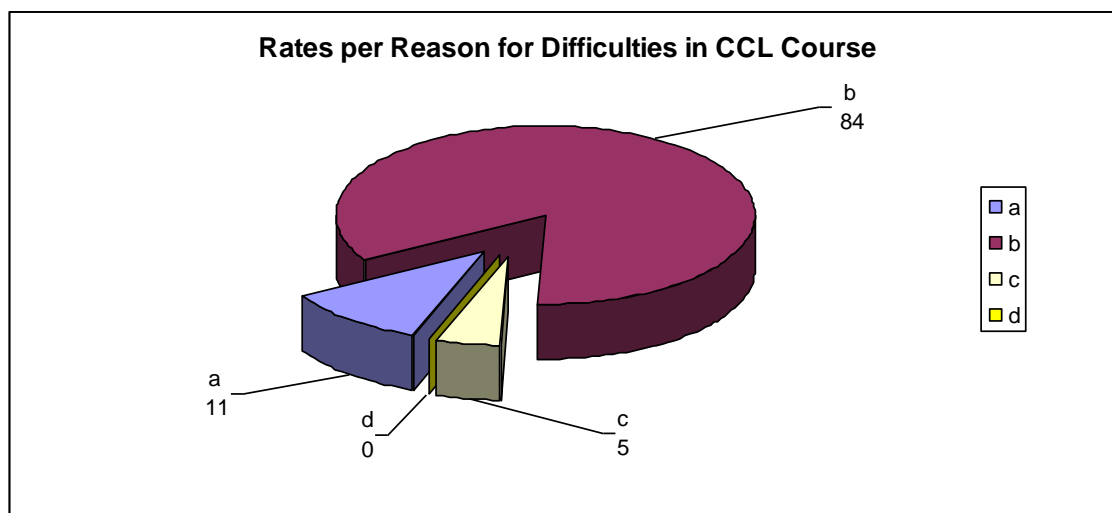


Chart 4.1.10: Rates per Reason for Difficulties in CCL Course

The collected answers confirmed that the students difficulties encountered in the CCL course are mainly due to the way the course is taught. 84 / 100 students suffer difficulties to understand the lessons probably due to the wrong teaching strategies

adopted by their teachers who only focus on a timeline study of history. 11 of them consider the content not interesting and only 5 say it's due to both reasons. No other argument had been mentioned by the respondents. The data collected suggest that a reconsideration of the teaching method should be taken seriously.

Question 12:

Does the way of teaching civilisation course help you understand the target culture?

- a) Yes
- b) A little
- c) Not at all

a	b	c	Total
2	17	81	100

Table 4.1.11: Students' Evaluation of How Much Civilisation Helps Teaching Culture

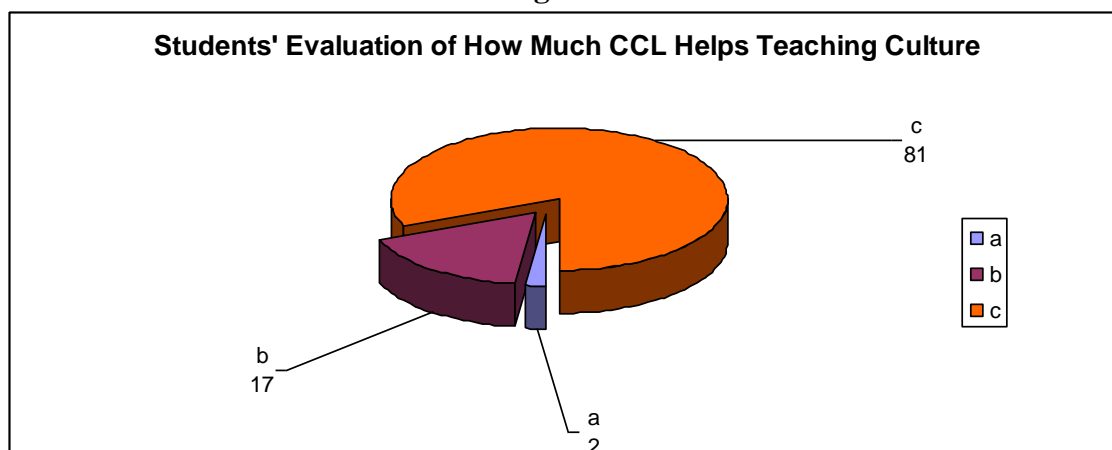


Chart 4.1.11: Students' Evaluation of How Much Civilisation Helps Teaching Culture

This question was asked in order to know about the students' views of how much the teaching of CCL course helps gain insights about the target language culture. The views expressed (81 / 100) clearly denote a disparity between the way the course is

taught and its supposedly objectives. The answers reveal that the great majority believe they are taught nothing about culture. This reality and others driven from questions 10 and 11 above add force to our explanation that the course is made merely historical.

Question 13:

What types of information do you learn from the CCL program?

- a) Factual information: (history as events, dates, names, and figures, battles and wars, political/economic system, etc).
- b) Way of life and behaviour: (customs and traditions, festivals, religion, arts, technology, ceremonies, food, clothing, etc).
- c) Communicative competence: (Grammar, pronunciation, writing, reading, speaking, etc).

a	b	c	Total
93	1	6	100

Table 4.1.12: Students' Topics' Preferences

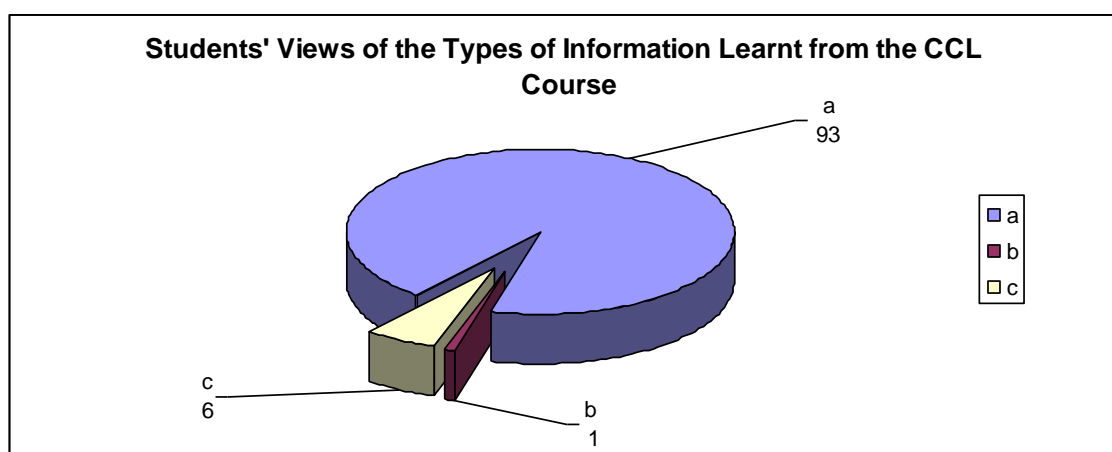


Chart 4.1.12: Students' Topics' Preferences

The results unmistakably show that the great majority of our respondents (93 /100) did not hesitate to state that the only type information they learn during the CCL course is merely factual (history as events, dates, names, and figures, battles and wars,

political/economic system, etc). 6 of our respondents believe they learn communicative knowledge. The scores, in general, suggest that the course in its actual structure is standing very far from its objectives and a therapy plan should put into practice to correct the situation.

Question 14:

Language and culture are intertwined and can't be taught separately

- a) Agree
- b) Disagree

a	b	Total
66	34	100

Table 4.1.13: Students' Views about the Interrelation between Language and Culture

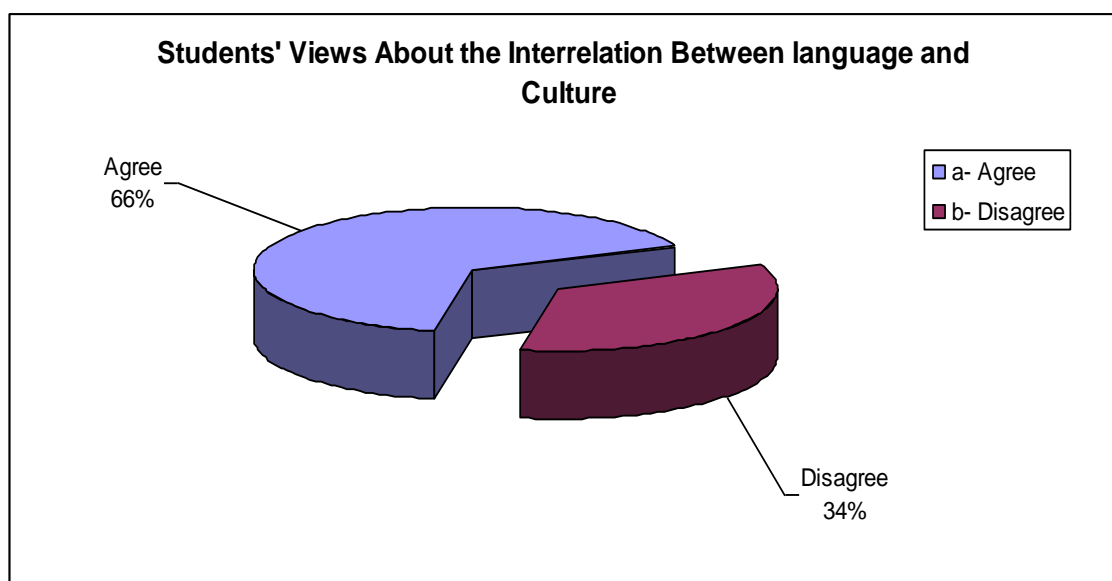


Chart 4.1.13: Students' Views about the Interrelation between Language and Culture

Two thirds of our respondents (66 %) accept as true the fact that language and culture are the two sides of the same coin; language vehicles its culture and the two are inseparable. Only one third (34 %) disagree and consider that language can be taught in

isolation from culture. This could be explained as follows: these students are interested by the communicative aspect of language and do not worry about learning its culture.

Question 15:

Teaching the target language culture should foster its understanding by the students.

a) Agree

b) Disagree

a	b	Total
93	7	100

Table 4.1.14: Students' Views about Language Teaching and Culture Understanding

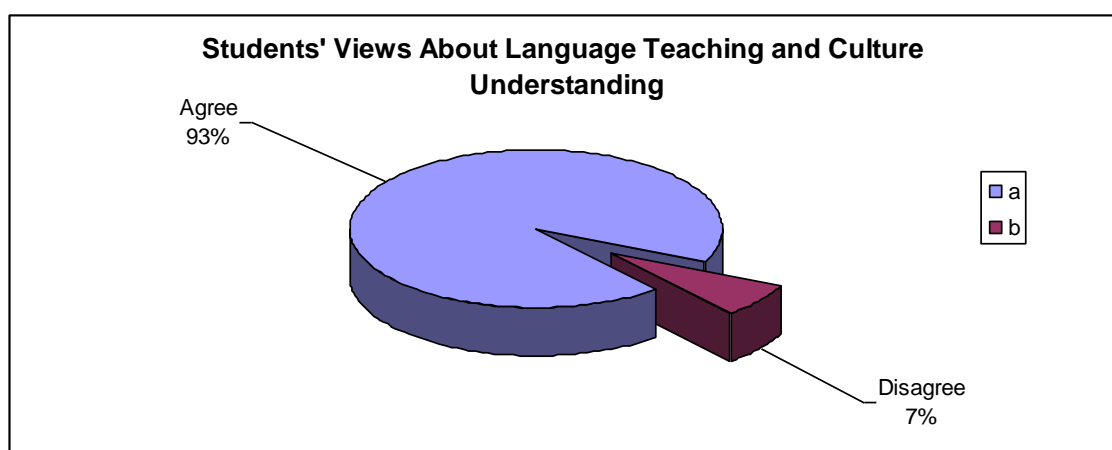


Chart 4.1.14: Students' Views about Language Teaching and Culture Understanding

The great majority of our respondents (93 %) agree that teaching the target language culture should promote them to its better understanding. This denotes some kind of cultural awareness among our students. It is evident that our students are aware of the necessity to understand the target language culture so as to be able to interpret it and assemble a better understanding of the target language people.

Section III: Students' Attitudes towards American Culture

Question 16:

History should be taught thematically rather than in a linear narrative style

a) Agree

b) Disagree

a	b	Total
86	14	100

Table 4.1.15: Students' Views about the Approach to Teaching History

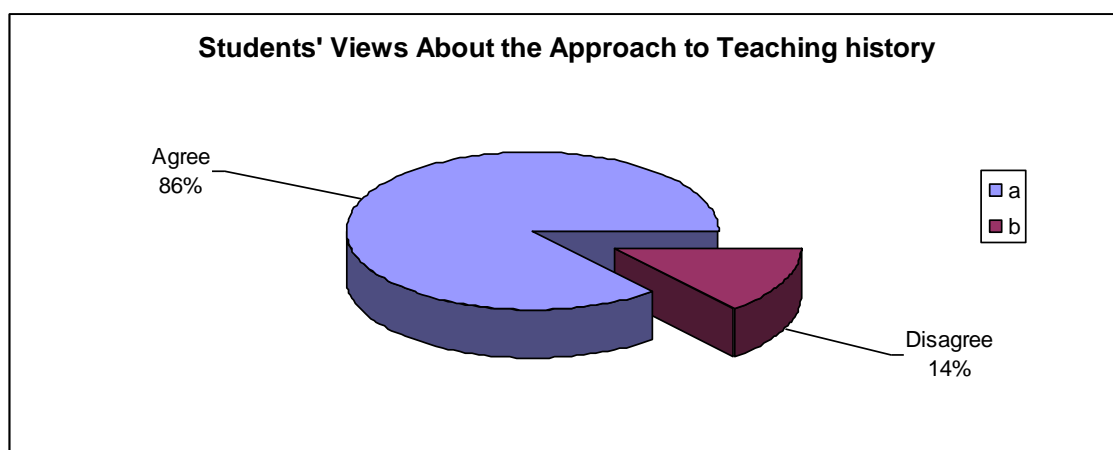


Chart 4.1.15: Students' Views about the Approach to Teaching History

We noticed through the students' responses that the great majority (86 %) prefer a thematic approach to teach history rather than a linear sequential narrative style based on teaching history as story telling giving historical accounts about names of people, events, dates and places.

Question 17:

Why?

According to our students, it is much easier for them to learn about history if approached thematically rather than a chronological sequential style heavily dependent on information cramming which requires long hours of memorization and preparation.

Question 18:

How do you find the historical American civilisation?

- a) Motivating
- b) Uninteresting

a	b	Total
9	91	100

Table 4.1.16: Students' Appreciation of Historical American Civilisation

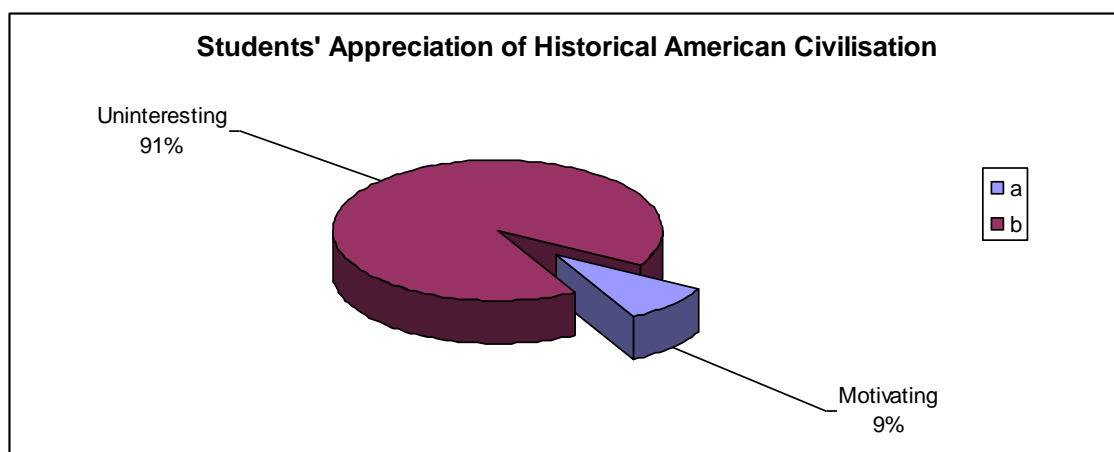


Chart 4.1.16: Students' Appreciation of Historical American Civilisation

The majority of our respondents (91 %) do not appreciate the American civilisation when presented in a historical way. It seems boring, dull and monotonous. Students certainly prefer other kind of presentation which is more vivacious and less factual.

Question 19:

If uninteresting is it due to?

- a) The content is not interesting
- b) The way of teaching is not interesting
- c) Both

a	b	c	Total
8	79	13	100

Table 4.1.17: Students' Views about Why the Historical Approach is Uninteresting

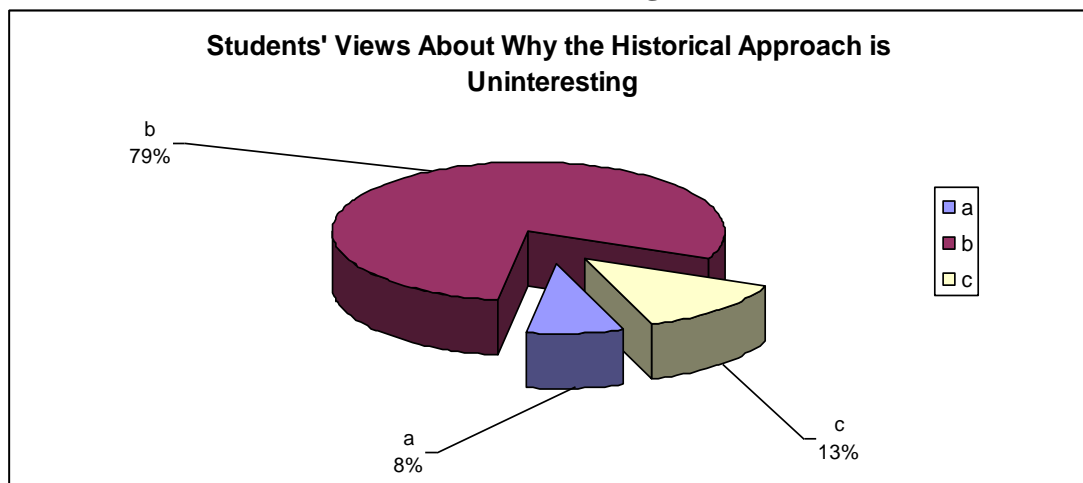


Chart 4.1.17: Students' Views about Why the Historical Approach is Uninteresting

The majority of our respondents (79 %) affirmed that the American civilisation course is uninteresting because of the way of its teaching. Only (8 %) said it is due to the content and (13 %) said it is uninteresting because of both reasons. These scores could be interpreted as a lucid indication of the unsuitability of the historical approach to the course teaching.

