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TOR VERGATA



**Teaching and Learning Culture in Libya's English as a Foreign  
Language Classroom**

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## **Abstract**

This thesis is dedicated to the introduction of cultural elements into English language learning with particular reference to English language lessons in the secondary schools of Libya. The aim is to examine the current practice of culture-focused lessons in Libya and the suggestions for its improvement. Based on the works of Byram (2008) and Kramsch (2014), as well as other crucial literature devoted to the topic, the project incorporates three key sections of research. First, an analysis of the content of Libyan textbooks is carried out to determine the presence of cultural aspects there. Then, a survey of 100 Libyan teachers is developed, providing expert opinions on the topic. Finally, an experiment is reported which involves 56 Tripoli students from a secondary school in Libya. 27 of them were provided culture-focused lessons to determine the related effects. The rest of the students formed the control group.

The results indicate that Libyan textbooks include cultural content, but both teachers and students are generally dissatisfied with it. Furthermore, both students and teachers acknowledged the need for the integration of culture in EFL lessons, and the experiment showed that the experimental culture-focused lessons improved the students' proficiency and interest in learning English. However, the teachers reported important barriers to the introduction of culture into EFL education, including the lack of training for the educators, which affected their ability to work with culture-related themes. This work includes the chapters which present the literature review, methodology, and findings of the project, as well as the results' discussion and relevant implications with recommendations for practice and future research.

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## **Abbreviation**

- **L1** **Mother Tongue**
- **L2** **Second Language**
- **ELF** **English as Lingua Franca**
- **ESL** **English as Second Language**
- **EFL** **English as Foreign Language**
- **ENL** **English as Native Language**
- **ELT** **English Language Teaching**
- **VOICE** **Vienna-Oxford International Corpus of English**
- **ZPD** **zone of proximal development**

## **Chapter 1- Introduction**

This chapter presents an investigation devoted to cultural instruction in Foreign Language Learning. In particular, the English as a Foreign Language (EFL) classes in Libya will be reviewed. This section will describe the research background, state the problem addressed in the study, and specify the research questions. Additionally, it will explain the methodology and organization used for the research to provide a general overview of the project.

### **1.1 Research Background**

#### **1.1.1 Personal experience a learner/teacher of English and Arabic.**

The primary reason for the development of this research stems from my personal interest in and experience of learning and teaching EFL, which prompted my reflection on the topic. I have taught English in a secondary school and Arabic in the Missouri Southern State University. My personal learning experience was predominantly associated with the grammar translation method; at the time, it was a very common approach in Libya. However, this method did not prepare me for communicating in English, which became a crucial skill for me when I traveled to the UK in 2006. In addition, the cultural shock was palpable during that visit to the UK. I had to cope with the problems on my own, and it was not a pleasant experience.

In 2008, I became a professor in the Missouri Southern University, which required traveling to the US. By the time, I had expanded my communicative skills, but I was still worried about the cultural aspect. Fortunately, I was offered a special course aimed at helping me to learn more about American culture and adjust to living in American society. As a result, I learned that cultural instruction can be important for communication and is capable of facilitating it. In addition to that, as a professor of Arabic in the Missouri Southern University, I was encouraged by my employers to integrate cultural instruction into my lessons. I experimented: I used different teaching aids like videos and audio recordings,

discussed a variety of topics, and engaged my students in various ways. The process was interesting to the students and myself, which helped me to realize that cultural instruction can be a powerful tool in motivating people to learn more about a country or culture and, among other things, the related language. Additionally, I wanted to note that culture learning is best illustrated by a lived experience, which is unique for every learner. One needs to personally appreciate the ways in which cultural awareness can enhance one's ability to communicate regardless of the context in which it is acquired. Through my experience, I was able to gain a greater understanding of the effectiveness of different approaches to teaching. Furthermore, I recognized the problem of miscommunication and its ability to prevent or negatively affect the interaction of people from different cultures. Most importantly, I was able to see that the solution to this issue could be found. I want to contextualize this experience with the help of relevant literature and research, and the present study describes my attempt at achieving this outcome.

### **1.1.2 Integrating target culture in ESL/EFL contexts.**

The understanding of the connections between culture and language became actively applied to language teaching by the end of the previous century (Kramsch & Hua, 2016, p. 38). As a result, the integration of culture in EFL or English as a Second Language (ESL) lessons is still under investigation. Despite the presence of literature on the topic (Kiss & Weninger, 2016), there are still many areas of cultural integration that need additional research. They include the question of how to develop intercultural competencies and how to teach students about culture-related aspects in EFL/ESL contexts (Kramsch, 2013). In fact, even the definition of culture has been described as “elusive”: the definition of this concept is still being debated and requires an extensive consideration of relevant literature and context (Kiss & Weninger, 2016, p. 186). In other words, the topic of culture in ESL/EFL still needs some additional coverage in modern research.

Certain problems are encountered when introducing culture into EFL. First of all, the types of culture to be taught and ways of teaching it are an object of ongoing debates. Furthermore, apart from the relative lack of theoretical underpinnings, the practice of integrating culture in EFL stems from the lack of experience in teachers, the lack of enthusiasm in some learners (Kramersch, 2013), and resource-related concerns. Additionally, there is the problem of the potential clash in values that can be conveyed through language (Kramersch & Hua, 2016), although it should be noted that the development of cultural competence helps students to become more culturally aware and tolerant.

Due to the tendency for globalization and the growing diversity of communities, the integration of culture into EFL/ESL lessons becomes increasingly significant as specialists all over the world acknowledge the fact that language and culture are interconnected (Kramersch, 2014; Kramersch & Hua, 2016). What is particularly important is that cultural awareness is shown to be crucial for successful communication (Byram, 2008; Kiss & Weninger, 2016), and its lack tends to cause difficulties, including those connected to differing values as expressed in language (Kramersch, 2013). Given the fact that the primary goal of EFL/ESL lessons is to provide students with the skills necessary for successful communication, the importance of cultural competence becomes apparent. To sum up, the topic of the integration of culture into EFL/ESL courses is vital to consider, which justifies the present research.

## **1.2 Statement of the problem and research problems**

The project aims to explore how culture is currently integrated into secondary school EFL courses by Libyan teachers, as well as how students and teachers perceive this integration and the means of improving it. More specifically, the following research questions have been proposed.

1. Do Libyan textbooks for EFL classes integrate culture? If so, what aspects of culture do they integrate?

2. Do Libyan EFL teachers incorporate culture into their lessons? If so, what aspects of culture do they address? What methods and sources do they use to integrate culture into their lessons? How often do they incorporate cultural events into their lessons?
3. What EFL sources affect students' awareness of the culture of English-speaking countries?
4. What are the attitudes and beliefs of teachers and students with respect to the incorporation of culture in EFL lessons in Libya?
5. Based on the perspectives of Libyan teachers and students, is the integration of culture in EFL lessons important?
6. Can the incorporation of culture in EFL lessons have positive outcomes? Can it improve language proficiency? Can it motivate students to learn English?
7. How can EFL lessons in Libya incorporate culture more effectively?

### **1.3 Methodology and means of research**

The study employed mixed methods to respond to the above questions. First, the analysis of the content of Libyan textbooks was carried out in accordance with specifically-developed criteria to create the categories of cultural materials that are used in them. This method was employed to respond to the first question and allowed determining whether Libyan textbooks integrate culture. Then, the study recruited 100 English language teachers from Libya who were asked to complete a survey dedicated to the topic of cultural instruction in EFL in Libya. This allowed gaining the data for multiple research questions. However, it was mostly meant to produce information about the teachers' practices, beliefs, and attitudes with respect to culture integration in EFL in Libya (the second, fourth, fifth, seventh questions).

Additionally, an experiment was designed, in the course of which 56 secondary school students (two classes) from Tripoli (Libya) and one teacher were assigned to either the control (29 students) or pilot (27 students) group. In order to achieve

this outcome, the structure of the classes was changed; the students were randomly assigned to a control and a pilot class. The latter group was provided with 12 culture-focused lessons which partly replaced their curriculum lessons during six weeks while both groups were monitored. Their pre- and post-experiment language proficiency was measured with the help of a Macmillan Publishers (2018) placement test. The students' attitudes towards cultural instructions were also assessed through a specifically-developed survey before and after the project. Furthermore, their feedback was obtained with the help of unstructured interviews at the end of the experiment. This method was chosen to collect the students' perspectives (third, fourth, fifth, and seventh questions) and to test the relationship between the integration of culture into EFL lessons and students' outcomes (especially proficiency as seen in the sixth question). The experiment is a common method of determining relationships between variables, and the survey can produce data about peoples' perceptions (Creswell, 2014), which explains the choice of the described elements of the methodology.

The data were analyzed accordingly. Surveys used descriptive statistics (percentages) to summarize the results while the language proficiency changes were checked with the help of a t-test for statistical significance, and the interviews involved the thematic analysis of the resulting data (Clarke & Braun, 2014; Ott & Longnecker, 2016; Privitera & Ahlgrim-Dezell, 2018). Additionally, two of the variables from the teachers' questionnaire were also tested for a relationship between them with the help of ANOVA (Ott & Longnecker, 2016). Overall, the approaches to the analysis were based on the needs of the research: the descriptive statistics method was used for summarizing the data, and statistical tests determined relationships between variables. Furthermore, the type of data defined the approaches: quantitative data were analyzed statistically (Ott & Longnecker, 2016) whereas thematic analysis was used with the qualitative data (Clarke & Braun, 2014).

## **1.4 Organization of the research**

The following chapters of this thesis are structured as follows. The second chapter is dedicated to the context of the study, offering some crucial information about the educational system of Libya, its history, and related policies. Also, it provides some data about EFL in Libya. The third chapter presents a literature review, the first section of which is dedicated to the relationships between language and culture and their application to language learning and teaching. Additionally, different language teaching methods are briefly outlined, including a commentary on the intercultural English language teaching. The second section of the chapter covers the topic of English as a Lingua Franca and its connection to EFL.

The fourth chapter is dedicated to the first part of the research. It covers the analysis of the content of Libyan textbooks and introduces the teachers' questionnaire (which was developed with the books' content analysis as a starting point), as well as its findings. This part of the work was mostly completed between February and April. The fifth chapter describes the experiment together with its methodology and results. By February 2018, I completed my experiment preparations and obtained the permission to conduct research in a Libyan school. Also, I managed to recruit Libyan teachers from seven Libyan cities for the teachers' survey. Between February 11 and April 19, the experiment took place. The sixth chapter presents the discussion of the data analysis, demonstrating the similarities and dissimilarities in the responses of teachers and students. The final chapter offers conclusions and recommendations.

## **Chapter 2- The context of the study; EFL Education in Libya:**

### **Introduction**

Libya is an Arabic country that proclaimed its independence in 1951. It is situated in the Northern part of the African continent on the coast of the Mediterranean Sea bordering with four countries: Egypt, Tunisia, Sudan, and Algeria. Libya has a population of around 6,276,632 people (Maghur, 2010), with the capital Tripoli estimated at 1.7 million and with the majority of them residing in the north of the country. Libya is the fourth largest country in the African continent, its area comprising approximately 1.8 million square kilometers (Falola et al.2012, p.78), and its religion is Islam. It is noteworthy that Libya is a bilingual country, and a number of its citizens can speak Berber and Arabic. Those who speak Berber represent the minority, which predominantly lives in cities such as Yefren and Zuwara (located in the western mountains of the country). They spoke the language during Gadhafi's regime and passed it on to their children (Aloreibi and Carey, 2017, p.1). On the other hand, Arabic is the only official language of the country, which is used in the educational system. Furthermore, various regions of the country have dialects that differ from each other. As a result, the children who speak Arabic encounter the official language, which is different from their dialects at school.

English as a foreign language (EFL) has been taught in Libya since the middle of the previous century, but certain political events have disrupted the process. Nowadays, the government and the population are interested in EFL promotion, which calls for a reexamination of the historical and educational events that have shaped the modern state of Libyan EFL studies. The topics of Libyan education and EFL in Libya have been relatively scarcely researched, but it is still possible to discuss certain key events and their outcomes. The present chapter will consider the history and modern policies of the educational system of the country, after which the EFL history and practice will be discussed in detail.

## **2.1 A Brief History of Libyan Education**

The history of education in Libya includes several milestones. Before the proclamation of independence, the event of Islamization, which began approximately in the VII century, had a huge impact because the religion has always promoted education and scholarship. However, the first significant reform of Libyan education took place in 1968 when a committee was formed by the Minister of Education to improve the educational system of the country. After that, Gaddafi's regime was largely benevolent towards education as demonstrated by the notably increased national expenditures on it that were fueled by the country's oil revenues (Bruce, 2015, p.124; Vandewalle, 2012, p. 87).