Question 20:

What would you like to learn about American culture? In the table below, list 5 items minimum.

1	.....
2	.....
3	.....
4	.....
5	.....
6	.....
7	.....
8	.....
9	.....
10	.....

Table 4.1.18: Students' Issues of Interest

The views expressed plainly denote that the students would take pleasure learning about the following themes: arts / clothes / food / ceremonies / festivals / celebrations / technology / economy / president / political system / cinema / industry / fashion / architecture / liberties / military / finance / media / religion / ethnicity / power and democracy.

Question 21:

Name 3 core values of the American culture

We obtained a diversified list of values from our respondents but the 3 most dominant ones are: Liberties / Democracy / Power.

Question 22:

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

- a) Lecturing/chalk and board based
- b) Visual aids (video, postcards, maps, handouts, newspapers, magazines)
- c) Students' classroom presentations
- d) Home works research
- e) Debates
- f) Others

a	b	c	d	e	f
73 %	27 %	5 %	7 %	0 %	0 %

Table 4.1.19: Techniques and Resources Used in Teaching American Civilisation

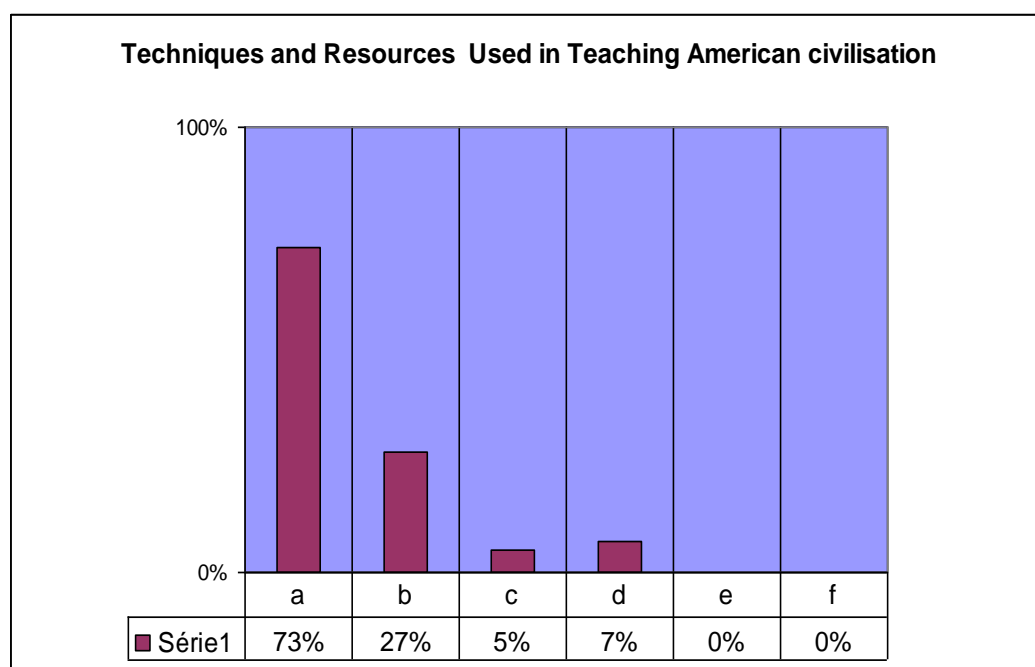


Chart 4.1.18: Techniques and Resources Used in Teaching American Civilisation

Many respondents confessed that their teachers heavily rely on lecturing using sometimes visuals mainly maps and handouts. Students seldom make classroom presentations or homework research and they never have classroom debates or other teaching techniques and materials.

Question 23:

Why?

Our respondents stated the following reasons:

- Large size groups
- Defective equipments
- Insufficient time
- Crowded syllabus

Question 24:

Do you think that the teaching materials used by your teachers of civilisation are good enough for learning culture?

- a) Yes
- b) A Little
- c) Not at all

a	b	c	Total
0	18	82	100

Table 4.1.20: Students' Evaluation of the Teaching Materials Used in the Civilisation Course

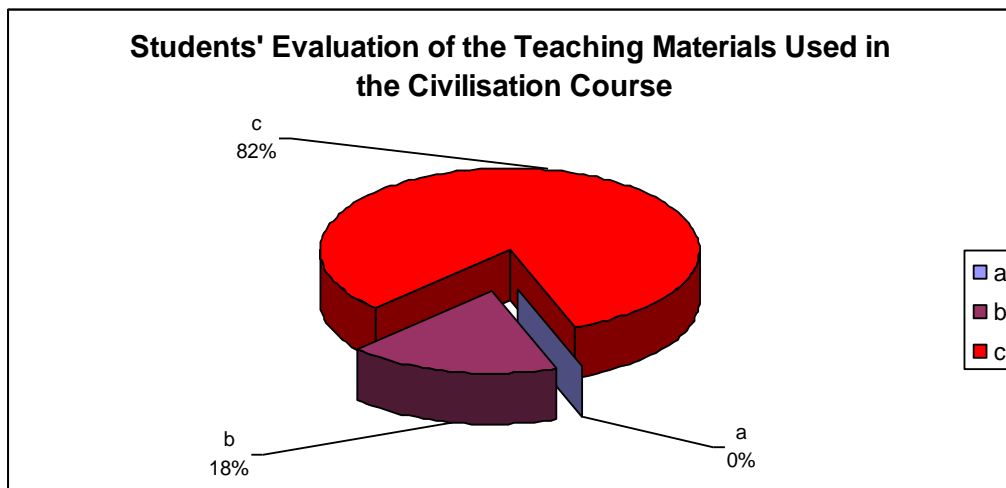


Chart 4.1.19: Students' Evaluation of the Teaching Materials Used in the Civilisation Course

82 % of our respondents affirm that the teaching resources and materials used by the teacher of civilisation do absolutely not fit the situation. Relying on board, handouts and maps is of no good to the teaching of culture.

Question 25:

Do you think that one session (1h30 duration) a week is sufficient to learn target language culture?

- a) Yes
- b) No

Yes	No	Total
4	96	100

Table 4.1.21: Students' Opinion about the Time Alloted to the Course

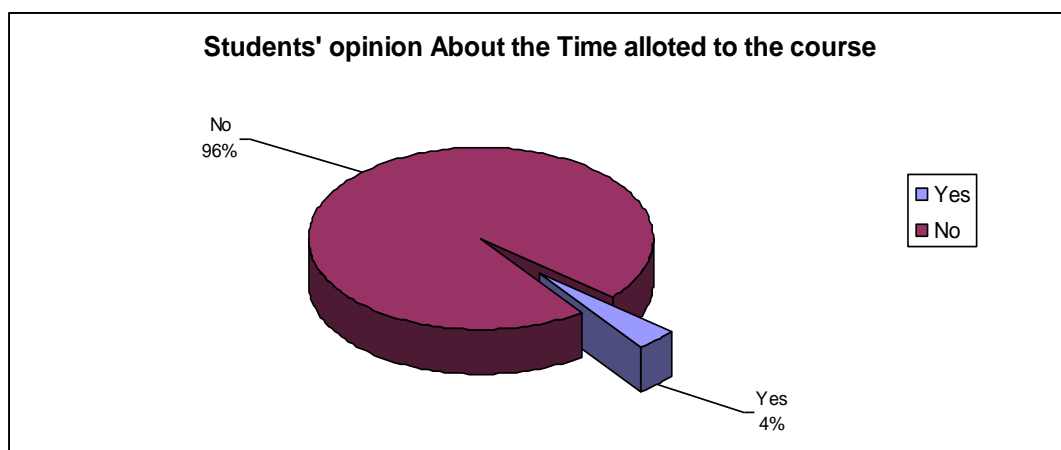


Chart 4.1.20: Students' Opinion about the Time Alloted to the Course

Almost all the respondents (96 %) affirm that 1 hour and a half per week allotted to teach Anglo Saxon culture and civilisation is enormously insufficient. More time should be devoted to the course for teaching culture is not an easy task and 1 hour 30 a week is less than the minimum duration required for a course of a great importance and value.

Question 26:

How often do you take classroom activities in the CCL course?

- a) Every lesson
- b) Sometimes
- c) Rarely
- d) Never

a	b	c	d	Total
0	17	82	1	100

Table 4.1.22 : Frequency of Classroom Activities in the CCL Course

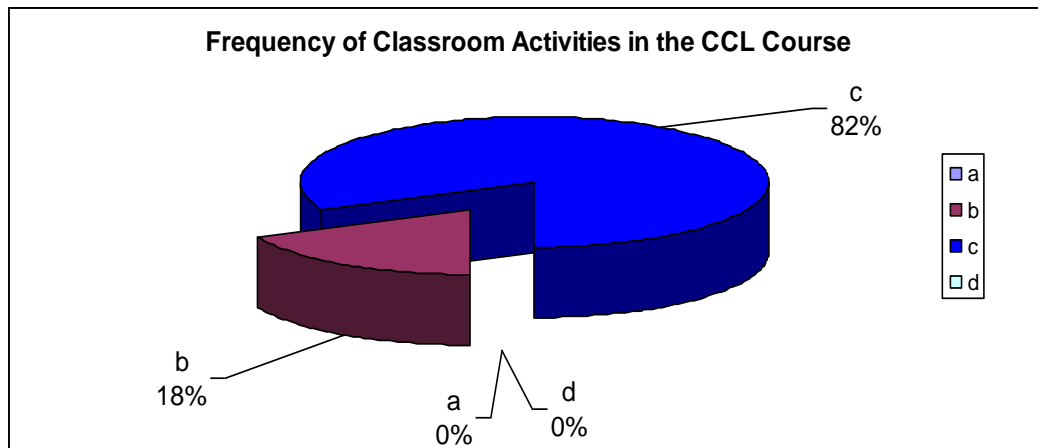


Chart 4.1.21: Frequency of Classroom Activities in the CCL Course

82 % of our respondents affirm that they are rarely given activities in the CCL course. This clearly indicates teachers of the course matter spend almost all the session explaining the lesson and thus doing almost all the talk if not the all of it. This renders the course teacher-centered rather than learner-centred which is contradictory to pedagogy and the principles of the teaching learning process.

Question 27:

What types of activities / assignments do you take in CCL course?

- a) Individual / group research
- b) Individual / group presentations
- c) Classroom debates
- d) Homeworks
- e) Quizzes
- f) Others

a	b	c	d	e	f
√	√		√		

Table 4.1.23: Types of CCL Classroom Activities

Almost all the students told us that the very small number of classroom activities they take in the CCL course come down to the types of research, presentations and home works. Lessons turn to be a one-man show performed by the teacher playing the role of the holder of knowledge.

Question 28:

What would you like to suggest in order to improve the teaching-learning of CCL and a better understanding of the American culture?

.....

.....

.....

.....

The obtained results manifestly show that the major portion of our respondents would like to change the following parameters in the CCL course for a better understanding of the American culture:

- **Teaching approach:** learners aspire to a teaching approach based on themes rather than chronological history revolving around the setting of events. Learning what happened in place X at time Z with or to person Y is not that much important if we discount the circumstances, motivation, values, principles, ethics, evolution and outcomes of the major historical events in any country in the world.
- **Course content:** learners would like to turn the content of the course lighter and more thematic bound; to limit the content to the major history elements with special reference to their cultural facets and symbolic insights.

- **Time allotted to the course:** the course would be more profitable for learners if the time allotted to the session is revised upwards to have at least 3 hours weekly instead of the current 1h30.
- **Teaching materials:** Learners wish to have a satisfactory pack of equipments particularly audio-video means, the internet network and the apposite computer facilities indispensable to attain the cultural objectives of the course.

2. The Teachers' Interview

The teachers' interview was designed to provide information about the teaching load of the teachers, the objectives of the civilisation (CCL) course, the time allotted to the course, the equipments available in the department, the teaching techniques they employ, the teaching materials and resources they use, the type of activities they dispense to their students and finally they were requested to give their own suggestions to enhance the teaching of the CCL course. We met the first year teachers of CCL course and interviewed them individually. We asked the following questions:

- 1- How long have you been teaching civilisation (CCL)?
- 2- What do you think the objectives of teaching civilisation (CCL) are?
- 3- Do you think one session a week is sufficient for teaching civilisation and culture?
- 4- Do you think the equipments existing in the department are appropriate for teaching culture?
- 5- Do you emphasize on cultural aspects in teaching civilisation or do you only focus on historical facts or both? Why? Why Not?
- 6- What cultural themes do you consider the most important to teach for your students?
- 7- What teaching methods or techniques do you use for teaching civilisation (CCL)?
- 8- Do you think your way of teaching civilisation helps your students understand the Anglo Saxon culture?
- 9- Do you feel that your way of teaching civilisation helps your students to be aware of the differences between their own culture and the target culture?
- 10- What teaching materials or resources do you use for teaching civilisation (CCL)?
- 11- What kind of activities do you give to your students?
- 12- What do you suggest to promote the teaching of civilisation (CCL)?
- 13- A word about the CCL curriculum

2.1 Teachers' Answers Protocol

- 1) About five years up to now.
- 2) I think the objectives are: to teach students about the history of both Great Britain and USA, achievements made by the two nations and the culture of both peoples.
- 3) No way. It is too short and very much insufficient for me to achieve the outlined objectives; teaching both history and culture of both nations.
- 4) I think the very little equipments available in our department and which consist of language labs out of order and very few projectors do not do the trick. We need more sophisticated equipments.
- 5) I try to focus on both but not all the time. Why? Because it necessitates more time. I usually focus on the historical ingredient of the course.
- 6) I think issues like: religion, festivals, technology, elections, political system, economy, traditions, ethnicity, liberties, rights, democracy, conflicts, military, music, family..... are more important to teach and therefore they should be emphasized.
- 7) I usually distribute handouts and I try to explain their content, I write on the board only keywords, and students then follow and take notes.
- 8) Honestly, I do not think so.
- 9) Hum, to a certain extent. To be honest, I believe our lessons are made merely history-oriented with very little reference to culture.
- 10) Of course handouts, books, maps and projectors only if obtainable.
- 11) Well, I favor research and presentation activities but time is short.
- 12) I think technology, Internet conveniences, audio visuals equipments to watch documentaries, tutorials and films and video conference to get in touch with native people will be very helpful.

13) The national curriculum guideline (framework) dispatched by the ministry contains just broad guidelines about the course. I work in collaboration with the other CCL teachers to draw a common curriculum framework

3. The Observation Grid

As mentioned in the data gathering tools section, our investigation was spread over a period of four months. This required an observation grid for every week. We drew a model observation grid for both experimental and control groups. Our dependent variable; understanding American culture needs to be fragmented into four constituents:

<p>1) Awareness: our understanding of the differences between ourselves and people from other countries or other backgrounds, especially differences in attitudes and values.</p>
<p>2) Analysis: to collect data on cultural representations and practices; in an effort to gain new knowledge or understanding through analysis of that data and cultural processes. This is particularly useful for understanding and mapping trends, influences, effects, and affects within cultures.</p>
<p>3) Interpretation: to engage students in the close examination and elucidation of cultural representations to learn how people make sense of themselves and their world.</p>
<p>4) Response: Our perceptions, emotions, belief systems and behaviors are all defined by the culture we embrace. Our cultural influences along with our religion, gender, family structure, social organisation, and relationships define our relationship to the world cultures.</p>

These are the elements that our experiment has to focus on one at a time. Each one was tested after the completion of one month of instruction. We followed the progress of the participants week per week, recording their scores every week, and we

enclosed all the observation grids (16 weekly grids of the experimental group + 16 weekly grids of the control group + 2 pre-test and 2 post-test grids of both groups).

$$(16 + 16 + 2 + 2 = 36 \text{ observation grids})$$

Next are the observation grids for:

- 1- The pre-test of EG + CG (first step)
- 2- The scores of the 4 weeks of the first month.
- 3- The scores of the 4 weeks of the second month.
- 4- The scores of the 4 weeks of the third month.
- 5- The scores of the 4 weeks of the fourth month.
- 6- The post-test. of EG + CG (last step)

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.1: Observation Grid / Month 1 / Week 1 Scores

	0	1	2	3	4	5
DV: Understanding American Culture						
1	X					
2	X					
3	X					
4	X					
Constituent 1: Awareness						
5	X					
6	X					
7	X					
8		X				
9	X					
10	X					
11	X					
12	X					
13	X					
14	X					
15	X					
16	X					
17	X					
18	X					
19	X					
20	X					
21		X				
22	X					
23	X					
24	X					
25	X					
26	X					
27	X					
28	X					
29	X					
30	X					
31	X					
32	X					
33	X					
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43		X				
44	X					
45	X					
46	X					
47	X					
48	X					
49		X				
50	X					
Total			0.14 / 5			

Scale:
0 = null
1 = inferior
2 = below average
3 = average
4 = above average
5 = superior

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.2: Observation Grid / Month 1 / Week 1 Scores

**DV: Understanding
American Culture**

**Constituent 1:
Awareness**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1	X					
2	X					
3	X					
4	X					
5	X					
6	X					
7	X					
8		X				
9	X					
10	X					
11	X					
12	X					
13	X					
14	X					
15	X					
16	X					
17	X					
18	X					
19	X					
20	X					
21		X				
22	X					
23	X					
24	X					
25	X					
26	X					
27	X					
28	X					
29	X					
30	X					
31	X					
32	X					
33	X					
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43	X					
44	X					
45	X					
46	X					
47	X					
48	X					
49		X				
50	X					
Total			0.12 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.3: Observation grid / Month 1 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 1:
Awareness**

Scale:

0 = null

1 = inferior

2 = below average

3 = average

4 = above average

5 = superior

	0	1	2	3	4	5
1	X					
2	X					
3	X					
4	X					
5	X					
6	X					
7	X					
8		X				
9	X					
10	X					
11	X					
12		X				
13	X					
14	X					
15	X					
16	X					
17	X					
18		X				
19	X					
20	X					
21		X				
22	X					
23	X					
24		X				
25	X					
26	X					
27	X					
28		X				
29	X					
30	X					
31	X					
32	X					
33		X				
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43		X				
44	X					
45	X					
46	X					
47	X					
48	X					
49		X				
50	X					
Total			0.24 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.4: Observation grid / Month 1 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 1:
Awareness**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1	X					
2	X					
3	X					
4		X				
5	X					
6	X					
7	X					
8		X				
9	X					
10	X					
11	X					
12	X					
13	X					
14	X					
15	X					
16	X					
17	X					
18		X				
19	X					
20	X					
21		X				
22	X					
23	X					
24	X					
25	X					
26	X					
27	X					
28	X					
29	X					
30	X					
31	X					
32	X					
33	X					
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43	X					
44	X					
45	X					
46	X					
47	X					
48	X					
49		X				
50	X					
Total			0.16 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.5: Observation grid / Month 1 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 1:
Awareness**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2		X				
3		X				
4		X				
5		X				
6		X				
7		X				
8		X				
9	X					
10	X					
11	X					
12		X				
13	X					
14		X				
15		X				
16		X				
17	X					
18		X				
19	X					
20	X					
21		X				
22	X					
23	X					
24		X				
25	X					
26	X					
27	X					
28		X				
29	X					
30	X					
31		X				
32	X					
33		X				
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43		X				
44	X					
45	X					
46		X				
47	X					
48	X					
49		X				
50	X					
Total		0.48 / 5				

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.6: Observation grid / Month 1 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 1:
Awareness**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1	X					
2	X					
3	X					
4		X				
5	X					
6	X					
7	X					
8		X				
9	X					
10	X					
11	X					
12	X					
13	X					
14		X				
15	X					
16	X					
17	X					
18		X				
19	X					
20	X					
21		X				
22	X					
23	X					
24	X					
25	X					
26	X					
27	X					
28	X					
29	X					
30	X					
31	X					
32	X					
33		X				
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43	X					
44	X					
45	X					
46	X					
47		X				
48	X					
49		X				
50	X					
Total				0.22 / 5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.7: Observation grid / Month 1 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 1:
Awareness**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2		X				
3		X				
4			X			
5		X				
6		X				
7		X				
8		X				
9	X					
10		X				
11	X					
12		X				
13	X					
14		X				
15			X			
16		X				
17	X					
18		X				
19		X				
20		X				
21		X				
22	X					
23		X				
24		X				
25		X				
26		X				
27		X				
28		X				
29		X				
30		X				
31		X				
32	X					
33		X				
34	X					
35		X				
36		X				
37		X				
38		X				
39		X				
40		X				
41		X				
42	X					
43		X				
44			X			
45		X				
46		X				
47		X				
48		X				
49		X				
50	X					
Total			0.88	5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.8: Observation grid / Month 1 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 1:
Awareness**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1	X					
2	X					
3	X					
4		X				
5	X					
6	X					
7	X					
8		X				
9	X					
10	X					
11	X					
12	X					
13	X					
14		X				
15	X					
16	X					
17	X					
18		X				
19	X					
20	X					
21		X				
22	X					
23	X					
24	X					
25	X					
26	X					
27	X					
28		X				
29	X					
30	X					
31	X					
32	X					
33		X				
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43	X					
44	X					
45	X					
46	X					
47		X				
48	X					
49		X				
50	X					
Total			0.24	5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.9: Observation grid / Month 2 / Week 1 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2		X				
3		X				
4			X			
5		X				
6		X				
7		X				
8			X			
9		X				
10		X				
11		X				
12		X				
13		X				
14		X				
15			X			
16		X				
17		X				
18		X				
19		X				
20		X				
21		X				
22		X				
23			X			
24		X				
25		X				
26		X				
27		X				
28		X				
29		X				
30		X				
31			X			
32		X				
33		X				
34		X				
35		X				
36		X				
37		X				
38			X			
39		X				
40		X				
41		X				
42		X				
43		X				
44			X			
45		X				
46		X				
47		X				
48		X				
49		X				
50		X				
Total			1.14 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.10: Observation grid / Month 2 / Week 1 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2	X					
3	X					
4		X				
5	X					
6	X					
7	X					
8		X				
9	X					
10	X					
11	X					
12	X					
13		X				
14		X				
15	X					
16	X					
17	X					
18		X				
19	X					
20	X					
21		X				
22	X					
23	X					
24	X					
25	X					
26		X				
27	X					
28		X				
29	X					
30	X					
31	X					
32	X					
33		X				
34	X					
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43		X				
44	X					
45	X					
46	X					
47		X				
48	X					
49		X				
50	X					
Total		0.32	5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.11: Observation grid / Month 2 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

0 = null

1 = inferior

2 = below average

3 = average

4 = above average

5 = superior

	0	1	2	3	4	5
1			X			
2		X				
3		X				
4			X			
5		X				
6		X				
7		X				
8			X			
9		X				
10		X				
11			X			
12		X				
13			X			
14		X				
15			X			
16		X				
17		X				
18			X			
19			X			
20		X				
21		X				
22		X				
23			X			
24		X				
25		X				
26			X			
27		X				
28		X				
29			X			
30		X				
31			X			
32		X				
33		X				
34		X				
35		X				
36		X				
37			X			
38			X			
39		X				
40		X				
41			X			
42		X				
43		X				
44			X			
45		X				
46		X				
47		X				
48		X				
49			X			
50		X				
Total			1.34 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.12: Observation grid / Month 2 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

0 = null

1 = inferior

2 = below average

3 = average

4 = above average

5 = superior

	0	1	2	3	4	5
1		X				
2	X					
3	X					
4		X				
5	X					
6	X					
7		X				
8		X				
9	X					
10	X					
11	X					
12	X					
13		X				
14		X				
15	X					
16	X					
17		X				
18		X				
19	X					
20	X					
21		X				
22	X					
23		X				
24	X					
25	X					
26		X				
27	X					
28		X				
29	X					
30	X					
31	X					
32	X					
33		X				
34		X				
35	X					
36	X					
37		X				
38		X				
39	X					
40	X					
41		X				
42	X					
43		X				
44	X					
45	X					
46	X					
47		X				
48	X					
49		X				
50	X					
Total		0.40	5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.13: Observation grid / Month 2 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

0 = null

1 = inferior

2 = below average

3 = average

4 = above average

5 = superior

	0	1	2	3	4	5
1			X			
2		X				
3		X				
4			X			
5		X				
6			X			
7		X				
8			X			
9			X			
10			X			
11			X			
12		X				
13			X			
14		X				
15			X			
16		X				
17		X				
18			X			
19			X			
20		X				
21			X			
22		X				
23			X			
24		X				
25		X				
26			X			
27				X		
28		X				
29			X			
30		X				
31			X			
32			X			
33			X			
34			X			
35			X			
36		X				
37			X			
38			X			
39		X				
40			X			
41			X			
42			X			
43			X			
44			X			
45		X				
46			X			
47		X				
48		X				
49			X			
50			X			
Total			1.64 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.14: Observation grid / Month 2 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2	X					
3	X					
4		X				
5	X					
6	X					
7		X				
8		X				
9	X					
10	X					
11		X				
12	X					
13		X				
14		X				
15		X				
16	X					
17		X				
18		X				
19		X				
20	X					
21		X				
22	X					
23		X				
24	X					
25		X				
26		X				
27	X					
28		X				
29	X					
30	X					
31	X					
32	X					
33		X				
34		X				
35	X					
36		X				
37		X				
38		X				
39	X					
40		X				
41		X				
42		X				
43		X				
44	X					
45	X					
46	X					
47		X				
48	X					
49		X				
50	X					
Total		0.54 / 5				

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.15: Observation grid / Month 2 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

- 0 = null
1 = inferior
2 = below average
3 = average
4 = above average
5 = superior

	0	1	2	3	4	5
1			X			
2			X			
3			X			
4			X			
5				X		
6				X		
7				X		
8			X			
9				X		
10			X			
11			X			
12		X				
13			X			
14			X			
15			X			
16		X				
17			X			
18			X			
19			X			
20		X				
21			X			
22			X			
23			X			
24		X				
25			X			
26			X			
27				X		
28			X			
29			X			
30		X				
31			X			
32			X			
33			X			
34			X			
35			X			
36			X			
37			X			
38				X		
39				X		
40			X			
41			X			
42			X			
43			X			
44			X			
45		X				
46			X			
47		X				
48			X			
49			X			
50			X			
Total			2.00	5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.16: Observation grid / Month 2 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 2:
Analysis**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2		X				
3		X				
4		X				
5		X				
6	X					
7		X				
8		X				
9		X				
10		X				
11		X				
12	X					
13		X				
14		X				
15		X				
16	X					
17		X				
18		X				
19		X				
20	X					
21		X				
22		X				
23		X				
24	X					
25		X				
26		X				
27	X					
28		X				
29		X				
30	X					
31	X					
32		X				
33		X				
34		X				
35	X					
36		X				
37		X				
38		X				
39	X					
40		X				
41		X				
42		X				
43		X				
44	X					
45	X					
46		X				
47		X				
48	X					
49		X				
50		X				
Total		0.74 / 5				

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.17: Observation grid / Month 3 / Week 1 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1			X			
2			X			
3			X			
4			X			
5				X		
6				X		
7				X		
8			X			
9				X		
10			X			
11			X			
12			X			
13			X			
14				X		
15				X		
16			X			
17			X			
18				X		
19			X			
20			X			
21			X			
22				X		
23			X			
24			X			
25			X			
26			X			
27				X		
28			X			
29			X			
30			X			
31			X			
32			X			
33			X			
34				X		
35			X			
36			X			
37			X			
38				X		
39				X		
40			X			
41			X			
42			X			
43			X			
44			X			
45			X			
46			X			
47			X			
48			X			
49			X			
50			X			
Total			2.24 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.18: Observation grid / Month 3 / Week 1 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2		X				
3		X				
4		X				
5		X				
6			X			
7		X				
8		X				
9		X				
10		X				
11		X				
12	X					
13		X				
14		X				
15		X				
16	X					
17		X				
18		X				
19		X				
20		X				
21		X				
22			X			
23		X				
24	X					
25		X				
26		X				
27		X				
28		X				
29		X				
30	X					
31	X					
32		X				
33		X				
34		X				
35	X					
36		X				
37		X				
38		X				
39	X					
40		X				
41		X				
42		X				
43		X				
44	X					
45	X					
46		X				
47		X				
48	X					
49		X				
50		X				
Tot			0.84 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.19: Observation grid / Month 3 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1			X			
2			X			
3				X		
4			X			
5				X		
6				X		
7				X		
8			X			
9				X		
10			X			
11			X			
12			X			
13			X			
14				X		
15				X		
16			X			
17			X			
18				X		
19			X			
20			X			
21			X			
22				X		
23			X			
24			X			
25			X			
26			X			
27				X		
28			X			
29			X			
30				X		
31				X		
32			X			
33			X			
34				X		
35			X			
36			X			
37			X			
38				X		
39				X		
40			X			
41			X			
42			X			
43			X			
44				X		
45				X		
46				X		
47			X			
48			X			
49			X			
50				X		
Total			2.38	5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.20: Observation grid / Month 3 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

0 = null

1 = inferior

2 = below average

3 = average

4 = above average

5 = superior

	0	1	2	3	4	5
1		X				
2		X				
3		X				
4		X				
5		X				
6			X			
7		X				
8		X				
9		X				
10		X				
11		X				
12	X					
13		X				
14		X				
15		X				
16	X					
17		X				
18		X				
19		X				
20			X			
21		X				
22			X			
23		X				
24		X				
25		X				
26		X				
27			X			
28		X				
29		X				
30			X			
31		X				
32		X				
33		X				
34		X				
35	X					
36		X				
37		X				
38		X				
39			X			
40		X				
41		X				
42		X				
43		X				
44	X					
45		X				
46		X				
47		X				
48			X			
49		X				
50		X				
Total			1.06 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.21: Observation grid / Month 3 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1			X			
2			X			
3				X		
4			X			
5				X		
6				X		
7				X		
8			X			
9				X		
10			X			
11				X		
12			X			
13			X			
14				X		
15				X		
16			X			
17				X		
18				X		
19			X			
20				X		
21			X			
22				X		
23			X			
24			X			
25				X		
26			X			
27				X		
28			X			
29			X			
30				X		
31				X		
32			X			
33			X			
34				X		
35				X		
36				X		
37			X			
38				X		
39				X		
40			X			
41			X			
42				X		
43			X			
44				X		
45				X		
46				X		
47			X			
48				X		
49				X		
50				X		
Total			2.56 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.22: Observation grid / Month 3 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2			X			
3		X				
4		X				
5		X				
6			X			
7		X				
8		X				
9		X				
10		X				
11		X				
12			X			
13		X				
14		X				
15		X				
16			X			
17		X				
18		X				
19		X				
20			X			
21		X				
22			X			
23			X			
24		X				
25		X				
26			X			
27			X			
28		X				
29		X				
30			X			
31		X				
32		X				
33		X				
34		X				
35			X			
36		X				
37		X				
38		X				
39			X			
40		X				
41			X			
42			X			
43		X				
44		X				
45		X				
46			X			
47		X				
48			X			
49		X				
50		X				
Total			1.32 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.23: Observation grid / Month 3 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

0 = null

1 = inferior

2 = below average

3 = average

4 = above average

5 = superior

	0	1	2	3	4	5
1				X		
2				X		
3				X		
4			X			
5				X		
6				X		
7				X		
8				X		
9				X		
10			X			
11				X		
12				X		
13				X		
14				X		
15				X		
16			X			
17				X		
18				X		
19			X			
20				X		
21				X		
22				X		
23			X			
24				X		
25				X		
26			X			
27				X		
28				X		
29				X		
30				X		
31				X		
32			X			
33				X		
34				X		
35					X	
36				X		
37			X			
38				X		
39				X		
40			X			
41				X		
42				X		
43				X		
44				X		
45				X		
46				X		
47			X			
48				X		
49				X		
50				X		
Total			2.86	5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.24: Observation grid / Month 3 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 3:
Interpretation**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2			X			
3		X				
4		X				
5		X				
6			X			
7		X				
8		X				
9		X				
10		X				
11		X				
12			X			
13			X			
14		X				
15		X				
16			X			
17		X				
18		X				
19			X			
20			X			
21			X			
22			X			
23			X			
24		X				
25		X				
26			X			
27			X			
28		X				
29		X				
30			X			
31		X				
32		X				
33		X				
34		X				
35			X			
36		X				
37		X				
38		X				
39			X			
40		X				
41			X			
42			X			
43		X				
44		X				
45			X			
46			X			
47		X				
48			X			
49		X				
50		X				
Total			1.40 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.25: Observation grid / Month 4 / Week 1 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1				X		
2				X		
3				X		
4			X			
5				X		
6				X		
7				X		
8				X		
9				X		
10				X		
11				X		
12					X	
13				X		
14				X		
15				X		
16					X	
17				X		
18				X		
19				X		
20				X		
21					X	
22				X		
23				X		
24				X		
25				X		
26				X		
27					X	
28				X		
29				X		
30				X		
31				X		
32				X		
33				X		
34				X		
35					X	
36				X		
37				X		
38				X		
39				X		
40				X		
41				X		
42				X		
43				X		
44				X		
45				X		
46				X		
47			X			
48				X		
49				X		
50				X		
Total				3.06 / 5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.26: Observation grid / Month 4 / Week 1 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2			X			
3		X				
4			X			
5		X				
6			X			
7		X				
8		X				
9			X			
10		X				
11		X				
12			X			
13			X			
14		X				
15		X				
16			X			
17		X				
18		X				
19			X			
20			X			
21			X			
22			X			
23			X			
24		X				
25		X				
26			X			
27			X			
28		X				
29		X				
30			X			
31		X				
32			X			
33		X				
34		X				
35			X			
36		X				
37		X				
38		X				
39			X			
40		X				
41			X			
42			X			
43		X				
44		X				
45			X			
46			X			
47		X				
48			X			
49		X				
50		X				
Total			1.46 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table .3.27: Observation grid / Month 4 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

- 0 = null
1 = inferior
2 = below average
3 = average
4 = above average
5 = superior

	0	1	2	3	4	5
1				X		
2					X	
3				X		
4				X		
5					X	
6					X	
7					X	
8					X	
9					X	
10				X		
11				X		
12					X	
13				X		
14				X		
15				X		
16					X	
17				X		
18					X	
19				X		
20				X		
21					X	
22				X		
23				X		
24					X	
25				X		
26				X		
27					X	
28				X		
29				X		
30				X		
31					X	
32				X		
33				X		
34				X		
35					X	
36				X		
37				X		
38					X	
39					X	
40				X		
41					X	
42				X		
43				X		
44					X	
45				X		
46				X		
47					X	
48				X		
49				X		
50				X		
Total				3.38 / 5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.28: Observation grid / Month 4 / Week 2 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1		X				
2			X			
3		X				
4			X			
5		X				
6			X			
7		X				
8		X				
9			X			
10		X				
11		X				
12			X			
13			X			
14		X				
15			X			
16			X			
17		X				
18		X				
19			X			
20			X			
21				X		
22			X			
23			X			
24			X			
25		X				
26			X			
27			X			
28		X				
29		X				
30			X			
31		X				
32			X			
33		X				
34		X				
35			X			
36		X				
37			X			
38		X				
39			X			
40		X				
41			X			
42			X			
43		X				
44		X				
45			X			
46				X		
47		X				
48			X			
49		X				
50			X			
Total			1.58 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.29: Observation grid / Month 4 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

0 = null

1 = inferior

2 = below average

3 = average

4 = above average

5 = superior

	0	1	2	3	4	5
1				X		
2					X	
3				X		
4				X		
5					X	
6						X
7						X
8					X	
9					X	
10				X		
11				X		
12					X	
13				X		
14					X	
15				X		
16					X	
17				X		
18					X	
19						X
20					X	
21					X	
22					X	
23				X		
24					X	
25				X		
26				X		
27					X	
28				X		
29					X	
30						X
31					X	
32				X		
33					X	
34				X		
35					X	
36				X		
37				X		
38					X	
39					X	
40				X		
41					X	
42				X		
43					X	
44					X	
45				X		
46				X		
47					X	
48				X		
49					X	
50					X	
Total				3.66 / 5		