It is noteworthy that between 1973 and 1984 the number of students in Libya doubled (Yousif et al. 1996, p. 37). This factor indicates that the educational system was developing rapidly. In 1995, the Institutes of Teacher Training were established to respond to the increasing educational needs and provide the country with qualified teachers. However, the process was still held back by multiple issues, including deficient curricula, inadequate numbers of teachers, and nascent and insufficiently tested or researched teaching methodology. The experience of the following years helped to improve the situation considerably, although the complete eradication of problems is yet to be witnessed.

Some statistics can illustrate the development of education in Libya. For example, the first university in the country was established in 1955 in East Libya. By the late 1980s, this number grew to nine (with seven additional institutions that did not manage to get the status of a university but still provided higher education). As of 2015, Libya had twenty universities, seven of which were private, and the total number of students in them amounted to 300,000 (Jha, 2015, p.78). Thus, it is apparent that the educational system of Libya is expanding.

There is relatively little recent information on the outcomes and quality of education in Libya. Table 1 shows some of the key development indicators suggested by the United Nations Development Programme, including those that

have no officially available information for the country (“Human Development Indicators” para. 2). It seems that the adult literacy rate in Libya is relatively high, and it has been growing since 2013, although there is no information on the topic with respect to the period between 1992 and 2013. However, Yousif et al. report that between 1980 and 1992, the total literacy in the country amounted to 72%, which means that it has noticeably grown since then (Yousif, 1996, p.7).

<b>Development indicator</b>	<b>2015 indicator</b>	<b>Previous indicators (with year)</b>
Expected years of schooling (years)	13.4	13.4 (2014)
Adult literacy rate (% ages 15 and older)	91	90.3 (2013)
Population with at least some secondary education (% aged 25 and older)	55.1	55.1 (2014)
Primary school dropout rate (% of primary school cohort)	n/a	
Primary school teachers trained to teach (%)	n/a	

Table 1. Libyan Education Development Indicators.

(United Nations Development Programme, "Human Development Indicators: Libya" para. 2).

There is sufficient information with respect to the population with at least some secondary education, and in this regard, the situation in Libya has been improving (United Nations Development Programme, "Population" par. 88). Figure 1 shows this tendency in detail.

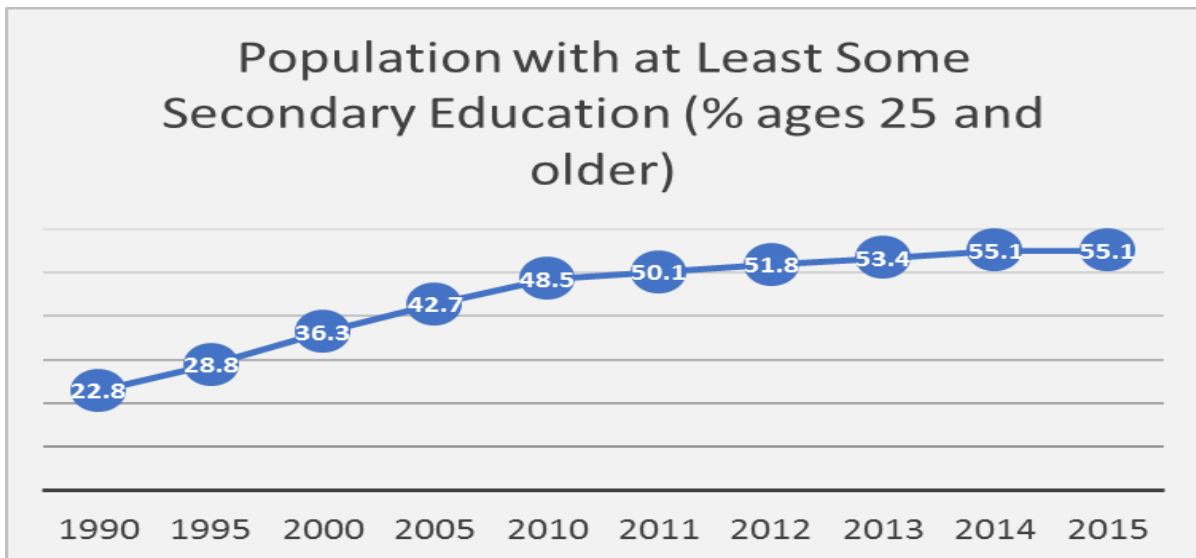


Fig. 1. Population with at least some secondary education (% ages 25 and older) in Libya (United Nations Development Programme, "Population" par. 88).

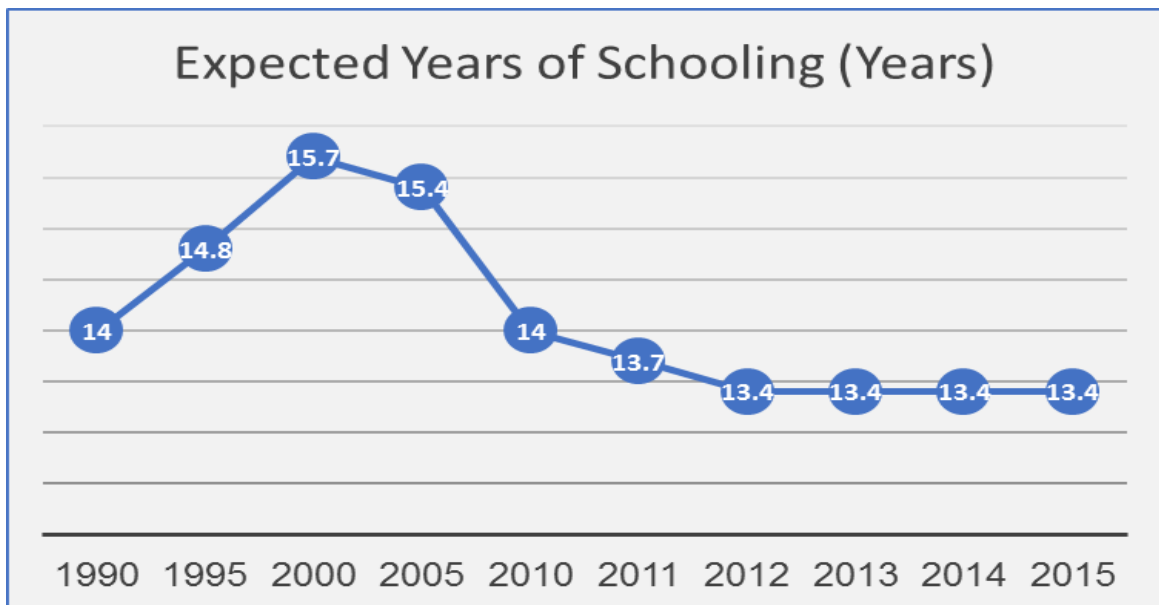


Fig. 2. Expected years of schooling (years) in Libya (United Nations Development Programme, "Expected years" par. 101).

With respect to the expected years of schooling, Libya scores rather well, but it used to score better as can be seen in Figure 2. As for other Development

Programme parameters, which are very important to determine the state of education in the country, no information is available about them (see Table 1).

## 2.2 The Educational System in Libya

Three grades of school and universities are the key educational institutions in Libya. Education in Libya includes four stages that last up to 17 years. The first stage is termed “primary”; children usually start it at the age of 6, and it lasts for six years. Middle education follows, and it only lasts for three years, after which students go to a high school where they can study for three more years. Finally, to complete university education, students typically need to study for four years, although certain fields (like medicine) may require more time. This information is summarized in Table 2.

Stage	Typical Ages	Grades/Years
Primary	6-12	1-6
Middle	12-15	7-9
High school	15-18	10-12
University	18-22	13-17

Table 2. Libyan Education System in Stages (Elabbar, 2016, 2-3).

The Libyan school year has two four-month-long terms with mid-term and final examinations in every term; to pass the year, it is necessary to get at least 50% of the total mark for the term and pass the exams. The size of class differs for schools and universities: the former typically have between 35 and 45 students while the latter have from 90 to 130 students. Same-sex classes are used since the end of the primary school (at the age of 12 for the majority of students) (Aloreibi and Carey, 2017, p. 99).

### **2.3 Education Policy: Schools and Universities**

In Libya, educational instructions are mostly top-down: the government makes the key decisions and produces policy guidelines. The Ministry of Education introduces critical policies and reforms in Libyan education, organizes the final examinations, and selects the books that are supposed to be used for different levels. Moreover, it manages Libyan universities and produces the system of academic grading with related criteria for assessment procedures. However, universities and individual teachers have a certain level of autonomy, which they can employ in the design of their lessons, plans, and programs.

Elabbar (2016, p. 4) reports that the majority of policies in the field of education in Libya are directed at the development of knowledge and skills that are necessary for everyday life. Apart from that, the policies aim to help students to achieve their potential, develop their self-esteem, and promote physical health (activity). Moreover, the cultural development of students is of interest for the national education. Hamdy (2007) also points out that the modern policies and initiatives are aimed at the increased use of scientific achievements and technology in education, as well as the promotion of research and higher and continued education. Hamdy (2007) reports that the computer technology was used by every Libyan university in 2007. However, the schools showed very modest results in the field: for example, in the same year, only 5% of primary schools in Libya used computers. In 2012, the introduction of technology-assisted learning was also in progress.

Currently, the educational policies of Libya also promote the study of foreign languages to foster global communication. With respect to EFL, the modern policies aim for the innovation and introduction of technology and advanced teaching methods in EFL classrooms, as well as teacher education. However, the system experiences multiple difficulties in translating these policies into practice. Libyan expenditures on education are high in comparison to other African countries, but they cannot be viewed as sufficient, especially in the field of higher

education, and they tend to fluctuate. For instance, in 2002, the expenditures amounted to 20% of the budget, but in 2003, they amounted to marginally more than 14%. According to Otman and Karlberg (2007, p.107), the fluctuations in the expenditures may be connected to the issues in the oil market and other economic constraints.

Currently, the Libyan government is in a transitional state because of the ongoing civil war, in which three powers claim to be the government. In the east of the country, the parliament that was elected in 2014 is a major political force; it supports general Khalifa Haftar. Apart from that, prime minister Khalifa Ghwell is supported by the Islamist Government of National Salvation, which is situated in Tripoli. Finally, the Government of National Accord, which is also located in Tripoli, is headed by the Presidency Council that is led by prime minister Fayez Sarraj and supported by the United Nations (2015). Naturally, the situation has a very negative impact on the everyday life of Libyans, and the education system is similarly affected. For example, the school year 2017-2018 started later than planned because of the lack of access to textbooks and grants. With a more stable governmental system, the educational system should also become steadier.

#### **2.4 EFL in Libya: A Brief History**

The history of EFL in Libya is directly connected to the political events that took place in the country. Mohsen reports that EFL has been taught in Libya since the end of World War II as a result of the activities of the British administration in the northern part of the country (Mohsen, 2014, p.58). Apart from that, the discovery of oil and gas in the following decade made the development of EFL education important for the economy. After that, the decisions of the 1968 committee, which intended to prepare the country to use English as the language of instruction in higher levels of education, has affected EFL in the earlier stages of education, promoting it. At the time, the country was becoming almost bilingual with English being viewed as a second language to Arabic. A major

outcome of this change was the introduction of advanced textbooks that included commentary for teachers on various teaching strategies and took into account the specifics of Libyan culture, which is important for the development of successful teaching approaches due to the interconnections between language and culture (Mohsen, 2014, p.58). Apart from that, in the 1970s, a teacher training program existed in Libya, which complemented the general teaching program for EFL teachers.

Later on, the Gaddafi regime spread a rather negative attitude towards learning certain foreign languages, especially English. In 1986, the political issues related to the activities of the US and UK with respect to Gaddafi regime resulted in the decision of the Minister of Education to stop teaching EFL in Libyan schools, and this ban was lifted only in 1993 (Jha, 2015, p. 79). Thus, the regime that was generally benevolent towards education smothered EFL teaching in Libya for seven years. In addition, the eventual outcomes of the ban were not beneficial for Libyan education in general, especially for universities, due to the damage to global communication opportunities. The EFL teacher training courses were revived in 2006, and a specific General Centre for Teacher Training has been promoting improved education for teachers since 2008 (Mohsen, 2014, p. 61-62). Nowadays, the General National Congress is determined to improve the education of Libya, which involves the promotion of language learning, including EFL.

## **2.5 Attitudes to EFL in Libya**

In Libya, two perspectives on EFL exist. For some Libyans, EFL may not have the best reputation. Given the above-mentioned status issues, whereby the cultures of foreign countries, especially English-speaking ones, were viewed as colonizing, this outcome is not surprising. Moreover, the cultural specifics of English-speaking countries are often regarded as detrimental to the Arabic values, which also harms the reputation of EFL in Libya. On the other hand, a more

positive attitude to EFL has also been reported (Saleh, 2017, p.62). From this perspective, English is viewed as a convenient tool, which serves as the language of industrial and technological development. Furthermore, the conservatives believe that English cannot harm Islamic values, which are not prone to any form of cultural conquest. This attitude may also be connected to the efforts of the Ministry to make English essential for education and scholarship, although other reasons are also a possibility. After all, the Islamic attitude towards knowledge, which is very positive, promotes the search for an understanding of foreign languages as long as they are not hostile towards Islam. To sum up, there are two opposing attitudes towards EFL in Libya nowadays, and they have their opposing effects on the process of EFL development in the country.

## **2.6 English Curriculum and English Language Teaching in Libya**

Currently, EFL is mandatory in Libya: its teaching begins in the primary school (fifth grade) and ends in the secondary school (at the age of eighteen) (Khalifa and Shabdin, "Autonomy in Vocabulary Learning" 2016, p.141). EFL is typically taught four times per week, each lesson taking up 45 minutes. Aloreibi and Carey report that currently, EFL promotion in Libya is supported by the government and receives notable funding (Aloreibi, 2017, p.100). Thus, EFL teaching is a significant topic for Libyan education nowadays.

Scholars report multiple challenges related to the process of EFL teaching in Libya, including the problems associated with the passive learning style and authoritative teaching, shortage of resources and teacher competence issues, teacher shortage, and some others. The income of EFL teachers is not sufficiently high, which results in worsened performance. The particular features of the system of education in Libya may also result in difficulties. For instance, Libyan EFL teaching relies heavily on tests and written-form examinations. The success of students can affect the rewards of teachers and institutions, which fosters

examination-aimed drilling and does not promote cooperation, but rather fosters competition.

Researchers are also particularly concerned with the fact that teachers often neglect the methods of working with students that are recommended by the Ministry of Education and the officially approved curricula based on the conversational framework. Some issues that may have led to this outcome are presented above: teachers may lack the necessary training, be insufficiently motivated from the perspective of reimbursement, or face system-level problems, including the restrictions of testing. This factor slows down the attempts of improving EFL teaching in Libya. For example, there is an excessive focus on grammar and vocabulary rather than language usage despite the fact that the Ministry of Education supports the latter (Mohsen, 2017, p.63). Similarly, to this day, teaching EFL in Libya mostly focuses on grammar and translation, neglecting speaking and listening despite the fact that the importance of the latter is supported by the conversational framework (Diaab, 2016, p.339-340). The strategies of teaching and learning may also be deficient. For example, Khalifa and Shabdin report that Libyan teachers are not very aware of various approaches to vocabulary learning (“Analysis of Variance”, 2016, p.220-221). The authors state that a typical strategy for vocabulary teaching is to provide students with a list of words. Naturally, this approach is not very efficient; for example, it is useful to employ context rather than focus on a list of words, and it is important to teach students different approaches to word learning rather than consider just one of them.

One more issue is complicating the teaching of EFL in Libya: researchers state that EFL students are rather disadvantaged by the fact that they do not experience English in their everyday environment. In fact, 98% of the population of Libya speak Arabic, and even though English is a compulsory subject that improves one's opportunities for better education and employment, few Libyan people report using it. Apart from that, according to some researchers, it is not

uncommon for the students who speak Arabic as the first language to perform relatively poorly in the English language proficiency skills, which may be attributed to the differences between the two languages (Aloreibi and Carey, 2017, p. 100). In short, communicative EFL teaching in Libya may be a challenging activity.

Still, some positive dynamics in ELF teaching in Libya can be noted and partially attributed to the review of textbooks and curricula, which is an ongoing agenda in the country. Orafi and Borg point out that the EFL curricula in the country have been evolving (Orafi and Borg, 2009, p. 244-245). For example, there is a transition from grammar- or vocabulary-based curricula towards an approach that would be based on modern teaching methods that prioritize language use. Moreover, deficient books (lacking, for instance, listening or speaking activities) have been replaced by more modern ones, focusing on the communicative approach. The latter is an example of the advanced teaching practices that are currently used in Libya.

The communicative approach is expected to focus language teaching on the use of language for the communication of culturally and socially appropriate messages that are in line with the extra-linguistic context of the conversation. Rizzardi and Barsi (2005) highlight the fact that this strategy of teaching views communication skills as the most important ones for the mastery of language. Grammar is less significant from this perspective, which is why it is typically taught through language use, although different versions of the communicative approach may introduce formal grammar teaching. Thus, the approach views communication as the main goal of language learning and the main method of achieving this goal. This primary feature defines all the teaching techniques that the communicative approach promotes, including active discussions, role-playing that simulates real-life communicative exchanges, and group work. Moreover, the design of the learning materials is also affected by the methodology of the communicative approach: for example, the textbook units that are developed in

accordance with the method typically begin with dialogues that introduce the key elements of their lesson. Rizzardi and Barsi (2005) report that the approach has been met with some criticism, but they state that it remains a valid method of EFL which is used in practice.

The communicative approach has been supported in Libya for some time; the first curriculum that introduced it was devised in 2000. That curriculum has already been replaced with a more modern one, but its impact on Libyan EFL education has been rather notable. In fact, it can be viewed as an example of innovation in education: Orafi and Borg report that the first communicative approach-based curriculum was fundamentally different from the ones that Libya had employed before it (Orafi and Borg, 2009, p. 245). Indeed, the previously existing curricula were shown to focus on grammar and vocabulary while neglecting the exercises that typically assist in improving the communicative abilities of students. On the other hand, the new curriculum included a greater focus on the meaningful use of language and collaboration between peers. After the introduction of the curriculum of 2000, these features began to define the official approach to EFL in Libya.

Orafi and Borg highlight that the new curriculum required notable changes not only in teaching practices but also teaching philosophy and thinking (Orafi and Borg, 2009, p. 244). They suggest that this fact may partially explain the slow adoption of the new methods. However, despite the difficulties that have been experienced by Libyan teachers in their attempts to translate the new methods into practice, the introduction of the communicative approach in Libyan curriculum exemplifies the movement towards a more comprehensive and practice-oriented approach to EFL. This example shows how the educational policies of the country can provide EFL teachers with the tools meant for resolving some of the challenges that EFL experiences in Libya.

It is also noteworthy that there is a movement towards greater cultural sensitivity, which is promoted, among other things, by the fact that Libyan specialists are

involved in EFL curricula development. During the early years of the spread of EFL in Libya, the curricula were mostly created by the people who had no understanding of Libyan culture. Today, however, the EFL textbooks which are used in Libya are culturally sensitive and provide useful commentary for teachers; they also cover a diverse range of relevant topics. Attempts at the integration of English culture into Libyan EFL curriculum are also made. This focus on the employment of culture-centered and culturally-sensitive approaches can be explained by a greater understanding of the fact that language and culture are interconnected. In particular, language is typically described as a crucial part of culture, but culture tends to continuously rely on language, especially when it is necessary to identify language or culture. Thus, the attention paid to cultural sensitivity in EFL curricula can be viewed as a sign of development, which means that Libyan EFL teachers are provided with increasingly more appropriate frameworks for their work in an attempt to address some of the mentioned problems.

## **2.7 Summary**

A brief consideration of the history of Libyan education shows that it has been developing relatively steadily, achieving notable results in the literacy of its population and expanding the number of educational institutions. However, the history of EFL in the country has had a less smooth development. In particular, it has been affected rather negatively by certain political events, especially during the Gaddafi regime, which resulted in persistent negative attitudes towards EFL. Currently, these attitudes are not dominant, and the interest towards EFL is also expressed by the population and government. As a result, the people who advance EFL teaching in Libya nowadays are searching for the methods of teaching that would be culturally appropriate, which is reflected in the continuous updating of the EFL curriculum. It is noteworthy that the latter has shown significant

improvement in the past years, moving towards a more comprehensive student- and practice-oriented approach.

However, the implementation of the curricula in practice has met various problems, which, according to researchers, are the result of resource and teacher shortages, inefficient teaching methods promotion, and deficient pre- and in-service teacher training. The same can be said about the modern educational policies, which promote education in a top-down fashion by highlighting the importance of skills that are necessary for personal and global communication. It has been suggested that the mentioned policies may be implemented not very effectively. Given that the teaching of EFL is also complicated by the nature of EFL education (limited exposure to the language), shortage of teachers and funding, presence of negative attitudes towards EFL, and the inefficiency of underdeveloped teaching methods, the topic of EFL in Libya requires close attention from policymakers, teachers, and researchers.

## **Chapter 3- Culture, and Language teaching**

This chapter examines the literature on the relationship between culture and language in the second language (L2) teaching. The phenomena are closely interlinked. The term “culture” refers to a given set of values and norms that are practiced by a specific community and define the way people interact (Kang, 2012, 47). In turn, language is employed as a mode of transmission of the values that are held by a given cultural group. Culture influences the willingness and ease with which a subject learns a new language. Likewise, language affects the willingness and ability of a given party to integrate English as their second language. Moreover, culture also determines how people teach a foreign language. Therefore, both language and culture may affect the outcomes of L2 teaching efforts. The present review focuses on the definitions of culture and its relationships with language, applies this information to the topic of language teaching and intercultural communications, and introduces the perspectives of major researchers in the field.

### **3.1 Definitions of Culture**

Because culture is complex and dynamic, there is no simple way of defining it. However, through a classification of understandable themes, one can focus on particular aspects to create a definition, many of which were proposed in the past years (Benahnia, 2012, 3). Most definitions of culture date back to the 20th and 21st centuries, and they can come from many fields, including interdisciplinary variations. The examples of relevant areas are anthropology, sociology, psychology, economy, linguistics and sociocultural research (Byram et al., 2006). The earliest of the definitions focused on behavioral, concrete, and visible aspects rather than abstract and intangible ones; they mostly explored the patterns of behavior and human actions passed down from one generation to another. However, with time, the meaning of the term underwent modification and started to incorporate learned patterns as an integrated aspect of human behavior. Newer

definitions included a group's values, beliefs, customs, practices, rituals, language, and its racial, ethnic, or religious inclinations. Many of the modern definitions of culture incorporate symbolism, value, authority, order, ceremony, love, honor, beauty, and spirit (Liddicoat and Scarino, 2013). Furthermore, the most recent definitions can include the expected behavior of the individuals and the possibility of the transmission of all the elements to the next generation (Kang, 2012, p.48).

The mentioned tendencies can be illustrated with specific examples. According to one of the earliest definitions, culture consists of behavioral patterns and actions passed down from one generation to another (Parsons, 1949). In a similar way, Useem et al. (1963) suggested that culture was the emerging behavior of a community of interacting human beings. Furthermore, Damen (1987) defined culture as patterns and models that represent the daily living of human beings. However, a more recent version of the understanding of the term by Benanhia's (2015) suggests that culture comprises symbolic, intangible and ideational aspects of the human society. It is noteworthy that Parsons' (1949) definition belongs to the sociological theory, but Useem et al. (1963) present an anthropological approach. Both definitions share the emphasis on behavior that is characteristic of earlier definitions, which implies that different fields seem to have shared similar perspectives that correspond to the tendency of the term "culture" to evolve.

Given that the present work focuses on education, the definitions of culture within this field are of particular interest. For instance, Kramsch (1998) suggests that culture influences the amicability that existed between one individual and the other, and her definition is widely used in culture learning today. This definition shows how a person can come to know and believe in operating or performing actions that are acceptable to the other members of that community. It also supported another definition that emerged in the early 21st century. According to the latter, culture is the acceptable form of interaction with a group that involves

the way of life, customs, beliefs, social practices, and experiences. These elements in themselves do not define culture, but they show how a group perceives, interprets and uses social interactions. In any case, people within a particular culture are likely to have similar interpretations of the elements of their culture. Consequently, culture presents itself in a context which consists of members who share comparable standards of behavior and a given set of values (Kramsch, 1998, p. 61). Therefore, it is only through a culture that an individual can know and believe whether their actions are acceptable in the society.

Thus, the process of defining culture is rather complex. Nowadays, the concept of culture contains the symbolic, ideational and intangible aspects of human societies. Its essence touches more than artifacts, tools, and other tangible elements that are capable of presenting the way a community interprets and uses them. Culture also includes values, symbols, interpretations, and perspectives, which are capable of differentiating a group of people from another one (Kinginger, 2009). Various fields have contributed to the process of defining the term, and the present paper will focus on the perspectives voiced in the field of education.