Level: First Year
Course: CCL

Academic Year: 201 / 2016
Control Group

Table 4.3.30: Observation grid / Month 4 / Week 3 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1			X			
2			X			
3		X				
4			X			
5			X			
6			X			
7		X				
8			X			
9			X			
10		X				
11		X				
12			X			
13				X		
14			X			
15			X			
16			X			
17		X				
18			X			
19			X			
20			X			
21				X		
22			X			
23				X		
24			X			
25		X				
26			X			
27			X			
28		X				
29		X				
30			X			
31		X				
32			X			
33		X				
34		X				
35			X			
36		X				
37			X			
38		X				
39			X			
40			X			
41				X		
42			X			
43		X				
44			X			
45			X			
46				X		
47		X				
48			X			
49		X				
50			X			
Total			1.76 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.31: Observation grid / Month 4 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

- 0 = null
- 1 = inferior
- 2 = below average
- 3 = average
- 4 = above average
- 5 = superior

	0	1	2	3	4	5
1					X	
2					X	
3						X
4						X
5					X	
6					X	
7						X
8					X	
9					X	
10					X	
11						X
12					X	
13				X		
14					X	
15					X	
16					X	
17				X		
18					X	
19						X
20					X	
21					X	
22					X	
23						X
24						X
25					X	
26					X	
27					X	
28					X	
29					X	
30						X
31					X	
32				X		
33					X	
34					X	
35						X
36						X
37				X		
38					X	
39					X	
40				X		
41					X	
42					X	
43					X	
44					X	
45					X	
46					x	
47						X
48					X	
49					X	
50					X	
Total				4.12 / 5		

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.32: Observation grid / Month 4 / Week 4 Scores

**DV: Understanding
American Culture**

**Constituent 4:
Response**

Scale:

- 0 = null**
- 1 = inferior**
- 2 = below average**
- 3 = average**
- 4 = above average**
- 5 = superior**

	0	1	2	3	4	5
1			X			
2			X			
3		X				
4			X			
5			X			
6			X			
7		X				
8			X			
9			X			
10		X				
11			X			
12			X			
13				X		
14			X			
15			X			
16			X			
17			X			
18			X			
19				X		
20			X			
21				X		
22			X			
23				X		
24			X			
25		X				
26			X			
27				X		
28			X			
29		X				
30			X			
31		X				
32			X			
33		X				
34		X				
35			X			
36		X				
37			X			
38		X				
39				X		
40			X			
41				X		
42			X			
43		X				
44			X			
45			X			
46				X		
47			X			
48			X			
49		X				
50			X			
Total			1.92 / 5			

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.33: Pre-test Scores

	US History					US Culture					10 / 10		
	0	1	2	3	4	5	0	1	2	3		4	5
1		X					X						1
2			X				X						2
3			X				X						2
4		X					X						1
5				X				X					4
6		X						X					2
7		X						X					2
8		X					X						1
9		X					X						1
10			X				X						2
11	X						X						0
12		X					X						1
13	X						X						0
14		X					X						1
15		X					X						1
16		X					X						1
17	X						X						0
18		X					X						1
19	X						x						0
20	X							X					1
21	X						X						0
22	X						X						0
23	X						X						0
24	X						X						0
25	X							X					1
26	X							X					1
27		X					X						1
28	X						X						0
29	X						X						0
30	X						X						0
31	X						X						0
32	X						X						0
33	X						X						0
34		X					X						1
35		X					X						1
36	X							X					1
37	X							X					1
38	X						X						0
39	X						X						0
40	X						X						0
41	X						X						0
42	X						X						0
43	X						X						0
44	X						X						0
45	X						X						0
46	X						X						0
47	X							X					1
48		X					X						1
49	X						X						0
50	X						X						0
	0.48 / 5					0.18 / 5					0.66/10		

Scores: (0=null) (1=inferior) (2=below average) (3=average) (4=above average) (5=superior)

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.34: Pre-test Scores

	US History					US Culture					10 / 10		
	0	1	2	3	4	5	0	1	2	3		4	5
1		X						X					2
2			X				X						2
3			X				X						2
4		X					X						1
5				X				X					4
6		X						X					2
7		X						X					2
8		X					X						1
9		X					X						1
10			X				X						2
11	X						X						0
12		X					X						1
13	X							X					1
14		X					X						1
15		X					X						1
16		X					X						1
17	X							X					1
18		X					X						1
19	X						X						0
20	X							X					1
21	X						X						0
22	X						X						0
23	X								X				2
24	X						X						0
25		X						X					2
26	X							X					1
27		X					X						1
28	X						X						0
29	X						X						0
30	X						X						0
31	X								X				2
32	X						X						0
33	X						X						0
34		X					X						1
35		X					x						1
36	X							X					1
37	X							X					1
38	X						X						0
39	X						X						0
40		X					X						1
41	X							X					1
42	X						X						0
43	X						X						0
44	X							X					1
45	X						X						0
46	X						X						0
47	x							X					1
48		X					X						1
49	X						X						0
50	X						X						0
	0.52 / 5					0.36 / 5					0.88/10		

Scores: (0=null) (1=inferior) (2=below average) (3=average) (4=above average) (5=superior)

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Experimental Group

Table 4.3.35: Post-test Scores

	US History					US Culture					10 / 10			
	0	1	2	3	4	5	0	1	2	3		4	5	
1				X						X			6	
2			X							X			5	
3				X					X				5	
4				X						X			6	
5				X					X				5	
6			X								X		6	
7				X						X			6	
8			X						X				4	
9					X						X		8	
10				X							X		7	
11			X									X	7	
12				X							X		7	
13			X							X			5	
14				X						X			6	
15			X								X		6	
16				X							X		7	
17			X							X			5	
18				X						X			6	
19			X								X		6	
20				X					X				5	
21				X						X			6	
22				X					X				5	
23			X							X			5	
24				X						X			6	
25			X						X				4	
26			X						X				4	
27				X						X			6	
28			X							X			5	
29					X				X				6	
30				X							X		7	
31			X						X				4	
32			X							X			5	
33				X					X				5	
34					X					X			7	
35				X						X			6	
36			X						X				4	
37				X						X			6	
38			X								X		6	
39				X							X		7	
40			X									X	7	
41				X							X		7	
42			X							X			5	
43				X						X			6	
44				X							X		7	
45			X							X			5	
46				X							X		7	
47					X					X			7	
48			X							X			5	
49			X								X		6	
50				X						X			6	
			2.66 / 5						3.14 / 5					5.80/10

Scores: (0=null) (1=inferior) (2=below average) (3=average) (4=above average) (5=superior)

Level: First Year
Course: CCL

Academic Year: 2015 / 2016
Control Group

Table 4.3.36: Post-test Scores

	US History					US Culture					10 / 10		
	0	1	2	3	4	5	0	1	2	3		4	5
1			X					X					3
2			X				X						2
3			X					X					3
4		X					X						1
5				X				X					4
6		X						X					2
7			X					X					3
8			X				X						2
9		X					X						1
10			X					X					3
11			X						X				4
12		X					X						1
13			X					X					3
14		X					X						1
15			X					X					3
16			X				X						2
17			X					X					3
18		X					X						1
19			X					X					3
20		X						X					2
21		X					X						1
22			X					X					3
23		X							X				3
24			X				X						2
25		X						X					2
26		X						X					2
27		X					X						1
28		X						X					2
29		X						X					2
30				X			X						3
31		X							X				3
32			X				X						2
33			X				X						2
34		X						X					2
35		X					X						1
36			X					X					3
37		X						X					2
38			X				X						2
39			X					X					3
40		X					X						1
41				X				X					4
42			X					X					3
43				X			X						3
44			X					X					3
45			X				X						2
46				X				X					4
47			X					X					3
48		X					X						1
49			X						X				4
50				X				X					4
	1.72 / 5					0.68 / 5					2.40/10		

Scores: (0=null) (1=inferior) (2=below average) (3=average) (4=above average) (5=superior)

4. Research Findings

4.1 Students' Questionnaire

4.1.1 Section I: Demographic Information

Information obtained from this section demonstrated the following facts: there is a female overpopulation and overrepresentation, students are not homogenous in their ages, there is an over representation of the scientific background students and the majority of them choose to study English as a personal penchant.

4.1.2 Section II: Students' Attitudes towards CCL Course

Information obtained from this section demonstrated the following: students' motivation to learn English is two-folded; English competency and history knowledge. Their objectives are to learn both history and promote the communicative skills.

Students agree that language and culture are intertwined and can't be taught separately and that teaching the target language culture should foster its culture understanding.

Students enjoy a lot the CCL course; they have an admiration to CCL course and consider it very important but find it difficult. Students complain about the way the course is taught which they consider inadequate. They argue that the present way of teaching civilisation doesn't help them understand the target culture; they learn factual information: (history as events, dates, names, and figures, battles and wars, political/economic system, etc) without any cultural interpretations or indications.

4.1.3 Section III: Students' Attitudes towards American Culture

Information obtained from this section led us assert the following: Almost all students find the historical American civilisation uninteresting due to the way it is taught. Students agree that history should be taught thematically and that it is much easier for them to learn about history if approached thematically rather than

chronological sequential lessons heavily dependent on information cramming which require long hours of memorization and preparation.

Students consider "Liberties / Democracy / Power" as core values of the American culture and they would take pleasure learning about the following themes: arts / clothes / food / ceremonies / festivals / celebrations / technology / economy / president / political system / cinema / industry / fashion / architecture / liberties / military / finance / media / religion / ethnicity / power and democracy.

Teachers of civilisation heavily rely on lecturing using sometimes visuals mainly maps and handouts. Teachers of civilisation resort to these techniques and materials because of the large-size groups, the defective equipments, the insufficient time or the crowded syllabus but students assert that these materials are not good enough for learning culture.

Students rarely take classroom activities in the CCL course and never have classroom debates.

Students agree that one session (1h30 duration) a week is sufficient to learn target language culture. The very small number of classroom activities they take in the CCL course come down to the types of research, presentations and home works. Lessons turn to be a one-man show performed by the teacher playing the role of the holder of knowledge.

Students would like to change the following parameters in the CCL course for a better understanding of the American culture:

- **Teaching approach:** learners aspire to a teaching approach based on themes rather than chronological history revolving around the setting of events. Learning what happened in place X at time Z with or to person Y is not that much important if we discount the circumstances, motivation, values, principles,

ethics, evolution and outcomes of the major historical events in any country in the world.

- **Course content:** learners would like to turn the content of the course lighter and more thematic bound; to limit the content to the major history elements with special reference to their cultural facets and symbolic insights.
- **Time allotted to the course:** the course would be more profitable for learners if the time allotted to the session is revised upwards to have at least 3 hours weekly instead of the current 1h30.
- **Teaching materials:** Learners wish to have a satisfactory pack of equipments particularly audio-video means, the internet network and the apposite facilities indispensable to attain the cultural objectives of the course.

4.2 The Teachers' Interview

The teachers' interview revealed the following outcomes:

Teachers of CCL agree that the objectives of the course are: to teach students about the history of both Great Britain and USA, achievements made by the two nations and the culture of both peoples.

The time allotted to the course is too short and very much insufficient to achieve the outlined objectives; teaching both history and culture of both nations.

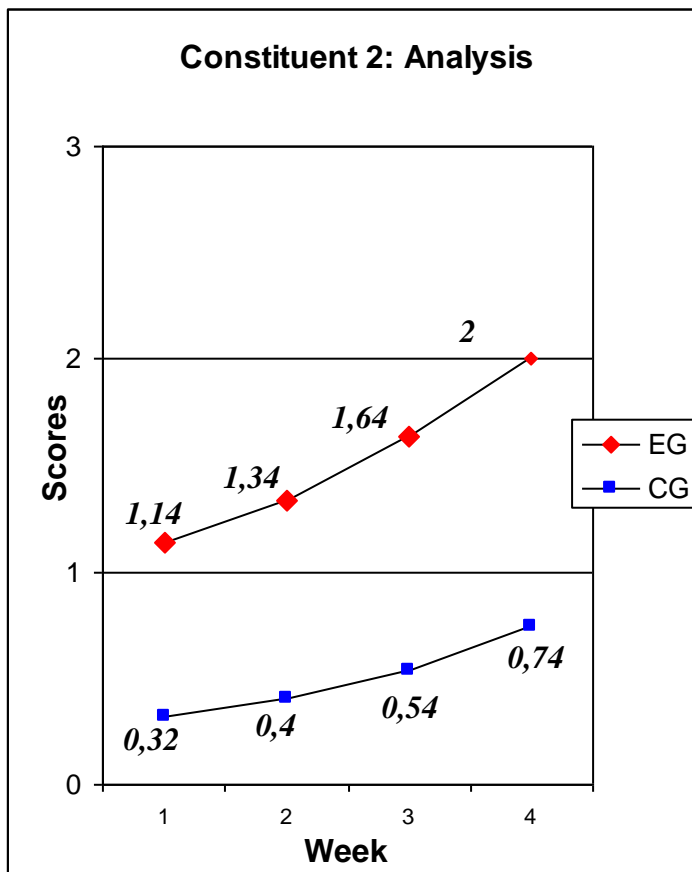
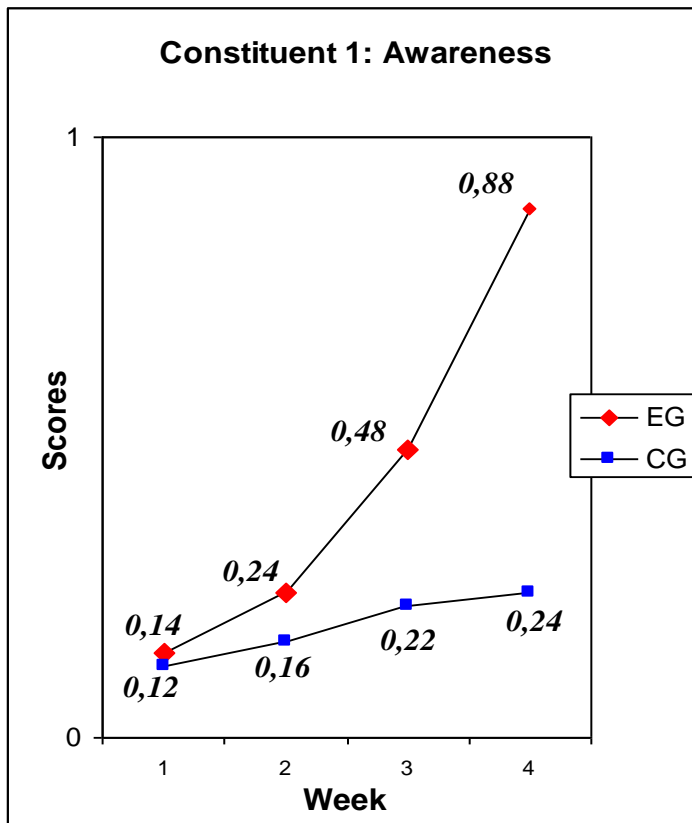
Teachers use ancient teaching materials such as: handouts, books, the board or maps because very little equipments are available in the department of English at university Batna 2 and which consist of defective language labs and very few projectors which do not help much.

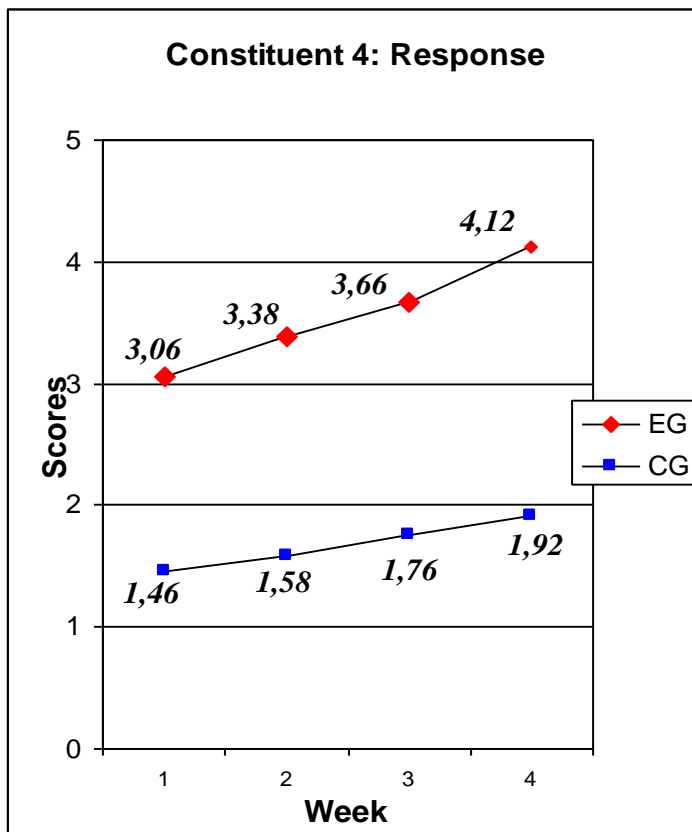
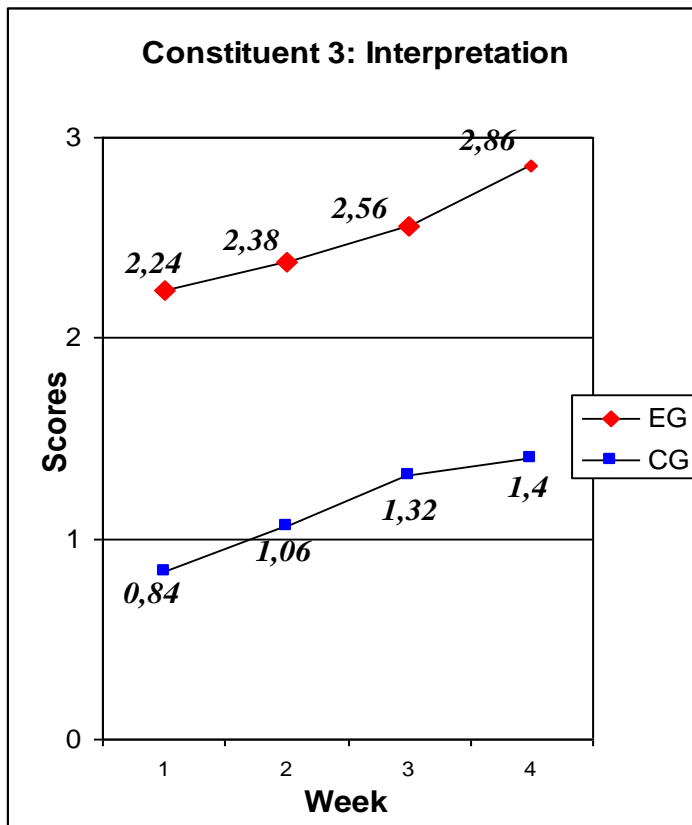
Teachers focus on teaching history rather than culture but agree that cultural themes should be given priority.

Teachers are aware that the historical approach is inappropriate to teach culture and confessed all the following: lessons are made merely history-oriented with very little reference to culture, classroom activities and homeworks are very scarce, technology, Internet conveniences, audio visual equipments to watch documentaries, tutorials and films and video conference to get in touch with native people will be very helpful.

Teachers of the course bitterly regret the absence of a detailed ministerial program for the course. Only a rough French worded one exists (See appendices B + C)

4.3 The Observation Grid





**Graph 4.4.3.1(a/b/c/d): Progress Means
(Awareness/Analysis/Interpretation/Response)**

The observation grid scores revealed that there is a significant difference between the means of the experimental group and the control group. The means of the four monthly test scores, meant to test the progress of the sample in the four culture understanding constituents: awareness, analysis, interpretation and response, exhibited a noticeable superior progress attained by the treatment group compared to the non-treatment one. This leads us affirm that it is the outcome of the intervention (treatment) received by the experimental group and which the control group didn't receive.

It is to note that:

- Both groups were nearly at the same level at the beginning of the experimental period (0.14 mean for the EG) and (0.12 mean for the CG) but the EG attained higher progress in all four stages of the experiment (awareness / analysis / interpretation / response) as detailed in the below table
- At the beginning of stage 2, 3 and 4 of the experiment the EG was well ahead of the CG because of the better involvement of its participants, who well benefited from the treatment, displayed superior means.

Constituent \ Period	Experimental Group		Control Group	
	Beginning	End	Beginning	End
1 – Awareness	0.14	0.88	0.12	0.24
2 – Analysis	1.14	2.00	0.32	0.74
3 – Interpretation	2.24	2.86	0.84	1.40
4 - Response	3.06	4.12	1.46	1.92

Table: 4.4.3.1: Summary of the Progress Means throughout the Experimental Period

4.4 The Pre-test / Post-test

A palpable progress of the EG compared to the CG

As shown on the chart below

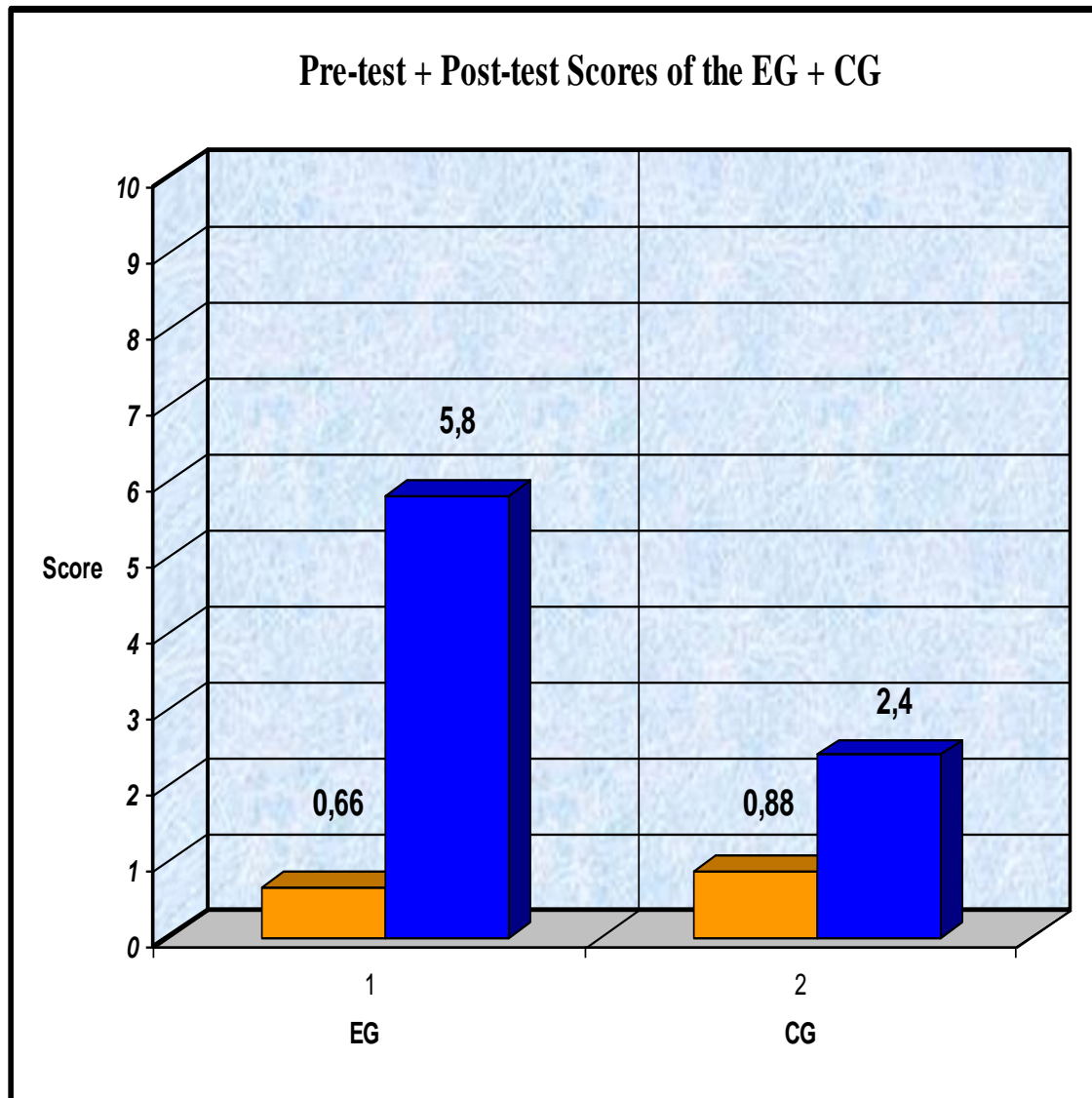


Chart 4.4.4.1: Pre-test + Post-test Scores of the EG + CG

The pre-test / post-test scores demonstrated that there is a significant difference between the means of the experimental group (5.14) and the control group (1.54). This leads us to affirm that it is the outcome of the intervention (treatment) received by the experimental group and which the control group didn't receive. This difference will be statistically calculated and well demonstrated in the T test in the next section.

5. T test

Before running the the T test, let's remember that:

- The independent-samples t-test (or independent t-test, for short) compares the means between two unrelated groups on the same continuous, dependent variable.
- The independent t-test, also called the independent samples t-test, or student's t-test, is an inferential statistical test that determines whether there is a statistically significant difference between the means in two unrelated groups.
- The null hypothesis for the independent t-test is that the population means from the two unrelated groups are equal:

$$H_0: \mu_1 = \mu_2$$

In most cases, we are expected to reject the null hypothesis and accept the alternative hypothesis, which is that the population means are not equal:

$$H_1: \mu_1 \neq \mu_2$$

- Unrelated groups, also called unpaired groups or independent groups, are groups in which the cases (e.g., participants) in each group are different. Often we are investigating differences in individuals which means that when comparing two groups, an individual in one group cannot also be a member of the other group and vice versa.

Group Statistics					
	Group	N	Mean	Std. Deviation	Std. Error Mean
Pretest	EG	50	,66	,823	,116
	CG	50	,88	,849	,120
Posttest	EG	50	5,80	,990	,140
	CG	50	2,40	,948	,134
Difference	EG	50	5,14	1,340	,190
	CG	50	1,54	1,232	,174

- Standard deviation:** is a measure that is used to quantify the amount of variation or dispersion of a set of data values. A low standard deviation indicates that the data points tend to be close to the mean of the set, while a high standard deviation indicates that the data points are spread out over a wider range of values.

The Group statistics output show that the samples size used for our T test is the same (50 participants in each group). Only a small difference in means between the two groups (0.88 / 0.66) for a standard deviation of (0.823 / 0.849) was observed in the pretest but a significant difference in means between the two groups (5.80 / 2.40) for a standard deviation of (0.990 / 0.948) in the posttest. We may assume starting from this point that the experiment was conducted in the direction of the research hypothesis and that there is a very limited chance intervening variables to have occurred.

Independent Samples Test					
		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Significance	t	Degree of Freedom
Pretest	Equal variances assumed	,064	,801	-1,316	98
	Equal variances not assumed			-1,316	97,911
Posttest	Equal variances assumed	,006	,938	17,546	98
	Equal variances not assumed			17,546	97,815
Difference	Equal variances assumed	,048	,827	13,981	98
	Equal variances not assumed			13,981	97,318

Levene's test for equality of variances output revealed a significant F statistic (0.64) superior to 0.05 which means that the variances of the two groups we measured are equal in the population right at the beginning of the experimentation period. This is what causes the chances of avoiding sample errors which may lead later on to obtain the null hypothesis.

Independent Samples Test				
		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Pretest	Equal variances assumed	,191	-,220	,167
	Equal variances not assumed	,191	-,220	,167
Posttest	Equal variances assumed	,000	3,400	,194
	Equal variances not assumed	,000	3,400	,194
Difference	Equal variances assumed	,000	3,600	,257
	Equal variances not assumed	,000	3,600	,257

Independent Samples Test			
		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
Pretest	Equal variances assumed	-,552	,112
	Equal variances not assumed	-,552	,112
Posttest	Equal variances assumed	3,015	3,785
	Equal variances not assumed	3,015	3,785
Difference	Equal variances assumed	3,089	4,111
	Equal variances not assumed	3,089	4,111

T-TEST GROUPS=Group ('EG' 'CG')
 /MISSING=ANALYSIS
 /VARIABLES=Difference
 /CRITERIA=Confidence Interval (95 %).

Case Processing Summary						
	Cases					
	Included		Excluded		Total	
	N	Percent	N	Percent	N	Percent
Pretest	100	100,0%	0	0,0%	100	100,0%
Posttest	100	100,0%	0	0,0%	100	100,0%
Difference	100	100,0%	0	0,0%	100	100,0%

Récapitulatif des observations ^a			
Participants	Pretest	Posttest	Difference
1	1	6	5
2	2	5	3
3	2	5	3
4	1	6	5
5	4	5	1
6	2	6	4
7	2	6	4
8	1	4	3
9	1	8	7
10	2	7	5
11	0	7	7
12	1	7	6
13	0	5	5
14	1	6	5
15	1	6	5
16	1	7	6
17	0	5	5
18	1	6	5
19	0	6	6
20	1	5	4
21	0	6	6
22	0	5	5
23	0	5	5
24	0	6	6
25	1	4	3
26	1	4	3
27	1	6	5
28	0	5	5
29	0	6	6
30	0	7	7
31	0	4	4
32	0	5	5
33	0	5	5
34	1	7	6
35	1	6	5
36	1	4	3
37	1	6	5

38	0	6	6
39	0	7	7
40	0	7	7
41	0	7	7
42	0	5	5
43	0	6	6
44	0	7	7
45	0	5	5
46	0	7	7
47	1	7	6
48	1	5	4
49	0	6	6
50	0	6	6
51	2	3	1
52	2	2	0
53	2	3	1
54	1	1	0
55	4	4	0
56	2	2	0
57	2	3	1
58	1	2	1
59	1	1	0
60	2	3	1
61	0	4	4
62	1	1	1
63	1	3	2
64	1	1	0
65	1	3	2
66	1	2	1
67	1	3	2
68	1	1	0
69	0	3	3
70	1	2	1
71	0	1	1
72	0	3	3
73	2	3	1
74	0	2	2
75	2	2	0
76	1	2	1

77	1	1	0
78	0	2	2
79	0	2	2
80	0	3	3
81	2	3	1
82	0	2	2
83	0	2	2
84	1	2	1
85	1	1	0
86	1	3	2
87	1	2	1
88	0	2	2
89	0	3	3
90	1	1	0
91	1	4	3
92	0	3	3
93	0	3	3
94	1	3	2
95	0	2	2
96	0	4	4
97	1	3	2
98	1	1	0
99	0	4	4
100	0	4	4
Total Number	100	100	100

Case Processing Summary			
		N	%
Cases	Valid	100	100,0
	Excluded	0	,0
	Total	100	100,0

Hypothesis Test Summary

	Null Hypothesis	Test	Sig.	Decision
1	The distribution of Pretest is the same across categories of Group.	Independent-Samples Mann-Whitney U Test	,131	Retain the null hypothesis.
2	The distribution of Posttest is the same across categories of Group.	Independent-Samples Mann-Whitney U Test	,000	Reject the null hypothesis.
3	The distribution of Difference is the same across categories of Group.	Independent-Samples Mann-Whitney U Test	,000	Reject the null hypothesis.

Asymptotic significances are displayed. The significance level is ,05.

The hypothesis test summary output above revealed the retention of the null hypothesis during pretest phase prior to the administration of the treatment with a P value of 0.13 which is bigger than the significance level of 0.05 and that the distribution of the pretest is the same across categories. But during Post test phase and which distribution is still the same across categories, the output displayed a P value of 0.00 which is less than the significance level of 0.05 and led us reject the null hypothesis and retain the alternative one.

Report: (independent samples "t" test)

A statistical independent samples "t" test (computed using IBM / SPSS software) was run to compare the students' understanding of the American culture in treatment conditions (using the thematic cultural approach to teach US history) and no treatment conditions (using the historical approach to teach US history). The comparison relies on the difference in means of the two groups of the experiment (treatment / non-treatment groups)

The results were as follows:

- Treatment conditions: (Mean = 5.14 / Standard Deviation = 1.34) and
- No treatment conditions: (Mean = 1.54 / Standard Deviation = 1.23)
- $(M1 - M2) 5.14 - 1.54 = 3.60$

Group Statistics					
	Group	N	Mean	Std. Deviation	Std. Error Mean
Pretest	EG	50	,66	,823	,116
	CG	50	,88	,849	,120
Posttest	EG	50	5,80	,990	,140
	CG	50	2,40	,948	,134
Difference	EG	50	5,14	1,340	,190
	CG	50	1,54	1,232	,174

- $T(98) = 13.98$

Independent Samples Test					
		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Significance	t	Degree of Freedom
Pretest	Equal variances assumed	,064	,801	-1,316	98
	Equal variances not assumed			-1,316	97,911
Posttest	Equal variances assumed	,006	,938	17,546	98
	Equal variances not assumed			17,546	97,815
Difference	Equal variances assumed	,048	,827	13,981	98
	Equal variances not assumed			13,981	97,318

- P value = .000 means $P = \text{less than } .001$

Independent Samples Test				
		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Pretest	Equal variances assumed	,191	-,220	,167
	Equal variances not assumed	,191	-,220	,167
Posttest	Equal variances assumed	,000	3,400	,194
	Equal variances not assumed	,000	3,400	,194
Difference	Equal variances assumed	,000	3,600	,257
	Equal variances not assumed	,000	3,600	,257

A reported P value of .000 in a computer output just means that the results were highly significant and very unlikely to have occurred by chance alone. It's important to note that the true P value is not really .000. What happened is that the actual P value

was less than .0005 and using built-in rounding rules it was just rounded down and reported as .000 by SPSS. It means that P is very small. Technically less than .0005. In this case, we see a P of .000, we report it as P is less than .001. However, reporting P as .000 is generally frowned upon because it suggests that there was absolutely no or zero chance of getting the results if the null hypothesis was true. But there is always some chance of getting the results if the null hypothesis is true, however small or unlikely the chance may be. This is why we typically report P as less than .001 instead of P is equal to .000. A P value is never exactly zero because there is always some chance of getting the same results if the null hypothesis was true, however small or unlikely that chance may be.

DF: Degree of Freedom

N1: Number of participants in the Experimental Group

N2: Number of participants in the Control Group

M1: Mean of the experimental (treatment) group

M2: Mean of the control (no treatment) group

According to 98 degrees of freedom (whereby $DF = N1 + N2 - 2$) according to 1,984 in the "t" distribution table (see appendix E) and five percent significance = 95 % degree of confidence of an independent samples T test, we can affirm that the means of our two samples are statistically different. The outcome occurred because the independent variable had an effect on the dependent variable. Because $t = 13,98$ and the difference in means between the two samples = 3,60 which exceeds the critical t value = 1,984. This means the confirmation of H1 (Alternative Hypothesis) and the rejection of H0 (Null Hypothesis); the progress achieved by the experimental group is not accidental or due to extraneous factors but is rather the outcome of the suggested program (treatment).

Conclusion

This chapter presented the data collection and the results obtained from the students' questionnaire, the teachers' interview and the classroom observation by means of comparison between the scores obtained by the participants in the experimental group and the scores obtained by the participants in the control group. The findings confirmed the veracity of the research problem of that the teaching of timeline US history does not help first year LMD students learn much about American culture. The analysis of the statistical data provided by the recorded scores of the pre-test, post-test of both experimental group and control group, lays solid ground for the rejection of the null hypothesis and the establishment of H1; the treatment caused the outcome. The progress achieved by the participants in the experimental group is due to the new teaching approach (thematic culturally oriented approach).