### **3.2 Language and Culture**

There is a unique relationship between language and culture. Culture, which consists of the membership discourse among individuals with shared space, history and imaginings, is expressed and transmitted through language. Therefore, language reflects cultural patterns and is affected by them (Damen, 1987). On the other hand, language is also a tool that contributes significantly to developing a culture of a group (Kang, 2012, pp 49-50). As a result, the two phenomena affect each other.

Thus, communication and language are crucial for culture. However, communication is not only a method of speaking and exchanging messages; it is also a mode of learning (Palfreyman and Dawn, 2007). The process of learning

culture involves symbolic integration, which comprises the use of language and gestures (Kang, 2012, 48). Similarly, learning a language is more than gaining knowledge about the language; it also involves understanding the cultural contexts which define the language. The process of learning a new language calls for the understanding of the cultural significance of communication within certain contexts.

Indeed, since language reflects the culture (for instance, beliefs and attitudes) of speakers and enables them to develop their social identities, it also allows people to identify outsiders. As a result, the evaluation of language competence entails an analysis of how the speaker interacts within a culture. According to Kramsch (1998), learning a new language demands that the learner thinks differently from the way they socialize in their culture. This phenomenon is evident in the expression of respect and common courtesy, which is different from culture to culture. This characteristic is challenging for intercultural communication, as it requires speakers to be patient and more deeply understand other cultures (Kang, 2012, p. 50). Consequently, the unique interrelationship between language and culture should have some impact on language teaching.

### **3.3 Culture and L2**

#### ***3.3.1. Intercultural communication***

According to Samovar and Porter (1997), intercultural communication situations arise, among other things, when “messages that must be understood and produced by a member of one culture for consumption by a member of one culture are consumed by a member of another culture.” This process requires adequate preparation because culture defines the individuals’ realities which may become barriers to effective communication. It is assumed that the purpose of learning a second language is intercultural communication, which explains the importance of learning culture. However, the intercultural communication approach towards

learning a second language can be ineffective unless the learners are prepared to work with the target language and culture.

Byram (1991), proposed the idea of intercultural communicative competence (ICC) as a primary focus in foreign language teaching (FLT) to improve the quality of language learning (Kang, 2012, p.51). It incorporates several components, including knowledge and skills, as well as awareness and attitude (Benahnia, 2012, p. 5). The concept of ICC involves more than the exchange of information; rather, it forms a basis for creating and sustaining relationships (Jafarzadeh and Simin, 2014). ICC-based education incorporates the assessment of intercultural competence, ways to promote intercultural interaction, materials needed to promote intercultural interaction, and methods an individual can use to deal with stereotypes or misconceptions (Lázár and Čaňková, 2007). ICC is supposed to help learners to work with the target language and culture.

### **3.4 The Components of Cultural Competence**

Social interaction depends on three factors, one of which is culture; the other two are individual and social factors. In analyzing culture and its implications for the teaching processes, ten elements must be considered. These elements are interaction, association, subsistence, bi-sexuality, temporality, territoriality, learning, play, defense, and exploitation. These factors are the categories which make up culture according to Liddicoat and Scarino (2013, 2005). In order to fully grasp the influence of culture and language on the learning processes, an in-depth examination of these categories is required.

To begin with, Interaction involves the aspects of communication and language. Association looks at the different roles of each person or group. Subsistence comprises different community groupings based on occupation or division of labor. Bisexuality pertains to the concepts of sexuality, marriage, and family. Territoriality is the informal and formal space boundaries defined by the community. Temporality refers to cyclical activities. Learning has different

dimensions such as where to learn, what and who to teach, and rewards for learning (Jiménez, 2001). Play constitutes the various recreational activities used in a group. Defense spans the protection of what is valuable in the community. Exploitation involves the different resources a group has access to and can use to enhance their wellbeing (Pachler and Redondo, 2014).

Additionally, from the historical exploration of the elements and definitions of culture, the cultural components that should be integrated into language learning can be divided into different categories. They include the descriptive information of the region where the language is spoken, the information about social structures and institutions present in the area, observable phenomena, cognitive patterns, learning culture, attitude, and identity. Descriptive information involves the geographical details of the country such as topology and vegetation. It also deals with demography, history and artistic monuments. Social structures are comprised of the political and economic state of the region, education, and social and intellectual organization. Examples of observable phenomena are food, dressing, housing, transportation, recreation, and behavioral practices. Cognitive patterns involve value orientation, language, norms, values, and health. Attitude and identity are concerned with stereotypes, cultural identity, and multicultural environment. Learning culture looks at cultural adjustment, positive attitude, strategies for learning culture, personality, and balance between the culture at home and culture abroad.

With the understanding of the immense role of descriptive information attained from the exploration of culture, a teacher is enabled to develop objectives that will allow any individual to become culturally competent. These objectives include such things as reacting appropriately in social situations, recognizing behavioral patterns when illustrated, explaining patterns, being able to apply patterns in particular situations, and manifesting an attitude that allows an individual to be accepted in a different society. The objectives also enable the creation of instructional goals implemented in cultural teaching.

The goals of these objectives are to teach students to develop the skills that will enable them to demonstrate a culturally conditioned behavior functionally. Students also should understand the interaction of language and social variables such as age, sex, and social class through constant communication. They should have the ability to analyze the conventional behavior present in everyday situations within the culture of the language they are learning. Students should be aware of cultural connotations of words and phrases. They should have the capacity to evaluate statements made in and about a certain culture. Students should develop skills that allow them to research another culture and become capable of demonstrating a positive attitude towards that culture (Quinn, 1986).

### **3.5. Culture and Language Teaching**

For anyone to participate in social life, he or she should be able to communicate with other individuals in the community. Indeed, interaction is an integral part of human life. Socialization is a direct consequence of the interaction between different individuals in the society. Interaction cannot be achieved without language, and even after learning a given language, it is necessary for the individual to understand the culture that is alluded to in the language. Thus, in order to empower learners to have meaningful interactions, a cultural component needs to be introduced into language learning.

The concept of culture in language learning and teaching dates back more than 70 years. The concept of cultural literacy comes mainly from language learning (Byram et al., 2003). The main reason for incorporating culture into language learning is that it makes the whole learning experience more meaningful, productive and versatile (Kinginger, 2009). Indeed, according to modern definitions, culture incorporates multiple elements of the society, including as many diverse fields as subculture, technology, economy, social and political organizations, and worldviews. All these aspects converge to give an individual their identity. It is of utmost importance to ensure that a teacher draws attention

to all of these elements in the process of teaching L2 students. In general, it is believed that culture stimulates language learning by awakening interest and curiosity, which in turn broadens the students' intellectual horizons (Levinson and Pollock, 2011).

Furthermore, according to Kramersch (1998), the current role of culture in language teaching derives its influence not only from educational concerns but also from political and ideological facts. The language learning process must be streamlined culturally to ensure a quick integration. The promotion of diversity can only be achieved if language learning materials are made to reflect the cultural values of the given community. For some teachers, supplementing the traditional acquisition of communication skills with humanistically oriented, intellectually legitimated cultural content can be the best way to teach L2. This means that people learning a foreign language will also need to assimilate the culture of the foreign language to understand the communication in that particular language fully.

However, the view that culture should be integrated into the ESL curriculum has many opponents. Some of the arguments against the idea establish that this notion would discourage the students who belong to other native communities from participating in the learning process. Another belief is that it may also prove challenging to try to introduce a second culture to the students. Furthermore, there are proponents of the idea that the introduction of culture in the L2 teaching process can endanger the native culture of students. Essentially, such arguments are rooted in the idea that when an individual learns a new language, he or she runs the risk of immersion in the new culture which may overwhelm his or her original culture. Principally, the learning reshapes the patterns of thought, emotions, and behavior forfeiting the original culture (Bruen and Sudhershan, 2009). Finally, the detractors of the influence of culture on language in the teaching process establish that it constitutes an irrelevant factor and may not necessarily have an impact on the overall learning.

However, the assertions of the detractors overlook the fact of the inseparability of language and culture (Palaiologou, 2012). Languages differ from one community to another, and each language is intended to communicate the values of the people who speak it. As Wang points out, the nature of language is unique to every group and depends significantly on the beliefs, values, and practices of its speakers (Wang, 2008, p.9). As pointed out by Byram et al., because culture and language are highly interdependent, culture awareness contributes to language proficiency. Based on the interrelationships between the two phenomena, the introduction of culture in language teaching seems to be sufficiently well-explained to refute the concerns of the detractors (Byram et al. 2006).

### **3.5.1. Teaching Culture to English Language Learners**

As was mentioned, the significance of culture in L2 teaching cannot be overstated. Language and culture are intrinsically enmeshed and cannot be separated, language being a carrier of a given culture (Samovar and Porter, 1997). Therefore, in teaching English to L2 students, it is plausible that the language carries English culture. According to Wang, foreign language teaching is “foreign culture teaching.” Therefore, teachers ought to determine ways by which they can integrate the foreign culture into language teaching (Wang, 2008).

In doing so, teachers should make it their priority to avoid cultural imperialism. All cultures are the same as there is no inferior or superior culture, and the student should be made to understand that the English culture is not intended to impede their own cultures (Choudhury, 2014, p. 8). Rather than imposing meanings on the learners, it is important that a teacher allows their students to make their own inferences from their interactions. It is also necessary that the teachers emphasize the need for students to understand their own culture. This initiative entails the promotion of students’ awareness of the given culture. They should be provided with the opportunity to learn about the immensity and significance of their culture

before being made to integrate a foreign culture. Lastly, it is imperative that the teachers consider the cultural background of their learners when determining the pedagogical approaches to be applied to the teaching context.

### **3.5.2. Communicative Approach to Teaching Culture in English Language Classrooms**

The communicative approach is founded on the need for the interaction in the teaching of English as a second language. This approach, which is also termed as communicative language teaching, encourages the interaction of students in language learning to enhance their grasp and mastery of English (Jimenez, 2001). For instance, an L2 teacher may decide to ask the students to engage in a question and answer session in pairs aimed at building their respective profiles. Such sessions are intended to develop meaningful communication capabilities in the students.

The communicative approach was introduced in the 20th century. It was a culmination of the enhanced solicitation of language learning in the aftermath of World War II. After the establishment of the European Union, migration saw an increase in Europe. People in search of better wages and working opportunities moved to European countries, and this significantly increased the pressure on the language educators to engage a responsive and efficient teaching method.

The communicative approach has several advantages over the traditional teaching methods of the L2 language. For instance, it encourages communication according to one's ability; as a result, the diversity and differences of children are acknowledged. Additionally, as stated by Anderson, the approach is important since it promotes the use of authentic language, which the author defines as appropriate for specific events and roles (Anderson, 1993, pp. 477- 479). According to Anderson, the communicative approach is built around ensuring proper usage, as well as fluency, rather than accuracy. Furthermore, the method is associated with the belief that constant interaction will allow the students to

gain confidence and to enable them to foster their language abilities. In this regard, Anderson notes that the approach presupposes empowering students and encouraging them to take the lead and initiative in their interaction. Thus, the communicative approach ensures that within the classroom setting, the students practice the skills that will be of use in real life (Anderson, 1993).

Similarly, the communicative approach guarantees that the slight errors in the communication process are identified and rectified promptly to prevent their recurrence in future interactions (Pachler and Redondo, 2014). Another benefit of the method is the possibility of motivating the student: as suggested by Anderson (1993), learners may be more willing to engage in the use of language rather than work to memorize its rules and perform related exercises. Essentially, the complexity of the different interactions between students provides a platform through which a teacher can identify the strengths of a student and manage the errors to enhance the effectiveness of their language integration (Palfreyman and Dawn, 2007). The communicative approach should be structured so that the students can sit in small groups and interact before disseminating what they have prepared to the entire class. This activity builds the confidence of the students. Overall, the communicative approach plays an immense role in developing learning.

### **3.6. Claire Kramersch's Contribution on the Topic**

Kramersch is one of the authors who have made a major contribution to the investigation of culture, language, and their significance for L2 learning. (Kramersch, 2015). Kramersch does not directly innovate the understanding of culture, but she proposes the ideas that are in line with the more modern approaches. Culture, from the perspective of the author, consists of the standards that are learned through the “membership in discourse community” which is characterized by specific common features that unite this community (Kramersch and Zhu Hua, 2016, p. 38). However, given the complex interrelationships

between language and culture, the author supports the concept of “languaculture,” which unites the two (Kramersch and Zhu Hua, 2016, p. 39). Kramersch demonstrates that cultural meanings become encoded in the language and that people create culture, among other things, through language (Kramersch, 2015, p. 32, 40). According to her research, there are three varieties of the encoding process: semiotic (related to meaning), linguistic (related to language mechanics), and discourse-related. The examples of the first variety can include verbal and non-verbal units that have unique meanings in different cultures. For instance, according to the author, the concept of privacy varies significantly around the world, and such meanings are reflected and solidified in language. The second variety is distinguished based on the fact that the specifics of a language’s grammar may be connected to cultural features; an example is Japanese honorific affixes. As for the final encoding process, it is apparent that discourse is deeply interconnected with culture, and cultural context can be crucial for working with linguistic cues.

According to Kramersch, language is a principle that assists in choosing the appropriate way of conducting social activities in our lives. Kramersch believes that the term “culture” also has a correlation with the term “social.” Thus, her ideas expand on the concept of codependence as language shapes culture and, in turn, culture shapes language (Kramersch,1998). Kramersch also states that language is a medium that expresses, embodies, and symbolizes cultural reality, further emphasizing the interrelationship between culture and language. According to her, an individual attains the insight of the L2 group’s beliefs and values in the process of learning the culture. Consequently, Kramersch asserts that culture plays a vital role in language learning, and the author believes that language learning should incorporate culture learning (Kramersch,1998).

Proper culture acquisition will enable an individual to use a range of social and expressive actions instead of only learning vocabulary items, syntax, and paradigms. It is also noteworthy that Kramersch (1998) emphasizes the educational,

political and ideological factors related to the significance of introducing culture into language learning. The first group can include the educational needs of different groups of students; the second one is concerned with political relationships, and the final group introduces anti-racism and political correctness arguments. One of the central issues in learning and teaching language, as Kramersch advises, is the definition of the goals of teaching and learning language that would focus on its application (Kramersch,1998).

Kramersch also considers the difficulty of appropriating a new culture that is related to the need to employ foreign discourses and cultural patterns in the process. According to her, in order to manage this problem, it is necessary to pay sufficient attention to both text and context, while focusing on the importance of the role of foreign language teachers in providing the learners with the tools that are required to this end (Kramersch, 2001, p.17). Thus, Kramersch applies her ideas about the interrelationships between language and culture to the practice of language learning by making the above-presented suggestions about the ways of approaching new cultures (Kramersch,1998)

### **3.7. Byram's Contribution on the Topic**

Another important author who has informed the understanding of the topics of interest to the present thesis is Byram. Byram states that learning a foreign language does not presuppose mastering any academic topic; rather, it involves learning a new form of communication, which requires getting acquainted with a new culture (Byram, 1989). He emphasizes that it is hard to separate learning language and learning culture, highlighting the interrelationships between the two phenomena. According to Byram, language teaching needs to be based on cultural studies as one of its components; the other is language awareness (Byram, 1989). In general, Byram emphasizes the significance of cultural competence for language learners and advocates for the introduction of this approach into language learning (Byram, 1989). To this end, Byram and Esarte-Sarries develop

a model of foreign language education, in which classic language learning is only one of the elements, and it is complemented by cultural awareness and experience, as well as language awareness; the latter is mostly comprised of sociolinguistic knowledge (Byram and Esarte-Sarries, 1991). Byram and Esarte-Sarries, also point out that the investigation of a foreign culture assists in reflecting on one's culture, helping to develop one's own cultural identity rather than harming it in any way (Byram and Esarte-Sarries 1991, p. 8). As phrased by Byram and Esarte-Sarries, this approach to learning helps a student to acquire the skills of an ethnographer and instigates the interest of the person in the culture and the people who use the language (Byram and Esarte-Sarries, 1991).

In a collaborative paper, the author further suggests that studying culture from a language teaching perspective constitutes the transmission of any information, knowledge, or attitude about the foreign culture, which are evident in foreign language teaching (Byram et al., 2003, p. 7). Apart from that, Byram et al. indicate that the teaching of the aspects of culture is conducted both consciously and incidentally (Byram et al. 2003, p. 14), but the authors promote the conscious approach to the process.

Consequently, Byram also reviewed multiple aspects of cultural education, including the topic of teacher preparedness, resources, the development of curriculum, and so on; the author highlights the fact that the introduction of cultural education into L2 learning is a complex process. In particular, Byram emphasizes the importance of providing the teachers with the necessary training and extensive intercultural competencies (Byram, 2008, p.83). Byram notes the connection of interculturality and cultural education and describes the former as the consequence of the latter, suggesting that interculturality requires deliberate development and learning and teacher guidance (Byram, 2008, p.59). Interculturality is a characteristic of a person who is capable of adapting their behavior and language to the different cultural contexts. In this respect, the author highlights the fact that interculturality requires a number of skills which are

necessary to navigate the different contexts and suggests that some of these skills and competencies include cultural awareness and political correctness, ability to interpret and relate, and positive attitudes and openness towards diverse settings (Byram, 2008, p. 69). All these skills are required for a teacher to be able to navigate culture teaching successfully.

Indeed, it is noteworthy that according to the author, the “integrative” motivation to learn languages is particularly important; it is associated with “a positive interest in peoples and cultures associated with a language” (Byram, 2008, p.94). Byram postulates that foreign language learning must involve the development of positive attitudes towards other cultures, as well as an adequate understanding of them (Byram, 2008, p.94). Apart from that, Byram suggests that cultural learning requires experiential approaches, which involve experiencing the culture that is being studied (Byram, 2008, p.97). Examples of such experiences can include, for instance, reading literature and newspapers or communicating with the people from other cultures. In summary, Byram focuses on proving the interrelationships between culture and language, states that they are of primary importance to language learning and applies this information to the practice of language teaching and learning, for instance, by suggesting the approaches to teaching that are likely to have positive outcomes.

### **3.8 - English as Lingua Franca**

In the contemporary interpretation used in scholarly literature and teaching practice, the concept of English as a lingua franca (ELF) is conventionally utilized to denote a special sociolinguistic category. Thus, ELF should be viewed as a functional type of language that is used as a medium of communication and interaction between speakers of different languages in certain spheres of interaction (Jenkins and Leung, 2014, p. 2). Relying on the process of globalization, the world community began to experience the need for a sole communication tool to be used by people from different countries and regions.

In the modern world, English takes the position of a leading language used for global communication. The adoption of English as a lingua franca significantly influenced educators' approaches to teaching this language and their own education. The debate of EFL "has led to some reconfigurations in teaching English as a lingua franca and critical teacher education models relevant to the current position of English language" (Deniz et al. 2016, p. 145). However, regardless of the existing research on the effect produced by the status of English as a global communication language, the changes it inflicted on the education for English teachers remain under-researched. The purpose of this chapter is to provide a historical perspective on the establishment of English as a lingua franca and discuss the state of affairs today. It is aimed at examining the impact of the current status of English on teacher education, the way English is taught these days, and its use as an instrument for intercultural communication.

Historically, a lingua franca implied a specific language form based on the vocabulary of French, Provençal, and Italian languages. These languages originated in the Middle Ages for the negotiations of Arab and Turkish merchants with Europeans and existed in the form of "Sabir" until the 19th century (Wansborough, 2013, p. 42). Later, English began to develop as a lingua franca due to a number of factors (trade and cultural relations, for example) that eventually led to its further transformation and popularization. The worldwide geographical distribution of English and strong and influential positions of the nations that used it as their native language made it reach every continent (Abdullah and Chaudhary, 2012, pp. 129-131). It became convenient for speakers of different languages to embrace English as a means of global communication. The establishment of English as a lingua franca was observed during several centuries. The colonization practices of the British Empire and the United States and the amplification of their power after World War II contributed to adopting English for discussing political and social issues (Abdullah and Chaudhary, 2012, pp. 130-133). The final significant step towards settling English as a lingua franca

was made at the onset of the information technology era (Sultana, 2016, p. 216). Thus, the first and most popular computer programs were written with reference to English, and the spread of the Internet also added to the popularity of this language.

English as a lingua franca was called differently, depending on time and individuals' use of it. It was known as the "new English" (pidgin), newspeak, and English as a means of teaching and learning (Malette, 2014, p. 89). Therefore, different versions of the English language (World Englishes) became actively used for performing various functions in worldwide communication (Björkman, 2013, p. 25). As a result, the earlier perception of English as the language spoken primarily in the United Kingdom and the United States has eventually changed. The versatility of the English language that occurred due to its wide use for numerous purposes and by representatives of various cultures has been the focus of scholarly research since the 1980s (Schneider, 2012, p. 59). The reason is that English became employed for various types of casual, professional, and official communication all around the world.

Still, the acceptance of English as the language of communication in such fields as business, commerce, medicine, and science in the twentieth century was associated with certain barriers. First of all, English was unevenly spread and taught in different parts of the world. Moreover, the use of this language was commonly associated with poor performance and command due to the interference with speakers' native languages (Baker, 2012, p. 8). Furthermore, the quality of education in certain regions was inappropriate because of the lack of native speakers and resources (Jenkins, 2013, p. 78). Still, the norms and specifics of the language became adapted to guarantee that English develops into a flexible and universal language for science and commerce.

The fact that the key educational systems of the world (the UK, the US, Australian, and others) were based on the use of English also contributed to the further expansion of the language. The education of foreign citizens in schools

and universities of these countries is supported by national trends and the active use of English as a means of instruction (Danielson, 2013, p. 69). It is also important to note that English is also used for instruction in some other countries even though it does not have an official status there (House, 2013, p. 60). For instance, in some Scandinavian countries, Master's programs are proposed in English. Due to such a phenomenon, English is also known to function as an intermediary language between speakers within one nation in situations where none of these participants are native speakers.

### **3.9 Features of ELF**

The major characteristic of a global language is its wide use in various settings by speakers of different first languages, and speakers' pronunciation can be heavily affected by external and internal factors. As a lingua franca, English has some core and non-core features that are required for its broad use and comprehension by non-native speakers. According to Jenkins, there are core features in pronunciation that are important for the maintaining intelligibility when speaking (Jenkins, 2000, pp. 132-133). These features include the following ones:

- all consonant sounds apart from [θ], [ð] and [ʃ];
- initial clusters of consonants;
- nuclear stress;
- mid-central NURSE vowel [ɜ:];
- distinctions between lengths of vowels (Jenkins, 2000, pp. 132-133).

When it comes to the non-core features, they do not play an essential role in the maintenance of a communicational success between international speakers of a lingua franca. Thus, while following Jenkins, they do not influence intelligibility in specific international settings (Jenkins, 2000. P.P 144-149) The non-core features of English as a lingua franca include the following ones:

- final clusters of consonants;
- consonant sounds [θ], [ð] and [ʔ];
- reduced and weak forms of vowels;
- intonational tones;
- lexical stress;
- stress-based rhythm;
- the individual vowel quality (Jenkins, 2000. pp. 144-149).

The non-core features of the language are discussed as not obligatory to be included as the part of a language teaching program. Referring to this controversial idea, some teachers disagree and believe that the lexical stress and vowel quality, for example, should be taught as essential features of the English language (Deterding and Mohamad, 2016, p. 65). In addition, many experts argue about grammatical variations in different forms of English as a lingua franca (Sung, 2014, pp. 44-45). The problem is that, due to alterations in the perception of language features that are more or less essential, the entire approach to teaching English will be affected in a school curriculum. Therefore, further research is required on whether distinguishing core and non-core features of English as a lingua franca is suitable for oral informal communication (Alsagoff et al.2012, p. 33; Schmitz, 2012, p. 277). The representatives of different regions of the world tend to disregard some non-core features and follow the others. Due to various vocal specificities of the world's languages, the ways of the pronunciation of sounds in the English language may vary (Deterding and Mohamad, 2016, p. 11-12). It is important to study whether these aspects can influence language intelligibility.

### **3.10 ELF versus ENL and EFL**

The current state of the process of globalization is reflected in a new paradigm of the forms and functions of the English language in contexts that go beyond its

original national identity. The mentioned new English paradigm was proposed by Kachru, who distinguishes between the three circles of the utilization of English in the modern world, including inner, outer, and expanding ones (Kalocsai, 2014, p. 19). The inner circle is limited by borders of the so-called native context of using English in countries that are historically considered to be English-speaking. They are, for instance, Great Britain, Australia, New Zealand, the USA, Canada, and South Africa among others (Gu et al. 2014, p. 138). The above circle focuses on English as a Native Language (ENL).

In its turn, the outer circle is formed by national variants of the English language, World Englishes, which are still spoken in the countries of the post-colonial world (India, Malaysia, Singapore, and Kenya, for instance). Finally, the third circle of expanding English refers to the context of using it as a Foreign Language (EFL). In this case, it is not the second state language and does not play any role in the performance of the core state functions in political or social spheres (Saito, 2012, p. 1071). Thus, English is considered as a way of integration into a global economic, political, and educational space in the countries of Europe, Asia, Latin America, and Africa.