Chapter Five: Suggestions and Recommendations

- 1. To the Teachers**
- 2. To the Learners**
- 3. Reconsideration of the Content**
- 4. Teaching American Civilisation through Themes**
- 5. Reconsideration of the Way of Teaching**
- 6. Reconsideration of the Teaching Materials**
- 7. Reconsideration of the Teaching Activities**
- 8. Reconsideration of the Time Allotted to the Course**

On the basis of the findings of this research, we will provide some suggestions and recommendations intended to promote the teaching of the CCL course, and for a better integration and understanding of the American culture through the course. Due to the overloaded curriculum and lack of time to cover all the cultural aspects including factual and procedural knowledge, the researcher proffers an overview of the role of both teachers and learners in the CCL course and recommends reconsideration of the following constituents:

- Reconsideration of the content
- Teaching American civilisation through themes
- Reconsideration of the way of teaching
- Reconsideration of the teaching materials
- Reconsideration of the teaching activities
- Reconsideration of the time allotted to the course

1. To the Teachers

Teachers who are specialized in the teaching of civilisation should have appropriate methodologies. Their role in leading students through understanding culture is particularly important. First of all teachers should be reminded that the CCL course is the acronym for "Culture et civilisation de la langue". Language and culture are intertwined. Therefore, they should keep in mind that they are not history teachers but rather language teachers and therefore teachers of the culture of that language as well. They should know that they cannot focus on history at the expense of the culture of the people who speak the language. They should deal with cultural issues as human beings, not only as language teachers and their role is to develop skills, attitudes and awareness of the particular target language and culture under instruction. In this vein, teachers should operate as facilitators, integrators, researchers and designers in order to establish

an intercultural understanding in their classrooms. They should not be in command of the classroom or student learning but rather develop an atmosphere of shared responsibility.

As facilitators; therefore, teachers must be aware of the available materials for improving students' cultural competence, not just handouts or maps at the latest. The traditional resources are no longer the single source of information. Today, technology seems to offer great opportunities for teachers and learners. Online newspapers provide up-to-date information about the current affairs in the countries of the target language; millions websites provide researchers with background information on policy, tourism, political views and the like.

As integrators, teachers should not only know the available materials, but they should know how to use and when best to deploy them.

As researchers, teachers should know how and where they can find information for their own and for their students. Their knowledge and skills as researchers permit them look for different materials and guide their students through the bumpy roads of knowledge acquisition.

As designers, their role in designing curriculum and learning strategies is not an easy task. It requires particular talents that involve using appropriate materials, setting the general aims and objectives and breaking down instruction into meaningful and manageable cycles. Hence, teachers should know how to bring together tasks and materials to guide their students to achieve learning objectives. As a final point, it should be mentioned that it is important for teachers of civilisation to put in their mind that raising learners' cultural awareness involves more than teaching about facts. Discussing similarities and differences between two cultures should constitute the nucleus of the course.

2. To the Learners

Learners are an integral part in the learning process. As teaching is more directed to learner-centeredness, their role is important to foster this approach. They should seize the numerous opportunities offered to them to boost their knowledge without relying on only teachers to spoon feed them. The fact is that one of the aims of LMD reform is to encourage individual work and promote autonomous learning. As learners of language, they are lucky today as there are many opportunities and authentic materials to communicate with the natives. Internet technologies (Wifi, 3G & 4G), smart phones, digital gadgets, thousands of websites, social networks and media channels which language learners can access and develop their linguistic and cultural skills. They can be active participants rather than dormant recipients.

3. Reconsideration of the Content

Students usually feel that the civilisation course is dull and monotonous because the content of this course is merely historical and is taught in a sequential narrative style. It lacks many cultural aspects; therefore, the historical part has to be reduced to a minimum so as to allow the incorporation of the cultural constituents in the course. That would unquestionably cause the course to be attractive and pleasurable if taught thematically, because teaching thematically causes all students to enjoy the course.

4. Teaching American Civilisation through Themes

While culture of any particular people can be lost when it is taught through using the traditional historical approach, the thematic approach has its own inner dynamic and can help students develop more cultural knowledge on more than one topic.

Our suggestion is that a better approach would not be to try to teach civilisation in term of factual linear history, as it is the case now, but rather to take the noticeable

cultural theme(s) in the American historical evolution, and then put the focus on using these themes to teach the elements of cultural competence. This approach is more suitable for first year students as they are novice in culture and civilisation studies.

5. Reconsideration of the Way of Teaching

Developing learners' cultural understanding has become a chief goal in teaching a foreign language. There is a need to develop learners' cultural competence, train their understanding, encourage their curiosity, and provide them with an appropriate learning environment that reflects their interests and motivation. However, the actual way of teaching CCL does not lead to the integration of culture in a proper way, and the development of the cultural skills is difficult in a history-dominated learning content, where there is an incredibly little interaction between the teacher and students.

In this sense, to develop the essential skills for cultural understanding, there are more and more strategies that can engage learners in active learning situations and augment learners' motivation. Our suggestion is that the use of thematic approach can provide opportunities for learners to gain insights about the cultural values of the American people through the study of the chief historical events that marked the US history. We consider this method to be more promising as it engages students in interactive learning situations and promotes cultural skills. The following reasons are the proof that thematic teaching really works:

- It helps students understand connections between past and present.
- It helps make connections through a common theme in different circumstances.
- It helps students experience many different ways of learning.
- It keeps students engaged through making learning activities pleasurable.
- It allows creative, authentic, and original teaching.
- It expands assessment strategies.

- Students have choice in what they learn (topic choice).
- Utilizes collaborative and cooperative learning.
- Students share the same learning goals.
- It creates a community of learners.
- It is student centered.
- It allows the use of technology in the classroom.
- It compacts the curriculum.
- It is a time saver (teaching multiple subjects at one time).

6. Reconsideration of the Teaching Materials

As far as teaching materials is concerned, the materials used for teaching Anglo-Saxon civilisation seem to not reflect students' interest. Today's generations are visual and tactile learners who heavily rely on high tech bits and pieces and they expect to find the same equipments in class. The use of technology equipments may prove to be more suitable and appealing to students.

Technological Materials refer to the use of multimedia technologies or audio-visual aids as instructional tools in teaching to enhance learners' performance, and at the same time to facilitate the task for teachers. In addition, today's world is visually oriented. The visual media ranging from TV, films, video clips, computer, to internet capture the audiences in the fields of entertainments, in business, government, and education, as well. Today's generations are daily users of these technological devices, thus it becomes easy to exploit them in the educational settings.

7. Reconsideration of the Teaching Activities

There is a great battery of activities developed for integrating culture into language teaching. Those include: displays and exhibitions of realia / culture capsule and culture cluster / culture assimilator / drama and mini-drama / student research /

reports / literary readings and watching films / listening to native speakers / listening to radio / pod casts / penpals and visits to other countries. Teachers should think about not only how to incorporate these activities in their teaching but how to vary them so as they fit the instructional situation and the outlined objectives.

8. Reconsideration of the Time Allotted to the Course


One hour and a half per week allotted to teaching CCL seems to be unworkable. The duration is too short for a teacher to teach the culture of either Great Britain or USA. It would be more reasonable to revise the hourly volume upward and at least double-size it.

General Conclusion

There is a common agreement among foreign language teaching researchers and educationists that today there is a vital necessity to develop learners' intercultural skills for successful multicultural understanding and cross-cultural communication. As a result, various guidelines and teaching strategies have been developed to guide foreign language teachers in their culture teaching process. However, at the university level, it is up to the teachers to find their way in developing appropriate teaching techniques and materials. The same is applied to teachers of CCL who are required to make sure that their ways of teaching and the teaching materials they use help in promoting their students' cultural awareness and develop their target language cultural understanding.

The current research entitled "The Effects of a Culture-based Teaching of the US History on the Students' Understanding of the American Culture" tried to shed light on the issue of the adoption of the thematic cultural approach in teaching US history as a division of the CCL course at the EFL Department and its expected contribution to the development of learners' understanding of the American culture. The problematic guiding this research lies in that the course made merely historical and culture-free. Culture has not been paid due importance in the academic settings of the course. Teachers tend to focus on the study of all what relates to American history from a strict and narrow historical point of view which stands far from exploring the symbolic facets, moral, intellectual and spiritual insights, the social patterns and the cultural values of the life of American people.

Motivated by the above mentioned problem, and to propose a plan of action to achieve the goal of this research, the following research questions were formulated:

 Did the CCL teachers emphasize the teaching of culture?

➤ Did they make use of teaching techniques and material that might help in raising their students' cultural awareness?

➤ Why did not the historical approach of CCL teaching at the English Department, University of Batna reflect cultural understanding?

➤ How could we, as teachers and researchers, help in establishing a trustworthy approach that would be relevant to cultural understanding?

➤ What could be the reaction of our learners if a thematic cultural approach is adopted as a replacement to the historical narrative one?

These questions led the researcher to assume the following hypotheses:

- The students of the English department may be better engaged and culturally responsive to understand the American cultural complexity when teachers abandon the traditional mode of teaching civilization as pure historical events confined to very particular place and time spaces and shift to building a thematic cultural teaching approach based on critical, analytical and interpretive study of history for a better understanding of the American cultural complexity.

In the first chapter, the researcher discussed the issue of understanding culture including the etymology of the word, its meanings, characteristics, functions, types, elements, dimensions, layers and evolution. The researcher also included description of the difference between "culture" and "civilisation". The researcher brought multiple definitions of culture from different perspectives as described by different scholars.

The second chapter dealt with language culture in the foreign language teaching. It included a demonstration of the relationship between language and culture, the importance of culture in foreign language teaching, teaching culture in the foreign

language classroom, raising cultural awareness and practical ways to incorporate culture in the foreign language classroom.

The third chapter dealt with the thematic approach to understanding the American culture. It included sections for culture and civilisation studies in EFL department, thematic guidelines for teachers and learners, teaching units, practical techniques and authentic materials for a cultural thematic approach to teaching history. It also included pedagogical concerns to culture teaching.

It was concluded at the end of this research, based on analysis of data collected from different research tools, namely the students' questionnaire, the teachers' interview and the observation grid combined with a pre-test plus a post-test the existence of a gap between the historical teaching approach and culture understanding.

The findings revealed the existence of a number of challenges that hinder the understanding of the American culture as a division of the program of CCL. They are as follows:

- The civilisation course content is merely historical and lacks many cultural aspects.
- The actual way of teaching CCL does not lead to the integration of culture in a proper way, and the development of the cultural skills is difficult in a history-dominated learning content, where there is an incredibly little interaction between the teacher and students.
- The materials used for teaching Anglo-Saxon civilisation seem to not reflect students' interest.
- The teaching activities do not fit the instructional situation and the outlined objectives.

- One hour and a half per week allotted to teaching CCL seems to be unworkable and insufficient to teach American culture.

In order to provide an alternative teaching approach that would make the US history teaching meet the students' understanding of the American culture, we suggested the replacement of the historical linear teaching by the thematic cultural instruction.

The historical part in the CCL course can be reduced to a minimum to allow the addition of many cultural elements meant to promote the learners' cultural understanding of the American culture.

The teaching method, the content of the course, the teaching materials, the teaching activities and the time allotted to the course have to be reconsidered. Learners should be provided with an appropriate learning environment that, on the one hand, reflects their interests and motivation, and, on the other hand, enable them to apply their knowledge about their own culture and relate it to other cultural settings.

Based on the findings of this research, the researcher provided some suggestions for the improvement of the teaching of American civilisation and for better integration of culture through the course. The researcher recommends the cultural thematic approach as the alternative teaching approach to CCL and suggested reconsidering the content of the course, the teaching materials, the teaching activities and the time allotted to the course. These pedagogical constituents could be suggested as other avenues for further scientific investigations.

We hope that this is the area where this thesis made a contribution to the teaching of English in general and to the teaching of culture and civilisation of English in particular. Other researches may add more and the reader remains the best judge.

REFERENCES

- Adler, N.J. (1991). *International dimensions of organizational behavior*. International dimensions of organizational behavior. Boston.
- Ashby, R., Gordon, P., Lee, P. (2005). *Understanding History: Recent Research in History Education*. Rout ledge Falmer, England.
- Axtell, R.E. (1998). *Gestures: The do's and taboos of body language around the world*. New York, NY: Wiley.
- Bachmman-Medick, D. (2016). *Cultural turns: New orientations in the study of culture*. De Gruyter; 1 edition.
- Bailey, G & People, J. (2014). *Humanity: An Introduction to Cultural Anthropology*. Wadsworth Publishing; 10 edition.
- Beck, U. (1999). *What is Globalization?* Cambridge: Polity Press.
- Bourdillon, H. (1994). *Teaching history*. Routledge Falmer, England.
- Brabbs, P. (2002). *Web quests*. English teaching Professional. 24, 39-41.
- Brooks, N. (1968). *Teaching Culture in the Foreign Language Classroom*. Foreign Language Annals, American Council on the Teaching of Foreign Languages, New York.
- Brown, D. H. (2000). *Principles of language learning & teaching*. 4th edition. New York: Longman.
- Brown, I. C (1963). *Understanding Other Cultures*. New Jersey, Pentice-Hall. Inc.
- Bullough, V. L., & Bullough, B. (1977). *Sin, sickness, and sanity: A history of sexual attitudes*. New York, NY: New American Library.

- Buttjes, D. (1991). *Mediating languages and cultures: The social and intercultural dimension restored*. Clevedon, Multilingual Matters Ltd.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.
- Byram, M., & Fleming, M. (1998). *Language learning in intercultural perspective: Approaches through drama and ethnography*. Cambridge: Cambridge University Press.
- Chastain, K. (1988). *Developing second language skills: Theory and practice*. 3rd edition. Florida: Harcourt Brace Jovanovich.
- Cicéron, M. T., & Bouhier, J. (1812). *Tusculanes*. Nismes: J. Gaude.
- Cullen, B. (1994). *Practical Techniques for Teaching Culture in the EFL Classroom*. Clevedon, Multilingual Matters.
- Deutscher, G. (2010) *Through the language glass*. Metropolitan Books; Henry Holt & Company.
- Dickinson, A., Gordon, P., Lee, P. (2001). *Raising Standards in History Education*. Woburn Press, England.
- Eddy, J. (1999). *Learning styles: Teaching nuggets*. Center for Excellence in Teaching. Los Angeles: University of Southern California.
- Fenner, A. B., & Newby, D. (2000). *Approaches to materials design in European textbooks: Implementing principles of authenticity, learner autonomy, cultural awareness*. Graz, Austria: European Centre for Modern Languages.
- Fishman, J.A. (1989). *Language and ethnicity in minority sociolinguistic perspective*. Multilingual Matters.
- Grove, C. L. (1982). *Improving intercultural learning through the orientation of sojourner*. Occasional Papers in Intercultural Learning. AFS International.

- Hall, E. T. (1976). *Beyond culture*. New York, NY: Anchor Books
- Hall, E. T., & Hall, M. R. (2007). *The sounds of silence*. New York, NY: Free Press.
- Hantrais, L. (1989). *The Undergraduate's guide to studying languages*. CILT publications, London.
- Harmer, J. (2001). *The practice of English language teaching*. Essex, England: Longman.
- Hathaway, N. (1997). *Menstruation and menopause: Blood rites*. Guilford, CT: Dushkin.
- Hayes, D. (1997). *Helping teachers to cope with large classes*. *ELT Journal*, 51(2).
- Hendon, U, S. (1980). Introducing culture in the high school foreign language class. *Foreign Language Annals*, Volume 13. New York: ACTFL, Inc.
- Henrichsen, L. E. (1998). *Understanding Culture and Helping Students Understand Culture* (Web document).
- Herron, C., Cole, S. P., Corrie, C., & Dubreil, S. (1999). *The effectiveness of video-based curriculum in teaching culture*. *The Modern Language Journal*.
- Huebener, T. (1965). *How to teach foreign languages effectively*. New York University Press.
- Hughes, R. (1994). *Culture of complaint: the fraying of America*. New York: Warner Books.
- Jarvis, G. A. (1974). *Responding to New Realities*. ACTFL Foreign Language Education Series, vol. 5. Skokie, Illinois: National Textbook.
- Kluckhohn, C & Kelly, W. H. (1944) *The concept of culture*. Columbia University Press.
- Kluckhohn, C. (1962) *Culture and Behavior*. New York: Free Press of Glencoe.

- Kramersch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.
- Kramersch, C. (2013). *Culture in foreign language teaching*. Iranian Journal of Language Teaching Research.
- Kramersch, C. J. (1983). *Culture and constructs: Communicating attitudes and values in the foreign language classroom*. Foreign Language Annals, Volume 16. New York: ACTFL, Inc.
- Krasner, I. (1999). *The Role of Culture in Language Teaching*. Dialogue on Language Instruction, Oxford University Press.
- Krech, D., Crutchfield, R.S & Egerton, L.B. (1962). *Individual in society: A textbook of social psychology*. McGraw-Hill. New York.
- Kroeber, A.L. (1923). *American culture and the northwest coast*. New York, Harcourt, Brace.
- Kroeber, A.L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Peabody Museum, Cambridge, MA, 181.
- Lado, R. *How to compare two cultures*. In Valdes, J. M. (1968). *Culture Bound: Bridging the Cultural Gap in Language Teaching*. Cambridge: Cambridge University Press.
- Lederach, J.P. (1995). *Preparing for Peace: Conflict transformation across cultures*. Syracuse, Syracuse University Press.
- Lessard-Clouston, M. *Towards an understanding of culture in L2/FL education*. In Ronko, K.G. (1997). *Studies in English*. 25, 131-150 Japan: Kwansei Gakuin University Press.
- Levstick, L.S., & Barton, K.C. (2005). *Doing history: Investigation with children in elementary and middle schools*. Lawrence Erlbaum Associates, Inc.

- Lustig, M. J., & Koester, J. (2010). *Intercultural competence: Interpersonal communication across cultures*. Pearson international edition.
- Macionis, J. J., & Gerber, L. M. (2011). *Sociology*. Toronto: Pearson Prentice Hall.
- Maggio, R. (1998). *The dictionary of bias-free usage: A guide to nondiscriminatory language*. Phoenix, AZ: Oryx Press.
- Maybury-Lewis, D. (1998). *Tribal wisdom*. Guilford, CT: Dushkin/McGraw-Hill.
- McKay, S. L. (2002). *Teaching English as an international language: Rethinking goals and approaches*. Oxford: Oxford University Press.
- Meade, B., & Morain, G. (1973). *The culture cluster*. Foreign Language Annals.
- Miles, S. (2008). *Language and sexism*. New York, NY: Cambridge University Press.
- Moran, P. (2001). *Teaching culture perspective in practice*. Boston, MA: Heinle and Heinle.
- Nelson, B. (1983). *Teaching Culture in the Foreign Language Classroom*. Foreign Language Annals, Volume 16, New York, ACTFL. Inc.
- Nemni, M. (1992). *Mefiez-vous du discours interculturel!* Canadian Modern Language Review, 49 (1), 10-36.
- Nieto, S. (2001). *We speak in many tongues: Linguistic diversity and multicultural education*. Allyn & Bacon, Boston.
- Nieto, S. (2006). *Stances on multilingual and multicultural education*. National Council of teachers of English.
- Nieto, S. (2008). *Understanding the socio-political context of multicultural education*. Allyn & Bacon, Boston.
- Nostrand, H. L. (1974). *Empathy for a second culture: Motivations and techniques*. In Jarvis edition.

- Nunan, D., & Miller, L. (1995). *New Ways in Teaching Listening*. Alexandria, VA: Teachers of English to Speakers of Other Languages. ERIC Document Reproduction Service.
- Oxford, R. L. (1994). *Teaching culture in the language classroom: Towards a new philosophy*. In J. Alatis edition, *Georgetown University Round Table on Language and Linguistics 1994*. (pp. 26-45). Washington DC: Georgetown University Press.
- Parson, T. (1948). *Essays in sociological theory*. Glencoe, IL.
- Peck, D. (1998). *Teaching culture: Beyond language*. Yale: New Haven Teachers Institute.
- Pennycook, A. (1994). *The cultural politics of English as an international language*. Harlow, Essex, UK: Longman Group Limited Press.
- Prodromou, L. (1988). *English as cultural action*. English language teaching journal
- Ralph, L. (1945). *The cultural background of personality*. New York, Appleton-Century-Crofts.
- Raymond, W. (1961). *The Long Revolution*. London, Chatto & Windus.
- Risager, K. (1998). *Language teaching and the process of European integration*. Cambridge University Press.
- Rogers, J. A. (1972). *Darwinism and social Darwinism*. Journal of the History of Ideas, Vol. 33, No. 2 (Apr. - Jun., 1972).
- Roland, R (1992). *Globalization: social theory and global culture*. London, Sage.
- Saluveer, E. (2004). *Teaching culture in English classes*. Unpublished master's thesis, University of Tartu, Estonia.
- Sapir, E. (1921). *Language: An introduction to the study of speech*. Harcourt, Brace. New York, USA.

- Savignon, S. J., & Sysoyev, P. V. (2002). *Sociocultural strategies for a dialogue of cultures*. *The Modern Language Journal*, 86, 508-524.
- Scott, V. M., & Huntington, J. A. (2000). *Reading culture: Using literature to develop C2 competence*. *Foreign Language Annals*.
- Seelye, H. N. (1993). *Teaching culture: Strategies for intercultural communication*. Lincolnwood, IL: National Textbook Company.
- Shin, H. B. (2005). *School enrolment: Social and economic characteristics of students*. Washington D.C, census Bureau.
- Silverstein, M. (2004). *Cultural concepts and the language culture nexus*. *Current Anthropology* 45, no. 5. The university of Chicago press.
- Singhal, M. (1998). *Teaching culture in the foreign language classroom*. *Thai TESOL Bulletin*, Vol. 11 No. 1.
- Stephens, J. L. (2001). *Teaching culture and improving language skills through a cinematic lens: A course on Spanish film in the undergraduate Spanish curriculum*. *ADFL Bulletin*
- Stern, H. H. (1992). *Issues and options in language teaching*. Oxford: Oxford University press.
- Straub, H. (1999). *Designing a cross-cultural course*. *English Forum*, vol. 37: 3.
- Tavares, R., & Cavalcanti, I. (1996). *Developing cultural awareness in EFL classrooms*. *English Forum*, 34:3, July-September, 1996.
- Taylor, D. H., & Sorensen, J. L (1961). *Culture capsules*. *The modern language journal*
- Tomalin, B., & Stempleski, S. (1993). *Cultural Awareness*. Oxford: Oxford University Press.

- Trompenaars, F., & Hampden-Turner, C. (1998). *Riding the waves of culture: Understanding cultural diversity in global business*. 2nd edition. New York: McGraw Hill.
- Tylor, E. B. (1958). *Primitive culture*. New York, Harper.
- Valdes, J. M. (1986). *Culture bound: Bridging the cultural gap in language teaching*. Cambridge university press.
- Valette, R. M. (1986). *The culture test*. In Valdes, J. M. (1986) *Culture Bound: Bridging the cultural gap in language teaching* (pp.179- 197). Cambridge: Cambridge University Press.
- Velkley, R. L. (2002). *Being after Rousseau: Philosophy and culture in question*. University of Chicago Press.
- Whorf, B. (1956). *Language, thought and reality*. Cambridge, MA: MIT Press.
- Wierzbicka, A. (1999) Emotions across languages and cultures: Diversity and universals" Cambridge: Cambridge University Press.
- Wilkes, H. (1983). *A simple device for cultural consciousness-raising in the teenaged student of French*. Foreign Language Annals, Volume 16. New York: ACTFL, Inc.
- Wineburg, S. S., Seixas, P. C., & Stearns, P. N. (1959). *Knowing, teaching and learning history*. New York University Press.
- <http://www.ancient.eu>
- <http://www.bbc.co.uk>
- <http://www.britannica.com>
- <http://www.en.wikipedia.org>
- <http://www.loc.gov>
- <http://www.history.state.gov>

APPENDICES

APPENDIX A

Programme des enseignements du socle commun de Licence

Socle commun domaine "Lettres et Langue Etrangères"

Semestre 1 + 2

Source: Department of English Language and Literature. Batna 2 University

Semestre 1

Unité D'enseignement	Matière	Crédits	Coefficient	Volume horaire hebdomadaire			VHS (15 Semaines)	Travail complémentaire	Mode D'évaluation	
	Intitulé			Cours	TD	TP			Contrôle continu	Examen
U.E.F 1	Compréh et Expression Ecrite	6	4		4h30		67h30	45h00	50%	50%
	Compréh et Expression Orale	4	2		3h00		45h00	45h00	50%	50%
U.E.F 2	Grammaire	4	2		3h00		45h00	45h00	50%	50%
	Phonétique	2	1		1h30		22h30	45h00	50%	50%
	Linguistique	2	1		1h30		22h30	45h00	50%	50%
U.E.F 3	Initiation aux Textes Littéraires	2	1		1h30		22h30	45h00	50%	50%
	Culture et Civilization de la Langue	2	1		1h30		22h30	45h00	50%	50%
U.E Methodol ogie	Techniques du Travail Universitaire	4	1		3h00		45h00	45h00	100%	
U.E Découver te	Sciences Sociales et Humaines	2	1	1h30			22h30	45h00		100%
U.E Transvers ale	Langue Etrangère	2	1		1h30		22h30	45h00	50%	50%
		30	15	1h30	21h00		337h30	450h		

Semestre 2

Unité D'enseignement	Matière	Crédits	Coefficient	Volume horaire hebdomadaire			VHS (15 Semaines)	Travail complémentaire	Mode D'évaluation	
	Intitulé			Cours	TD	TP			Contrôle continu	Examen
U.E.F 1	Compréh et Expression Ecrite	6	4		4h30		67h30	45h00	50%	50%
	Compréh et Expression Orale	4	2		3h00		45h00	45h00	50%	50%
U.E.F 2	Grammaire	4	2		3h00		45h00	45h00	50%	50%
	Phonétique	2	1		1h30		22h30	45h00	50%	50%
	Linguistique	2	1		1h30		22h30	45h00	50%	50%
U.E.F 3	Initiation aux Textes Littéraires	2	1		1h30		22h30	45h00	50%	50%
	Culture et Civilization de la Langue	2	1		1h30		22h30	45h00	50%	50%
U.E Methodol ogie	Techniques du Travail Universitaire	4	1		3h00		45h00	45h00	100%	
U.E Découver te	Sciences Sociales et Humaines	2	1	1h30			22h30	45h00		100%
U.E Transvers ale	Langue Etrangère	2	1		1h30		22h30	45h00	50%	50%
		30	15	1h30	21h00		337h30	450h		

APPENDIX B**Contenu de la matière****UE: Unité d'Enseignement Fondamentale 3****Matière2: Culture(s) / civilisation(s) de la langue 1****Semestre 1 + 2****Source: Department of English Language and Literature. Batna 2 University**

Semestre 1

UE: Unité d'Enseignement Fondamentale 3

Matière2: Culture(s) / civilisation(s) de la langue 1

Objectifs de l'enseignement (Décrire ce que l'étudiant est censé avoir acquis comme compétences après le succès à cette matière – maximum 3 lignes)

Connaissances préalable recommandées

Avoir des connaissances sur les pays en relation avec la langue cible: géographie, histoire, cultures, traditions....

Contenu de la matière:

Aborder les aspects de la vie quotidienne actuelle dans le / les pays de la langue d'étude par l'intermédiaire de textes écrits, audio, et vidéo: régions, ethnies, société et mode de vie (famille, éducation, religion, coutumes, arts et loisirs...)

Mode d'évaluation: continu et examen

Références (livres et encyclopédies, sites internet, etc)

Semestre 2

UE: Unité d'Enseignement Fondamentale 3

Matière2: Culture(s) / civilisation(s) de la langue 1

Objectifs de l'enseignement (Décrire ce que l'étudiant est censé avoir acquis comme compétences après le succès à cette matière – maximum 3 lignes)

Connaissances préalable recommandées

Avoir des connaissances sur les pays en relation avec la langue cible: géographie, histoire, cultures, traditions....

Contenu de la matière: Suite du S1

Aborder les aspects de la vie quotidienne actuelle dans le / les pays de la langue d'étude par l'intermédiaire de textes écrits, audio, et video: régions, ethnies, société et mode de vie (famille, éducation, religion, coutumes, arts et loisirs...)

Mode d'évaluation: continu et examen

APPENDIX C**Description du contenu****de l'unité d'enseignement fondamentale 3 (U.E.F 3)****Semestre 1 + 2****Source: Department of English Language and Literature. Batna 2 University**

Semestre 1

Répartition du volume horaire de L' U.E et de ses matières	Cours : 00h00 TD : 3h00 TP : 00h00 Travail personnel : 06h00
Crédits et coefficients affectés à L'U.E et a ses matières	Crédits : 4 Matière 1 : Initiation aux Textes Littéraires Crédits : 2 Coefficient : 1 Matière 2 : Culture(s) et civilisation(s) de la Langue Crédits : 2 Coefficient : 1
Mode d'évaluation	Continu + Examen
Description des matières	Initiation aux Textes Littéraires: Initiation aux différents genres de textes littéraires, l'accent étant mis sur l'explication de textes. Culture(s) et civilisation(s) de la Langue: Aborder les aspects de la vie quotidienne dans le(s) pays de la langue d'étude par des textes écrits, audios, videos: regions, ethnies, famille, education, religion, coutumes, art et loisirs, etc.

Semestre 2

Répartition du volume horaire de L' U.E et de ses matières	Cours : 00h00 TD : 3h00 TP : 00h00 Travail personnel : 06h00
Crédits et coefficients affectés à L'U.E et a ses matières	Crédits : 4 Matière 1 : Initiation aux Textes Littéraires Crédits : 2 Coefficient : 1 Matière 2 : Culture(s) et civilisation(s) de la Langue Crédits : 2 Coefficient : 1
Mode d'évaluation	Continu + Examen
Description des matières	Initiation aux Textes Littéraires: Initiation aux différents genres de textes littéraires, l'accent étant mis sur l'explication de textes. Culture(s) et civilisation(s) de la Langue: Aborder les aspects de la vie quotidienne dans le(s) pays de la langue d'étude par des textes écrits, audios, videos: regions, ethnies, famille, education, religion, coutumes, art et loisirs, etc.

APPENDIX D

Students' Questionnaire

Within the scope of my PhD thesis at the department of English language and literature, Faculty of letters and foreign languages, Batna 2 University, in which I am examining to what extent does a culture-based teaching of the US history improve the Algerian students' understanding of the American culture. I kindly ask you to take a moment to fill out the following questionnaire to help me complete investigating the above stated issue. The survey is anonymous and the data will be kept confidential and used only for scientific research purposes. I will thoughtfully consider your input. Thank you for your collaboration.

Section I: Demographic Information

Question 1: What is your gender?

a) Male

b) Female

Question 2: How old are you ?

..... years old

Question 3: What was your educational streaming?

a) Literary

b) Scientific

c) Other. Specify:

Question 4: The choice to study English was?

a) Personal

b) Imposed

c) Advised

Question 5: If personal, please give two major reasons:

1)

2)

Section II: Students' Attitudes towards CCL Course**Question 6: Why do you think you are learning civilization?**

- a) To improve your English proficiency
- b) To understand the history of British and American people
- c) To understand the culture of British and American people
- d) To be aware of the differences between your culture and the target culture.
- e) Others

Question 7: How much do you enjoy the CCL course?

- a) Much
- b) Little
- c) Not at all

Question 8: In your opinion, learning culture is:

- a) Important / Obligatory
- b) Useless / Worthless
- c) Don't know

Question 9: In your opinion, what is the objective of learning CCL? Tick only one**option**

- a) Enriches your language skills (lexical items, vocabularies, etc)
- b) Develops your communicative skills
- c) Makes you understand the history of British and American people
- d) Makes you understand the culture of British and American people
- e) Understand the cultural differences between the English culture and your own culture
- f) Other reasons

Question 10: How do you find the CCL course?

- a) Difficult
- b) Average
- c) Easy

Question 11: If difficult is it due to:

- a) The content is not interesting
- b) The way of teaching is not interesting
- c) Both
- d) Other reasons
-
-
-

Question 12: Does the way of teaching civilisation course help you understand the target culture?

- a) Yes
- b) A little
- c) Not at all

Question 13: What types of information do you learn from the CCL program?

- a) Factual information: (history as events, dates, names, and figures, battles and wars, political/economic system, etc).
- b) Way of life and behaviour: (customs and traditions, festivals, religion, arts, technology, ceremonies, food, clothing, etc).
- c) Communicative competence: (Grammar, pronunciation, writing, reading, speaking, etc).

Question 14: Language and culture are intertwined and can't be taught separately

- a) Agree
 b) Disagree

**Question 15: Teaching the target language culture should foster its understanding
 by the students.**

- a) Agree
 b) Disagree

Section III: Students' Attitudes towards American Culture

**Question 16: History should be taught thematically rather than in a linear
 narrative style.**

- a) Agree
 b) Disagree

Question 17: Why?

.....

Question 18: How do you find the historical American civilisation?

- a) Motivating
 b) Uninteresting

Question 19: If uninteresting is it due to?

- a) The content is not interesting
 b) The way of teaching is not interesting
 c) Both

Question 20: What would you like to learn about American culture? In the table below, list 5 items minimum.

1	.....
2	.....
3	.....
4	.....
5	.....
6	.....
7	.....
8	.....
9	.....
10	.....

Question 21: Name 3 core values of the American culture:

- 1)
- 2)
- 3)

Question 22: What types of the following teaching techniques and resources are used by your teacher of civilisation?

- a) Lecturing/chalk and board based
- b) Visual aids (video, postcards, maps, handouts, newspapers, magazines)
- c) Students' classroom presentations
- d) Home works research
- e) Debates
- f) Others:

.....

.....

Question 23: Why?

.....

.....

.....

Question 24: Do you think that the teaching materials used by your teachers of civilisation are good enough for learning culture?

- a) Yes
- b) A Little
- c) Not at all

Question 25: Do you think that one session (1h30 duration) a week is sufficient to learn target language culture?

- a) Yes
- b) No

Question 26: How often do you take classroom activities in the CCL course?

- a) Every lesson
- b) Sometimes
- c) Rarely
- d) Never

Question 27: What types of activities / assignments do you take in CCL course?

- a) Individual / group research
- b) Individual / group presentations
- c) Classroom debates
- d) Homeworks
- e) Quizes
- f) Others

Question 28: What would you like to suggest in order to improve the teaching-learning of CCL and a better understanding of the American culture?

.....

.....

.....

.....

.....