Kachru's Three Circles Model has certain weakness associated with approaches to its interpretation, but it can be used to analyze the evolutionary development of English as a lingua franca. The ELF concept has developed as being juxtaposed to the Three Circles Model and addressing its key drawbacks to explain the phenomenon of using English for worldwide communication (Deterding, 2013, p. 58). The ELF category is less focused on the geographical location of World Englishes, and it provides a more general and flexible perspective on the phenomenon of a global expansion of this language. It is possible to note that, regardless of its applicability to specific situations of using languages, Kachru's classification is less relevant than the ELF perspective (Berthoud et al. 56-58; Deterding, 2013, p. 58). The reason is in a contemporary use of English as a

universal tool for communication between representatives of different cultural speaking various native languages.

Specific features of ELF as a language variety have been studied by the Vienna-based group organized and led by Barbara *Seidlhofer*. *The researcher established the Vienna-Oxford International Corpus of English (VOICE)*. According to the VOICE's statute, ELF is defined as "any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option" (Seidlhofer, 2011, p. 7). Focusing on spoken data, VOICE studies indicate that ELF is a category that is significantly separated from ENL because language contacts contributed to changing specifics of using English.

The hybrid nature, receptivity, and flexibility in relation to external influences are the defining features that allow English to develop. They also add to transforming the language and cultural identity of people speaking it (Cavalheiro, 2015, pp. 21-27). The reason is that international speakers of English as a lingua franca tend to transform the used language continuously by means of bringing new notions, adding concepts, and sharing knowledge (Cavalheiro, 2015, p. 11). These people choose using English in more situations every day, and they add English words and notions when speaking other languages. In that way, speakers' cultural identities begin to be shared and interact by expanding one another's cultural identities. As a result, today, ELF is utilized all over the globe to embrace personal, professional, and cultural spheres of communication.

### **3.11 English as a Lingua Franca and Culture**

Non-native speakers use ELF in accordance with various cultural references. The international and intercultural nature of a lingua franca influences the approach of how this language needs to be taught, taking its unique paradigm into consideration. The reason is that ELF should be viewed as the mixture of projections of various identities that it contains due to its continuous

transformation. Being a lingua franca, the English language is used by representatives of different cultures as a link maintaining their connection with each other (Deniz et al. 2016, pp. 142-143). English becomes affected by the versatility of cultures in the context of which it is used, and this aspect influences the teaching approach because the vision of the standard paradigm of English needs to be transformed.

Not many investigations raise the question of culture-related teaching in the ELF paradigm. One of the new studies of intercultural communication among seven users of English in Thailand by Baker demonstrated the use of different “cultural frames of reference” while speaking English (Baker, 2009, p. 567). That aspect allowed speakers to move “between global, national, local, and individual orientations” while using English in the context of their specific culture but for the purpose of global communication (Baker, 2009, p. 567). To be more specific, cultural perceptions of speakers created the context for using the English language. Thus, it needs to be taught taking into account cultural sensitivity principles because the perception of culture can change according to the needs of interlocutors in the ELF context.

The use of English as a lingua franca in intercultural communication changes the correlations between the language, culture, and nation. The representatives of various nations speak English using the word order, structures and phrases other than native speakers while following the rules embedded in their culture and languages. Thus, “the underlying motives of intercultural interactions are mutual understanding and negotiating meaning, rather than projecting native-like command of the language” (Dombi, 2011, p. 186). Due to the fact that interlocutors in an ELF context possess different cultural frames than native speakers, the focus should be on teaching them to use English to guarantee mutual understanding and effective communication.

During intercultural communication in ELF contexts, the perception of cultures is constantly changing in response to the needs of interlocutors. Cultural frames

of references switch from the global to local levels at every moment when a person needs to use a new strategy in his or her speech (Meierkord, 2013, p. 57). The changing nature of references in an ELF context attests the absence of any particular culture in such intercultural communication. Nevertheless, a language cannot exist without any culture. All interlocutors contribute their cultural references creating a common medium for communication with predefined anticipations and beliefs (Dombi, 2011, p. 186; MacKenzie, 2013, p. 33). According to Deniz et al., this specific cultural aspect needs to be taken into account when focusing on ELF because it determines how speakers will use English for their interactions (Deniz et al. 2016, p.142). Furthermore, representatives of various cultures will refer to ELF in a different manner depending on dissimilarities in their backgrounds and native languages.

At the same time, the participants of intercultural communication in an ELF context develop a new perception of their society. Thus, they can use various cultural frames of references suitable for particular situations, and their application of English changes (Deniz et al. 2016, p. 144; Dombi, 2011, p. 186). Therefore, the use of English as a lingua franca is crucial for the development of cultural frames of references and abilities to communicate effectively across cultures. Still, the theoretical knowledge about the correlations between the language and national culture is important, but it does not give an intuitive understanding of different references on the global, cultural, and individual levels.

Using English as a lingua franca, non-native speakers include not only their cultural references in the communication but also their limited understanding of either British or American English. They create unique rules of communication based on their basic understanding of several languages and intuition. Therefore, people speaking English as a lingua franca develop their own cultural references with characteristics that can differ from the sum of all cultural references typical of their native language (Illes, 2011, p. 4). Two distinct approaches to using a

lingua franca exist depending on the type of communication (Baker, 2016, p. 71). According to Baker, ELF “studies, intercultural communication research and English language teaching (ELT) have all been concerned with ideas of ‘successful’ communication and the competencies needed to achieve this” (Baker, 2016, p. 70). Thus, some non-native speakers use the English language chiefly for business and professional cooperation and learning purposes. Other non-native speakers use English in their daily life, and approaches to teaching it should be different.

The idea of using ELF also depends on the concept of turn in communication of non-native speakers. All people taking part in the discourse follow the unspoken rule of turn-taking. Thus, interlocutors have to speak fluently one after another to be understood, and, in a lingua franca communication, this rule should be discussed in detail. The reason is that the parties often do not understand the English language to the extent needed for fast switching between interlocutors. Baker claims, “that overlapping speech is regarded as being erroneous and a violation of some rule” in cases when non-native interlocutors do not speak English fluently (Baker, 2016, p. 75). People get used to the smooth change between speakers, and abrupt interjections are considered to be rude, even though they might sound neutral in a native-speaker communication.

In lingua franca interactions, in most cases, interlocutors are able to predict the words and phrases of others for a quicker exchange of thoughts and ideas. However, it is important to note that the overlapping speech creates hindrances for this course of action (Crystal, 2012, pp. 34-39; Deniz et al. 2016, p. 149-150). Therefore, the culture of a lingua franca communication contains some unique rules that must be obeyed by all interlocutors for the effective exchange of ideas. English as a lingua franca creates a new communication culture based on different functions of words and structures that are traditionally used in the English language. According to House, “speakers of English as a lingua franca in academic consultation hours tend to strategically re-interpret certain discourse

markers” (House, 2013, p. 57). The purpose of such use of discourse markers (for example, “yes” or “yeah”) is “to help themselves improve their pragmatic competence and thus function smoothly in the flow of talk” (House, 2013, p. 57). The speakers of English as a lingua franca use these makers chiefly to connect their thoughts and produce an easily understandable text or speech. Still, non-native interlocutors experience difficulties in finding appropriate linking structures in English. The discourse makers help them to continue speaking even if they lose the main thread of their speech. The words “yes” or “okay” are often used to express the agreement with some facts, but in this case, they mark the end of each individual thought expressed by a speaker (Dombi, 2011, p. 184). Therefore, English as a lingua franca possesses its unique communication culture based on specific rules of pragmatic use.

### **3.12 English as Lingua Franca in Intercultural Communication**

In order to guarantee successful communication between representatives of different cultures and nations, it is necessary to use one common language as a lingua franca. Today, this role is performed by English, and researchers pay much attention to investigating its importance for intercultural communication (Deniz et al. 2016, p. 149-150; MacKenzie, 2014, p. 22). Communication between representatives of different cultures can involve both non-native speakers of English or interlocutors for whom English is a native tongue and speakers who use another language. In these situations, English is used in a different manner, affecting the quality of interaction and understanding because of depending on interlocutors’ knowledge of this language and their fluency in using it.

In the context of intercultural communication, researchers are inclined to oppose the use of Standard English as a specific monolithic form of English and ELF. The reason is that non-native speakers and participators of cross-cultural communication usually have no enough knowledge and skills to use Standard

English norms in spite of the fact that they are usually educated to apply the British English or American English norms in their speech. The problem is that, the use of ELF is associated with the impact of other different languages on non-native speakers' application of the English language rules. Still, researchers also pay attention to the tendency of referring to the US English as Standard English that can also be used as ELF in most cases because of its spread around the globe (Dombi, 2011, p. 185; Kirkpatrick, 2012, p. 122). However, despite the fact that researchers and practitioners have no single idea regarding the most effective approach to teaching and using ELF, it is almost impossible to ignore the global community's focus on applying English in all spheres and businesses as an appropriate means of intercultural communication.

### **3.13 English Language Teaching and ELF**

The most common peculiarities that occur in the course of ELF teaching are described in existing scholarly research. Among typical "errors," one may note the loss of inflection -s/-es of modern verbs in the form of the third person and the use of relative pronouns "who" and "which" as interchangeable. Additional errors also include the use of redundant prepositions (of-phrases) and wordiness (Cogo and Dewey, 2012, p. 62; Jenkins, 2013, p. 78). In this respect, a number of questions arise: should English teachers develop skills of using such forms? Should they show tolerance when students use them inappropriately? Should they pay attention to them and correct as mistakes?

There are two opposite views on the approach to teaching English as a lingua franca. Some researchers support the idea that a simplified form of English can be taught to avoid discussing the abovementioned non-core elements of the language (Sowden, 2012, p. 90-92). Other researchers state that avoidance of teaching all the language aspects is irresponsible, and even with the focus on ELF, students need to know all the norms and rules of English (Deniz et al. 2016, p. 142). Furthermore, in countries of the expanding circle, the goal of education

should be to choose a variant of English that has a lot in common with the inner circle English. However, students should be prepared for communication with users of different versions of English with their specific features, not just British or American English (Murray, 2012, p. 322). Thus, the receptive acquaintance with the peculiarities of ELF expands students' linguistic consciousness and implies the formation of productive skills of reproducing learning options.

In order to introduce students to different versions of the English language, the inclusion of samples of World Englishes in teaching activities can transform the course of learning. Among the participants of learning, there are representatives of countries of the inner circle and those belonging to outer and expanding circles (Jenkins, 2012, p. 489). This approach forms the students' understanding that English is an intermediary in communication between citizens of the whole world and prepares them for communication with potential interlocutors.

The local English-language press seems to be a rather beneficial source of information regarding local versions of English of a particular region. The examples include *The Times of India* (India), *The South China Morning Post* (Hong Kong), and *The Straits Times* (Singapore) (Ke and Cahyani, 2014, p. 31; Kirkpatrick, 2012, p. 136). Furthermore, it is possible to ask students to compare the websites of English-language newspapers of two different countries for lexical and grammatical differences. From this perspective, teaching English as a lingua franca involves learning the correct pronunciation, grammar, and vocabulary, as well as the formation of intercultural literacy (Paltridge and Starfield, 2012, p. 19). To cope with such a task, non-native speakers of the language are to make every effort to become rather successful bilinguals who have intercultural views, skills, and knowledge (Hynninen, 2014, p. 302; MacKenzie, 2014, p. 33). At the same time, it is evident that the methodological aspects of ELF teaching require a deeper study in order to present the efficiency of communication to a multicultural community (O'Regan, 2014, p. 548). Thus, additional research is needed and important in this field.

### **3.13.1. Lingua Franca in Teaching English as a Second Language**

Teaching English as Lingua Franca can go a long way in improving a student's comprehension of the basics of English. There are two major definitions of the term "Lingua Franca" (McKay, 2003). The first one alludes to the employment of a language that is not the first language of a student. Alternatively, it can be defined as a purpose of use which mainly reflects the interactions between two individuals in a language that is not the first language of either speaker. Lingua Franca can be incorporated variably in the L2 learning practice. In teaching English as Lingua Franca, a teacher compels L2 students to interact in the English language; as a result, the approach is not limited to the exploration of the function of language.

Firstly, the teacher can make it a priority to use a mainstream native variety of English that is popularly used by the students (Liddicoat and Scarino, 2013). These include the American or British varieties. Otherwise, if teaching the American and British varieties of English does not appear sufficient, the teacher may take it upon themselves to combine different models of English to communicate the basics of the English learning initiative (McKay, 2003, p. 145). This entails employing a multiplicity of English language to suit the cultural diversity of the L2 learners. This method negates the use of standardized metrics in teaching L2 students. It also promotes diversity by avoiding the idea of a monolithic form of English. Lastly, it is also possible to employ the controlled versions of the English language which were developed specifically for universal use and understanding, including simple and special English. However, both of them have a restricted vocabulary, which can be a problem. Also, the latter approach negates the concept of diversity and may impede the learning initiatives of many L2 students who did not have initial contact with English.