Thank you

APPENDIX E

Teachers' Interview

The teachers' interview was designed to provide information about the teaching load of the teachers, the objectives of the civilisation (CCL) course, the time allotted to the course, the equipments available in the department, the teaching techniques they employ, the teaching materials and resources they use, the type of activities they dispense to their students and finally they were requested to give their own suggestions to enhance the teaching of the CCL course. We met five first year CCL course teachers and interviewed them individually. We asked the following questions:

- 1- How long have you been teaching civilisation (CCL)?
- 2- What do you think the objectives of teaching civilisation (CCL) are?
- 3- Do you think one session a week is sufficient for teaching civilisation and culture?
- 4- Do you think the equipments existing in the department are appropriate for teaching culture?
- 5- Do you emphasize on cultural aspects in teaching civilisation or do you only focus on historical facts or both? Why? Why Not?
- 6- What cultural themes do you consider the most important to teach for your students?
- 7- What teaching methods or techniques do you use for teaching civilisation (CCL)?
- 8- Do you think your way of teaching civilisation helps your students understand the Anglo Saxon culture?
- 9- Do you feel that your way of teaching civilisation helps your students to be aware of the differences between their own culture and the target culture?
- 10- What teaching materials or resources do you use for teaching civilisation (CCL)?
- 11- What kind of activities do you give to your students?
- 12- What do you suggest to promote the teaching of civilisation (CCL)?
- 13- A word about the CCL curriculum

APPENDIX F**Student's t distribution table****(Critical values with degrees of freedom)****Source: Wikipedia Encyclopedia**

		Degree of Confidence										
D e g r e e s o f F r e e d o m	One-tailed	75%	80%	85%	90%	95%	97.5%	99%	99.5%	99.75%	99.9%	99.95%
	Two-tailed	50%	60%	70%	80%	90%	95%	98%	99%	99.5%	99.8%	99.9%
1	1.000	1.376	1.963	3.078	6.314	12.71	31.82	63.66	127.3	318.3	636.6	
2	0.816	1.080	1.386	1.886	2.920	4.303	6.965	9.925	14.09	22.33	31.60	
3	0.765	0.978	1.250	1.638	2.353	3.182	4.541	5.841	7.453	10.21	12.92	
4	0.741	0.941	1.190	1.533	2.132	2.776	3.747	4.604	5.598	7.173	8.610	
5	0.727	0.920	1.156	1.476	2.015	2.571	3.365	4.032	4.773	5.893	6.869	
6	0.718	0.906	1.134	1.440	1.943	2.447	3.143	3.707	4.317	5.208	5.959	
7	0.711	0.896	1.119	1.415	1.895	2.365	2.998	3.499	4.029	4.785	5.408	
8	0.706	0.889	1.108	1.397	1.860	2.306	2.896	3.355	3.833	4.501	5.041	
9	0.703	0.883	1.100	1.383	1.833	2.262	2.821	3.250	3.690	4.297	4.781	
10	0.700	0.879	1.093	1.372	1.812	2.228	2.764	3.169	3.581	4.144	4.587	
11	0.697	0.876	1.088	1.363	1.796	2.201	2.718	3.106	3.497	4.025	4.437	
12	0.695	0.873	1.083	1.356	1.782	2.179	2.681	3.055	3.428	3.930	4.318	
13	0.694	0.870	1.079	1.350	1.771	2.160	2.650	3.012	3.372	3.852	4.221	
14	0.692	0.868	1.076	1.345	1.761	2.145	2.624	2.977	3.326	3.787	4.140	
15	0.691	0.866	1.074	1.341	1.753	2.131	2.602	2.947	3.286	3.733	4.073	
16	0.690	0.865	1.071	1.337	1.746	2.120	2.583	2.921	3.252	3.686	4.015	
17	0.689	0.863	1.069	1.333	1.740	2.110	2.567	2.898	3.222	3.646	3.965	
18	0.688	0.862	1.067	1.330	1.734	2.101	2.552	2.878	3.197	3.610	3.922	
19	0.688	0.861	1.066	1.328	1.729	2.093	2.539	2.861	3.174	3.579	3.883	
20	0.687	0.860	1.064	1.325	1.725	2.086	2.528	2.845	3.153	3.552	3.850	
21	0.686	0.859	1.063	1.323	1.721	2.080	2.518	2.831	3.135	3.527	3.819	
22	0.686	0.858	1.061	1.321	1.717	2.074	2.508	2.819	3.119	3.505	3.792	
23	0.685	0.858	1.060	1.319	1.714	2.069	2.500	2.807	3.104	3.485	3.767	
24	0.685	0.857	1.059	1.318	1.711	2.064	2.492	2.797	3.091	3.467	3.745	
25	0.684	0.856	1.058	1.316	1.708	2.060	2.485	2.787	3.078	3.450	3.725	
26	0.684	0.856	1.058	1.315	1.706	2.056	2.479	2.779	3.067	3.435	3.707	
27	0.684	0.855	1.057	1.314	1.703	2.052	2.473	2.771	3.057	3.421	3.690	
28	0.683	0.855	1.056	1.313	1.701	2.048	2.467	2.763	3.047	3.408	3.674	
29	0.683	0.854	1.055	1.311	1.699	2.045	2.462	2.756	3.038	3.396	3.659	
30	0.683	0.854	1.055	1.310	1.697	2.042	2.457	2.750	3.030	3.385	3.646	
40	0.681	0.851	1.050	1.303	1.684	2.021	2.423	2.704	2.971	3.307	3.551	
50	0.679	0.849	1.047	1.299	1.676	2.009	2.403	2.678	2.937	3.261	3.496	
60	0.679	0.848	1.045	1.296	1.671	2.000	2.390	2.660	2.915	3.232	3.460	
80	0.678	0.846	1.043	1.292	1.664	1.990	2.374	2.639	2.887	3.195	3.416	
100	0.677	0.845	1.042	1.290	1.660	1.984	2.364	2.626	2.871	3.174	3.390	
120	0.677	0.845	1.041	1.289	1.658	1.980	2.358	2.617	2.860	3.160	3.373	
∞	0.674	0.842	1.036	1.282	1.645	1.960	2.326	2.576	2.807	3.090	3.291	

APPENDIX G**Pre-test / Post-test**

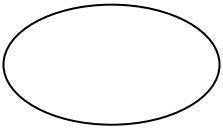
+

Key Answers

People's Democratic Republic of Algeria
Ministry of higher Education and Scientific Research
University Batna 2
Faculty of Foreign Languages
Department of English language and literature

Course: CCL
Level: 1st Year

Pre-test

First Name: Last Name: Group:	Score 
---	--

Section I: US History

1 – What happened at Pearl Harbor on December 7, 1941?

- Japanese forces bombed a U.S. naval base.
- The Atlantic Charter was signed by Winston S. Churchill and Franklin D. Roosevelt.
- The first atomic bomb was completed.
- The U.S. fleet set sail to recapture the Philippines from the Japanese.

2 – The precursor of the U.S. Constitution was:

- The Declaration of Independence.
- The Emancipation Proclamation.
- The Mayflower Compact.
- The Articles of Confederation.

3 – The Bay of Pigs crisis took place when:

- Cuban exiles from Florida landed in Cuba in an attempt to overthrow Fidel Castro.
- U.S. troops invaded Mexico in pursuit of Pancho Villa.
- UN forces undertook an amphibious landing behind enemy lines in Korea.
- U.S. marines were sent by President Lyndon Johnson to the Dominican Republic.

4 – What happened on July 4, 1776?

- The first shots of the American Revolution were fired.
- The treaty ending the American Revolution was signed.
- The Continental Congress adopted the Declaration of Independence.
- The Continental Congress adopted the Constitution.

5 – The "Great Awakening" of the 1740's concerned:

- A rise in anti-British feeling among the American colonists.
- A series of discoveries by colonial American scientists.
- The beginnings of the Industrial Revolution in the American colonies.
- A widespread religious revival among the American colonists.

Section II: US Culture**1 – The first Thanksgiving was celebrated to give thanks for:**

- The rescue of Captain John Smith by Pocahontas.
- The establishment of the colony at Jamestown.
- The survival of the Plymouth Pilgrims through their first year.
- The unification of the thirteen American colonies.

2 – The National Organization for Women (NOW) works to:

- Pay tuition for disadvantaged women in college.
- Strengthen laws against drunk driving.
- Establish equal rights for women under the law.
- Abolish abortion in the United States.

3 – The role of a presidential primary is to:

- Select the president of the United States.
- Nominate a party candidate.
- Elect the vice-president of the United States.
- Elect delegates to a party's national convention.

4 – What is the function of a jury?

- To decide on the guilt or innocence of a person accused of a crime.
- To choose the judge who will preside over a trial.
- To protect the life of a person accused of a crime.
- To find evidence to prove a person guilty or innocent of a crime.

5 – What is a naturalized citizen?

- Someone who was born in the United States.
- Someone whose parents were born in the United States.
- An immigrant who applies for citizenship and passes.
- An immigrant who has lived in the United States for at least five years.

Pre-test / Key Answers

Section I: US History

1- On December 7, 1941, Japanese bombers attacked the American base at Pearl Harbor, Hawaii, sinking or damaging nineteen ships and killing twenty-three hundred soldiers and civilians. On December 8, the United States declared war on Japan.

2- By the Articles of Confederation, adopted at the second Continental Congress in 1777, the states united in a firm league of friendship. A one-house congress was created in which each state had one vote: however, no provision was made for a president or a federal court system.

3- In 1961, U.S. President John F. Kennedy approved a plan prepared under the Eisenhower administration to land American-trained Cuban exiles in Cuba in an attempt to overthrow the government of Fidel Castro. The landing, at the Bay of Pigs, was a failure, and many of the invaders were killed or captured. Many Cuban exiles later blamed their loss on a lack of U.S. military air support.

4- The Declaration of Independence, which declared the American colonies' independence from Great Britain, was adopted on July 4, 1776, a date that is now a national holiday, the Fourth of July or Independence Day.

5- The Great Awakening of the 1740s was a widespread Protestant religious revival that swept throughout the British American colonies. The best-known figure in this movement was the great New England preacher Jonathan Edwards.

Section II: US Culture

1- After their first year at Plymouth in 1620-1621, during which half of the colonists died, the Pilgrims celebrated in the fall with a feast from the crops the local Indians helped them grow.

2- NOW, founded in 1966, seeks to end discrimination against women in all sectors of society. It favors liberalization of abortion laws, engages in litigation, and works actively in politics.

3- Presidential primaries, both more numerous and more important now than in the past, are used to select delegates, either pledged or unpledged, to go to a party's national convention, where the presidential candidates are nominated.

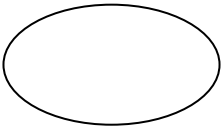
4- A jury, usually twelve people chosen for their impartiality, has the job of deciding whether a person accused of a crime is guilty or innocent. A grand jury, which consists of thirteen to twenty-three people, decides if a person held for a crime should go to trial.

5- To become a naturalized citizen, an immigrant must live in the United States for at least five years and then file an application for citizenship. An applicant is tested on U.S. history, government, and the Constitution before becoming a citizen.

People's Democratic Republic of Algeria
Ministry of higher Education and Scientific Research
University Batna 2
Faculty of Foreign Languages
Department of English language and literature

Course: CCL
Level: 1st Year

Post-test

First Name: Last Name: Group:	Score 
---	--

Section I: US History

1 – The War of 1812 was primarily caused by:

- Britain's interference with American commerce.
- Napoleon's sale of the Louisiana Territory.
- Jefferson's refusal to serve a third term.
- The colonists' desire to be free of British rule.

2 – In his Emancipation Proclamation, Abraham Lincoln:

- Declared that the slaves in the Confederate States would henceforth be considered free.
- Announced the withdrawal of Union troops from the South.
- Dedicated a cemetery in Pennsylvania.
- Declared war on the Confederacy.

3 – U.S. military involvement in Vietnam followed:

- The defeat of the French and partition of the country in 1954.
- The Tet Offensive in 1968.
- The death of Ho Chi Minh in 1969.
- The invasion of Cambodia by Vietnamese forces in 1978.

4 – Aided by an Indian woman named Sacajawea, Meriwether Lewis and William Clark:

- Led a party of explorers to the fountain of youth.
- Defeated Chief Sitting Bull at Little Bighorn.
- Charted a route from Missouri to the Pacific.
- Searched for the headwaters of the Hudson River.

5 – What important event took place in Seneca Falls, New York, in 1848?

- Women met to call for their rights as citizens.
- The Johnstown Flood killed over two thousand people.
- A revolution led Joseph Smith to create the Book of Mormon.
- The Erie Canal was completed.

Section II: US Culture**1 – For what inventions is Benjamin Franklin known?**

- The lightning rod and bifocals.
- The marine torpedo and the steamship.
- The calculating machine and the hydraulic press.
- The phonograph and the wax record.

2 – Which of these are considered origins of jazz?

- Spirituals, Caribbean music, work songs.
- Soul, rock and roll, rap.
- Folk songs, atonality, program music.
- Country dances, baroque music, monody.

3 – Who wrote the lines: "The woods are lovely, dark, and deep, / But I have promises to keep, / And miles to go before I sleep"?

- Anne Sexton
- Robert Frost
- R. Ammons
- Robert Lowell

4 – Who said, "Give me liberty or give me death," and under what circumstances?

- Patrick Henry, addressing the Virginia Convention.
- Nathan Hale, before his execution for spying.
- George Washington, addressing troops at Valley Forge.
- Thomas Jefferson, after the reading of the Declaration of Independence.

5 – Who advised Americans to "ask not what your country can do for you; ask what you can do for your country"?

- Franklin D. Roosevelt
- John F. Kennedy
- Martin Luther King, Jr.
- Ronald Reagan

Post-test / Key Answers

Section I: US History

1- The United States asked for neutral shipping rights during hostilities between France and Great Britain, but the British confiscated U.S. ships and generally interfered with trade. In 1812 Congress declared war on Great Britain. The war was unpopular and costly for both sides. A peace treaty was signed in December 1814, but the real end of the war came with Andrew Jackson's defeat of British troops at the Battle of New Orleans in January 1815.

2- The Emancipation Proclamation in fact freed no one; it proclaimed the freeing of slaves in areas no longer loyal to the Union. Nevertheless, it guided the actions of the Union army, which liberated the slaves in each new territory that came under its control.

3- After French colonial forces in Indochina were defeated by Nationalists and Communists, France withdrew and the country was divided into South Vietnam and Communist-led North Vietnam. President Eisenhower sent American advisers to train the South Vietnamese army, thus initiating twenty years of American involvement in the region.

4- Meriwether Lewis and William Clark were commissioned by the U.S. government to map the lands between St. Louis and the Pacific. Their trip took two years (1804-1806). Sacajawea, a Shoshone, served as a guide and interpreter for much of the journey.

5- The Seneca Falls Convention was organized by the great women's rights advocate Elizabeth Cady Stanton. The convention produced a declaration of women's rights drafted by Stanton, Lucretia Mott, and other suffragists.

Section II: US Culture

1- Benjamin Franklin (1706-1790) was an inventor, printer, statesman, and scientist. He published Poor Richard's Almanack, set up a fire company, a hospital, and a library; invented bifocals and the Franklin stove; and experimented with electricity. He also signed the Declaration of Independence and helped negotiate the peace treaty of 1783 with England.

2- Basic jazz forms use syncopated rhythms, improvisation, and certain select harmonic sequences. The origins of jazz are many, but key among them are work songs, blues, gospel, spirituals, ragtime, and various Latin styles.

3- Robert Frost (1874-1963) was not well known as a poet until he reached his forties. He wrote in traditional verse forms and developed themes of rural life and nature.

4- On March 23, 1775, Patrick Henry addressed the Virginia Convention in Richmond, urging them to fight for their freedom from Great Britain.

5- In his inaugural address of 1961, John F. Kennedy urged Americans to act for their country rather than waiting for their country to act for them.

Résumé

Cette étude- menée comme une étude de cas des étudiants de première année LMD au département de langue et littérature Anglaise, Université Batna 2- examine les effets que l'approche thématique culturelle de l'enseignement de l'histoire des États-Unis, présenté comme une stratégie d'enseignement alternative en remplacement de l'approche traditionnel historique, pourrait avoir sur la compréhension de la culture américaine des étudiants. La méthode expérimentale de recherche a été adoptée dans cette enquête. Elle semble convenir à notre recherche, car elle permet un examen attentif des effets que l'enseignement de la culture à travers l'histoire pourrait avoir sur la réussite des étudiants dans le développement de leurs connaissances à l'égard de la culture Américaine. Nous avons appliqué un test écrit de culture américaine à l'ensemble de la population de première année, puis nous avons choisi notre échantillon de 20% parmi les étudiants ayant obtenu un score inférieur à 10/20 comme caractéristique commune. Les entretiens avec les enseignants, le questionnaire des étudiants, les grilles d'observation ainsi qu'un pré-test et un post-test de la compétence culturelle américaine des participants comme mesure du progrès avant et après traitement étaient les outils de collecte de données que nous avons utilisés. Les résultats ont révélé l'existence d'un certain nombre de défis, y compris le contenu du cours dominé par l'histoire, les matériels pédagogiques, les activités d'enseignement et le temps alloué au cours, qui entravent la compréhension de la culture américaine en tant que division du programme CCL. Les résultats fournissent également des preuves irréfutables que l'approche thématique culturelle de l'enseignement de l'histoire Américaine développe chez les étudiants une meilleure compréhension de la culture Américaine. Cette étude recommande la diminution au minimum de l'allure historique du cours du CCL pour permettre l'ajout de nombreux éléments culturels destinés à promouvoir la

compréhension de la culture américaine par les apprenants. L'étude recommande aussi la reconsidération de la méthode d'enseignement, le contenu du cours, les moyens d'enseignement, les activités d'enseignement et le temps alloué au cours.

Mots-clés: Américain; Culture; Compréhension; Histoire US; Etudiants.

الملخص

هذه الدراسة - التي أجريت كدراسة حالة عن طلاب السنة الأولى في قسم اللغة والأدب الإنجليزي في جامعة باتنة 2 - تدرس الآثار التي يمكن أن تترتب عن تبني المنهج الموضوعي الثقافي لتدريس تاريخ الولايات المتحدة ، والمقترحة كإستراتيجية تعليم بديلة عن الإستراتيجية التاريخية التقليدية ، على فهم الطلبة للثقافة الأمريكية. المنهجية المعتمدة في هذا البحث هي المنهجية التجريبية لاعتقادنا أنها تتناسب مع الموضوع و لأنها تسمح بإجراء فحص دقيق للآثار التي قد يحدثها تعليم الثقافة من خلال التاريخ على تحصيل الطلاب و تطوير معرفتهم بالثقافة الأمريكية. لقد طبقنا اختبارًا مكتوبًا في الثقافة الأمريكية على جميع الطلبة في السنة الأولى، ثم اخترنا عينة 20٪ من الطلاب الذين حصلوا على درجة أدنى من 20/10 كميزة مشتركة. مقابلة المدرسين، استبيان الطلاب، شبكات المراقبة، بالإضافة إلى اختبار مسبق واختبار بعدي في الكفاءة الثقافية الأمريكية للمشاركين كمقياس للتقدم قبل وبعد العلاج، كانت أدوات جمع البيانات التي قمنا بتوظيفها. كشفت النتائج وجود عدد من التحديات ، بما في ذلك محتوى المادة التي يهيمن عليها الطابع التاريخي ، المواد التعليمية ، الأنشطة التعليمية وكذا الوقت المخصص للمادة ، التي تعيق فهم الثقافة الأمريكية باعتبارها قسما لبرنامج CCL . كما تقدم النتائج أدلة دامغة على أن تبني المنهج الموضوعي الثقافي لتدريس تاريخ الولايات المتحدة يطور فهم الطلاب للثقافة الأمريكية. توصي هذه الدراسة بتقليل الجزء التاريخي في مادة CCL إلى الحد الأدنى للسماح بإضافة العديد من العناصر الثقافية التي تهدف إلى تعزيز فهم المتعلمين للثقافة الأمريكية. كما توصي الدراسة بإعادة النظر في طريقة التدريس، محتوى المادة، الوسائل التعليمية، الأنشطة التعليمية والوقت المخصص للمادة.

الكلمات المفتاحية: الثقافة؛ الأمريكية ؛ فهم؛ تاريخ الولايات المتحدة؛ الطلبة.