### **3.14 Issues in ELF and Teacher Education**

In regard to teaching English as a lingua franca, culture teaching is focused on presenting the language as an effective means for intercultural communication. In particular, the flexibility of ELF teaching can be guaranteed only with reference to the absence of a single target culture as the carrier of specific language norms to follow (Bowles, 2015, p. 197; Grazzi, 2015, p. 57-58). In other words, the development of cultural awareness and sensitivity is to be the major focus of the new teaching paradigm in the context of viewing English as a lingua franca.

Specifics of teaching English as a lingua franca are also influenced by the fact that this language is used by a great number of speakers who affect it with reference to their cultures. Thus, the number of speakers of English for whom this language is not native outnumber native speakers of English (Dombi, 2011, p. 184). As a result, the English language becomes heavily impacted by the contexts in which it is used, and this aspect further affects approaches to teaching and learning it. Additionally, from the ELF perspective, English should be no longer viewed as used or shared only by one or several native speaking cultures. Therefore, the way this language is taught will change both by means of dropping the image of a single carrier culture and by focusing on the role of this language as an intercultural communication tool. In turn, the change in the context of discussing English and how it is taught and presented to learners requires alterations in the way English language teachers are trained for practice all around the world.

New teacher education programs are needed because many professionals working for decades in their sphere hesitate to change their views on the approaches to teaching the English language. According to Cavalheiro, “teacher education programs are therefore the ideal way to introduce new approaches to ELT, as both theory and practice play a crucial role in the training and development of trainees” (Cavalheiro, 2015, p. 3). This idea could be applied to all types of teaching, but

it is crucial in the ELF context. According to Sifakis, “there is evidence to suggest the existence of a mismatch between what ESOL teachers seem to believe about the English that they teach to their non-native learners and the competences and abilities that they believe these learners need when communicate” (Sifakis, 2014, p. 346). For example, educators can avoid paying attention to the peculiarities in the use of ELF in specific cultural contexts believing in the effectiveness of their traditional teaching methods. As a result, the quality of ELF teacher education can decrease in this situation.

New educational courses can help to develop teachers’ perception of ELF as a mean of intercultural communication. In all countries around the globe, language teachers know about the international position of English, but they generally do little to enhance or adapt their methods. For example, educators can be oriented to teaching only the norms of Standard English that can be inappropriate while discussing the issue of ELF (Sifakis, 2014, p. 348). Teachers should realize the position and the use of ELF in the intercultural communication to accept the need for change in their methods.

Active exchange of experience among language professionals will lead to the development of their view on English as a lingua franca. Unfortunately, previous practice in language teaching can hinder the enhancement of new approaches because people tend to support their attitudes to new methods and techniques with their prior positive or negative experience (Cavalheiro, 2015, p. 17). As a result, young teachers are usually more willing to broaden their views on ELF than their senior colleagues are. The problem is that experienced, and novice teachers have different approaches to regarding individuals’ motives to learn English, and their methods and strategies differ significantly.

The development of English as a lingua franca calls for the appearance of innovative teacher education programs. On the one hand, the focus on teaching the standardized model of English as the core for most ELT programs can be viewed as appropriate because the effectiveness of these programs is supported

by researchers. They state that English learners need to understand and use of the rules of Standard English to succeed in communication not only with other learners of the language but also with native speakers (Sifakis, 2014, p. 317). On the other hand, the other group of investigators accentuates the idea that a non-standardized variant of English is more typical of participants on intercultural communication, and more advanced approaches to teaching English are required. From this perspective, the existing teaching models and strategies are viewed as ineffective to address the needs of English learners and users today (Deniz et al. 2016, p. 149-150; Kirkpatrick, 2012, p. 123). Thus, the reference to outdated teaching models is viewed as unrealistic and ineffective because it does not address the expectations and needs of the modern global community.

In the literature, researchers discuss the idea that teaching English with the focus on achieving native speakership is a not suitable decision for all cases. In spite of the fact that teachers are oriented toward teaching students using this approach, they often cannot achieve significant results because non-native speakers cannot demonstrate the required level of language competency in most cases. Thus, researchers view this approach that is typical in the sphere of teacher education as a linguistic myth that needs to be overcome (Deniz et al. 2016, p. 150). The reason is that such a one-sided approach tends to limit English learners in their intention to actively use the language while speaking with representatives of different cultures (MacKenzie, 2014, p. 35). Moreover, the promotion of this traditional concept in teacher education does not correspond with applying English as a lingua franca.

A modern approach to preparing the English language teachers is proposed to be based on the idea that the content and principles of teaching should not be limited by specifics of the culture of English-speaking nations. On the contrary, more attention should be paid to developing the idea of ELF in the context of concentrating on developing both teachers' and students' intercultural knowledge. From this perspective, teaching English as a lingua franca should be

perceived as realized in multicultural environments (Dombi, 2011, p. 185; MacKenzie, 2014, p. 12). As a result, learning English, individuals receive opportunities to refer to their diverse multicultural and linguistic backgrounds, and teachers are expected to apply an innovative approach to explaining the rules of English to learners.

Referring to the results of studies on English as a lingua franca and the issue of teacher education in this context, it is important to state that today researchers propose reconsidering the traditional teaching approach. They explain this suggestion while stating that the English language teachers should adapt to changes in the global use of ELF, and the focus only on native-speaker norms can be inappropriate in the future (Deterding and Mohamad, 2016, p. 8). Supporting the status of English as a language for international communication, it is important to emphasize the needs of non-native speakers who learn and use it (Crystal, 2016, p. 52; Seidlhofer, 2011, p. 44). This aspect influences the development of a unique multicultural community in which English is used from the perspective of the sociolinguistic reality, but not according to specific norms and standards. When referring to standardization and various native norms, it is not always possible to achieve expected results in learners' level of the language acquisition and use.

The problem is that different rules should be used when teaching non-native speakers with the focus on the concept of ELF, and teachers need to become aware of these particular features. They include the focus on pronunciation, grammar rules, and punctuation among other language aspects that are studied by native speakers and non-native speakers in a different manner (Crystal, 2016, p. 34; Dombi, 2011, p. 185). Therefore, new paradigms are expected to be used by the English language teachers in their work with diverse students who plan to use this language while communicating in different cross-cultural situations.

It took a long time for the English language to grow into one of the most commonly used languages all around the globe. As a result, it is eventually transformed into the universal means of communication between representatives of different cultures. Thus, over the last century, English has cemented its position as a lingua franca – the language that speakers of various mother tongues use in order to understand one another. English is also the language that dominates such essential fields as science, education, business, and commerce. In the contemporary world, researchers and language professionals agree that English as a lingua franca represents a unique category as it serves as a functional means of intercultural and international communication.

The success of English in being used all around the globe depends on the fact that his language possesses a set of characteristics and features that have made it easy to learn and understand. The establishment of English as a lingua franca has been a prolonged but productive historical and social process that was prompted by many significant global events, including colonization, wars, and the rapid development of technology. Due to all these events, the English language had an opportunity to find its way to be spread on all continents and in most countries of the world. At first, this language was seen mostly as inseparable from its major native cultures and countries, such as the United States, the United Kingdom, Australia, and Canada among others. However, over time it grew into a lingua franca – the language that seems to belong to the entire world. As a result, it needs to be transformed and taught in accordance with the diversity of nations that actively use it for intercultural communication.

The role and existence of ELF in the global community can be described from two perspectives, which functional and descriptive ones. For the correct analysis of English as a lingua franca, it is necessary to define who, under which circumstances, and for what purposes realizes this function. Taking a descriptive approach, it is crucial to underline that communication arising from the

implementation of ELF not always contains the structures and word order of Standard English, and this aspect influences the teaching approach.

Many researchers studied the relations between teaching the English language and applying the ELF concept, stressing the need for reformations in ELT for more effective implementation of ELF. Thus, the methodological aspects of ELF require the deeper study and the subsequent reform and changes in order to enhance the efficiency of communication in a multicultural community. The role and implementation of ELF in intercultural communication were described in the existing literature with the special attention to cultural references implied by all interlocutors. As a result, new teacher education programs can be viewed as needed to enhance the views of professors on ELF and improve teaching processes. The reason is that the influence of various cultures on teaching English as a lingua franca in diverse settings requires further adaptation of educational programs and improvement of educators' skills to the needs of learners.

## **Chapter 4 - Analyzing the English Cultural Contents of Materials Used for Teaching English to Secondary School Students in Libya.**

### **Introduction**

Language teaching is inevitably associated with the implicit teaching of culture because the language does not exist separate from other external factors; it is integrated into the culture of societies and shows the values and beliefs of different communities. This means that language reflects the culture and has an influence on it. Regardless of the culture, learning a foreign language means learning about the ways of life in another culture (Paige et al., 2017, p. 1).

As discussed in chapter three; culture is defined as a set of knowledge and characteristics of a particular group of people who share the same language, religion, conventions, social habits, and behaviors (Choudhury, 2014, p. 2; Spencer-Oatey, 2017, p.5). As a consequence, scholars pay careful attention to how the culture is presented in language textbooks as well as how undesirable cultural aspects have to be filtered for teaching languages in Libya (Al-Obaidi, 2015, p.6). The purpose of this chapter is to analyze the cultural contents of three levels of *English for Libya* textbooks in order to determine how culture is presented in these language textbooks. The analysis is based on the criteria outlined by Byram (1989) and by Dweikat and Shbeitah (2012) in their works.

### **4.1 Criteria for the Analysis of Cultural Contents in *English for Libya***

#### **Textbooks**

Criteria for the analysis of cultural aspects in the textbooks are adapted from Byram's list of cultural aspects that should be presented in educational materials as they contribute to learning languages with a focus on the cultural dimension (Byram, 1989, p.67). This list includes eight factors: social identity, social interaction, belief and behavior, social and political institutions, socialization, history, geography, as well as national identity and stereotypes. It is noteworthy that some dimensions seem very similar or even overlapping, but the

core concepts of these categories differ significantly. These similar aspects are social identity and social interaction. According to Byram (1989), social identity can be defined as “a part of an individual’s self-concept” that is based on this person’s “membership in a social group (or groups)” (p. 52). Whereas, social interaction is a multidimensional exchange between people that can modify people’s identities and tends to “serve as a basis for restructuring under the influence of new experience” (Byram, 1989, p. 109). In simple terms, the social identity is a set of an individual’s self-concepts while social interaction is the process that affects people’s identities.

The criteria mentioned above were combined with Dweikat and Shbeitah’s cultural components with a focus on relations, customs, and traditions to Byram’s list of cultural aspects. Dweikat and Shbeitah’s components include economic, social, literary, historical, geographical, religious, man-woman relation, political, customs and traditions, and a way of living (Dweikat and Shbeitah, 2012, p.11). The two classifications are quite similar with only slight differences in concepts or focuses. For example, Byram (1989) pays significant attention to stereotypes while this area is not considered by Dweikat and Shbeitah (2012). At the same time, stereotypes often shape the way people see each other, so this category was included in this study. The complete list of eight cultural aspects selected for this study is presented in table 1 below.

	<b>Cultural Dimensions/Criteria</b>
First Category	<p>Does the book include elements representing national history, historical events, social and political institutions?</p> <p>National heroes and heroines</p> <p>Major historical events in the country Governments, state and international institutions</p> <p>Population and economy</p>

	<p>Healthcare institutions</p> <p>Educational institutions</p>
Second Category	<p>Does the book include elements representing national geography?</p> <p>Rivers, lakes, seas, mountains, etc.</p> <p>State boundaries</p> <p>Plants and animals</p> <p>Ecology, weather and climate</p>
Third Category	<p>Does the book include elements related to social identity, social class, or stereotypes?</p> <p>Social and national identity</p> <p>Traditional dress</p> <p>Typical behavior and occupations</p>
Fourth Category	<p>Does the book include elements related to social interactions and relationships?</p> <p>Social interactions</p> <p>Communication norms and greeting and parting expressions</p> <p>Exchanging gifts</p> <p>Family relationships and gatherings</p>
Fifth Category	<p>Does the book include elements related to socialization and a person's life cycle?</p> <p>Personal development</p> <p>Adult-young relationships</p>
Sixth Category	<p>Does the book represent typical behaviors, routines, ways of living, habits, and traditions?</p> <p>Acceptable and unacceptable behaviors</p> <p>Entertainment and sport</p> <p>Lifestyle and habits</p> <p>Traditions and traditional dress</p> <p>Holidays</p>

	Famous people (singers, artists, etc.)
Seventh Category	Does the book represent some religious beliefs?  Religions Religious ceremonies and places of worship Religious holidays
Eighth Category	Does the book include the literary aspect?  Literature Science Studying/Learning

Table 1. Checklist for Content Analysis

This study aims to answer the following research questions:

Are both English Speaking and non-English speaking Cultures' values represented in *English for Libya* course books?

To what extent are foreign cultures included in *English for Libya* course books?

To what extent are Arab-Islamic cultural values included in *English for Libya* course books?

Are there any elements of intercultural competence?

#### 4.2 Overview of Course Books' Organization

The syllabus of the *English for Libya* series for secondary students is the Secondary Level 1 textbook consisting of eight units, as shown in Fig. 1:

	Speaking	Writing	Listening	Pronunciation
<b>Unit 1</b> Global Village	Telling a story	Informal Letter: telling a story	Describing an event: Following a story	/t/, /d/, /æv/, /a:/
<b>Unit 2</b> City Life, Country Life	Telling a life story	Narrative: telling one's own life story.	Interviewing a footballer: Understanding a sequence of events	/k/, /g/, /e/ and /ɜ:/
<b>Unit 3</b> Emergency	Describing an accident	Report: describing an accident	Interviewing : Comparing versions of events	/tʃ/, /dʒ/, /σ/ and /u:/
<b>Unit 4</b> Sports and Culture	Inquiring and advising: Making arrangements	Informal letter: replying to a letter and describing one's own free-time activities	Mini conversations giving advice: Understanding outcomes	/f/, /v/, /a/ and y:/
<b>Unit 5</b> At sea	Stating purpose Telling a story and purpose Planning a trip and purpose	Narrative: an account of actions	Radio interview: Following events of a story	/ʌ/, /ə/, /δ/ and /θ/
<b>Unit 6</b> Far-away places	Describing a process Narrating a piece of history Narrating travel events	Post card: narrating travel, events past and future	Informal discussion: Listening to take notes an agent.	/s/, /z/, /aʊ/ and /əʊ/
<b>Unit 7</b> What a mess!	Identifying people	Expository text: explaining a programme of visits	Mini conversations with different nationalities: Identifying people	/m/, /n/, /ŋ/, /ei/, /aɪ/ and /ɔɪ/
<b>Unit 8</b> Adventure holidays	Advising, giving extra information Planning a programme of visits (Interacting with a text)	Informal letter: explaining a programme of visits	Informative talk about food: Listen to identify ingredients	/l/, /j/, /w/ and /ɪ/

Fig. 1 Secondary Level 1 Course Summary

Each unit of the course book is categorized based upon reading, vocabulary and grammar, speaking, writing, listening, pronunciation and review units are included. Images play a dominant role and the activities are mostly informed by the task-based approach.

The Secondary Level 2 course book is divided into eight units, but the focus is on different skills and competencies, as illustrated in fig.2 below:

	Reading	Vocabulary	Grammar
	Two lessons	Three	Lessons
<b>Unit 1</b> Stories	Narrative: Crossing the Wadi	Phrasal Verbs 1	The past perfect Modal verbs in the past
<b>Unit 2</b> What's it Like?	Informative article: Life on other planets?	Phrasal verbs 2	Comparative with much and many. must, many, might and can't
<b>Unit 3</b> Dilemmas	Texts about philosophical, political and personal dilemmas	Collocations	Type 2 conditionals Conditional sentences
<b>Unit 4</b> Changes	Article about Venice: The sinking city	Phrasal verbs 3	Continuous tenses Present perfect Continuous tenses
<b>Unit 5</b> Our culture	Extracts from an encyclopedia about Arab Culture	Prepositional phrases	Clauses with where, when and what The future
<b>Unit 6</b> Experiments	Postcard: Alia's trip. Scientific experiments: Humour is good for you	Opposites. Verbs followed by -ing and to.	Passive. Reporting statements Reporting requests and instructions
<b>Unit 7</b> Big Projects	Informative text: The Aswan Dam	Describing dimensions of objects and volumes Compound adjectives	Active and passive voice Past participles
<b>Unit 8</b> Questions	Conversations about a job interview	The language of questions and job interviews	Indirect questions Reported questions

Fig 2 Secondary Level 2 Course Summary

Each unit of the course book is based upon reading (two lessons per unit), vocabulary (three lessons) and grammar (three lessons), speaking (one lesson), writing (one lesson), and listening (one lesson).

The general organization for Secondary Level 3 follows the level 2 like the scheme; as shown in Fig3:

	Reading	Vocabulary	Grammar
	Two lessons	Three	Lessons
<b>Unit 1</b> Puzzles and mysteries	The mystery of the Nazca times (Predicting content)	Certainty and uncertainty	Subject and object questions Talking about the past with must, may, might and can't
<b>Unit 2</b> Weather and climate	Hot and cold (Taking notes)	Adjective + preposition	Adjectives with so, enough and too. Order of adjectives
<b>Unit 3</b> Facts and figures	Just a minute (Scanning for specific information)	Until, by and future time phrases	The future perfect and the future continuous The infinitive with future
<b>Unit 4</b> Great failures	Great failures (Reading to retell information)	Verb collocations	How things could be different. The future in the past
<b>Unit 5</b> Literature	Two novel extracts (Identifying styles of writing)	Connecting words	Adjectives, noun and question words followed by the infinitive, -ing or infinitive?
<b>Unit 6</b> The world of sport	Fair play? (Identifying topic sentences)	Connecting words	Verbs for reporting speech Time phrases and questions in reported speech
<b>Unit 7</b> Health and first aid	The World Health Organization (Reading for specific information)	The body and first aid	The passive - review The passive - continuous tenses and have + object + past participle
<b>Unit 8</b> English in the world	English in the world (Understanding gist)	Review	Review - sentence patterns Review - the passive and conditional

Fig. 3 Secondary Level 3 Course Summary

The Level 3 course book introduces more detailed grammatical practice and challenges students to understand meaning and the gist of reading and listening exercises.

### 4. 3 Data Analysis

#### *Analysis Results*

Each course book was analyzed separately (Appendix A). The examples of cultural aspects were coded (Appendix A), and then, the following formula was applied to quantify the percentage of their occurrence:

$$\% = (\text{Number of examples per category} / \text{total number of examples per culture}) * 100\%$$

The total number of examples found in the three textbooks for three cultures was 203. Of these, 101 examples of cultural aspects were related to the Arab culture, 42 were related to English speaking cultures, and 60 were related to non-English speaking cultures. The percentage of examples associated with different cultures in relation to the overall number of examples is presented in fig. 4

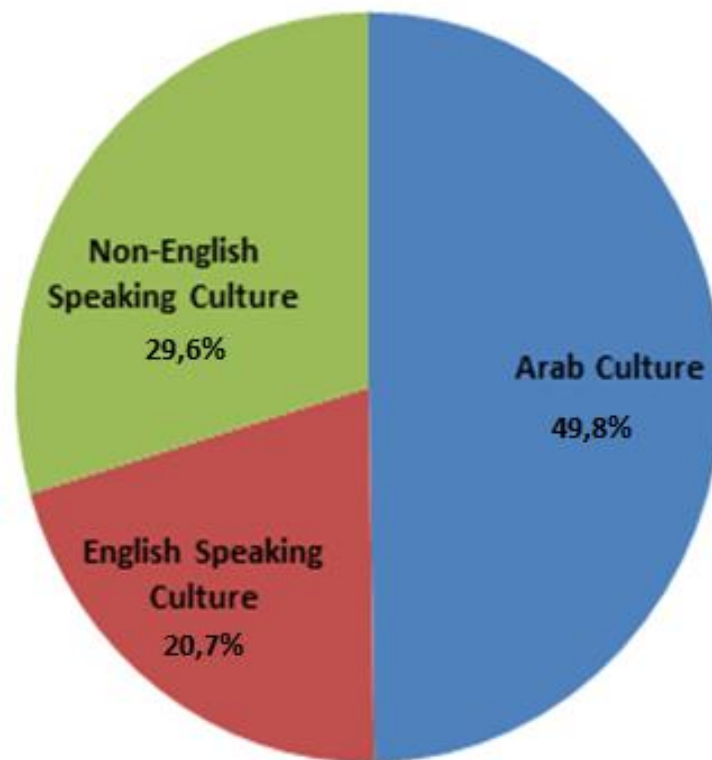


Fig. 4. Percentages of culture-related examples.

The following formula illustrates how percentages were calculated with reference to the first category, i.e. history:

History, Historical Events, Social and Political Institutions: 13 examples / 101 (total number of examples for the Arab culture) \* 100% = 12.9% (see table 2).

A (where a page number refers to each example). The same formula was applied to all the dimensions presented in table 1. The frequency of examples associated with different cultures is also presented in the form of diagrams (see fig. 5, fig. 6,

and fig. 7). The comparison of this frequency among the three cultures is illustrated in figure 8.

	Cultural Aspects	Cultures							
		Arab		English Speaking		Non-English Speaking		Total	
		Frequ ency	%	Frequ ency	%	Frequ ency	%	Frequ ency	%
1	National History, Historical Events, Social and Political Institutions	13	12,9	3	7,1	13	21,7	29	14
2	National Geography	23	22,8	4	9,5	18	30,0	45	22
3	Social Identity, Social Class, and Stereotypes	12	11,9	7	16,7	4	6,7	23	11
4	Social Interactions and Relationships	13	12,9	5	11,9	8	13,3	26	13
5	Socialization and a Life Cycle	4	4,0	4	9,5	1	1,7	9	4
6	Behaviors, Routines, Ways of Living, Habits, and Traditions	20	19,8	16	38,1	10	16,7	46	23
7	Religious Beliefs	8	7,9	0	0,0	0	0,0	8	4
8	Literary Aspect	8	7,9	3	7,1	6	10,0	17	8
	Totals	101	100	42	100	60	100	203	100

Table 2. Percentages of Cultural Aspects

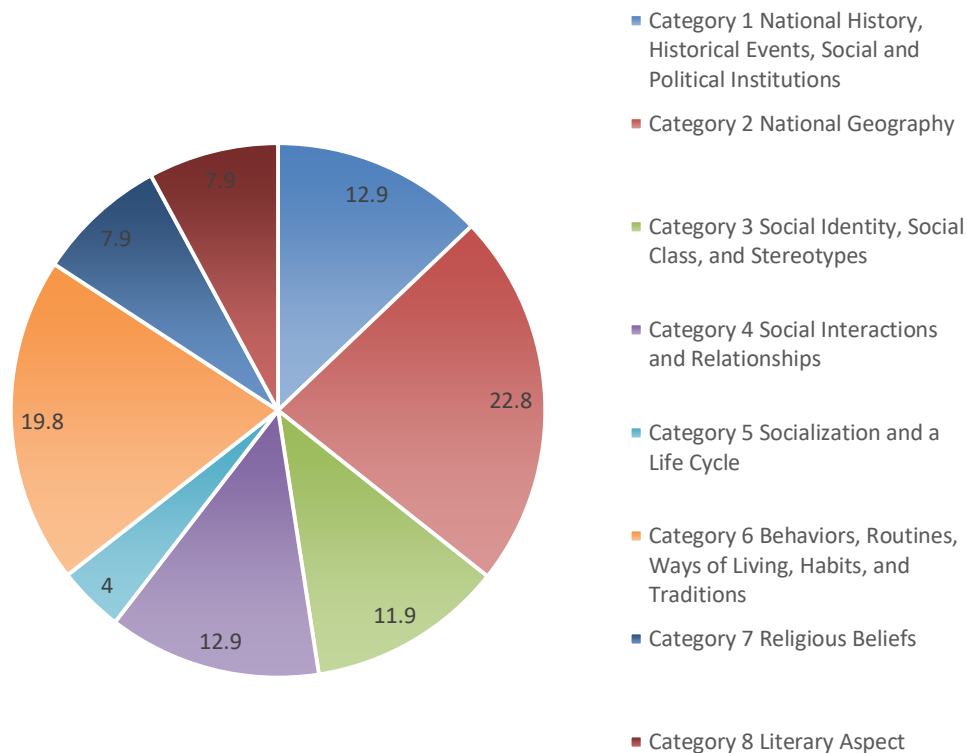


Fig. 5. The Arab cultural context.

The analysis of the cultural dimensions in question shows that the authors put a different value on each category. For instance, when it comes to the Arab cultural context the major focus is on categories two (geography) and six (behaviors, routines, ways of living, habits, and traditions). These aspects make up over 40% of the cultural content. The rest of the dimensions are represented almost equally (approximately 10% each), suggesting that the categories have equal value for the authors. Category number 5 life cycle and socialization is the least represented concept, and interestingly enough, category 5 is mentioned occasionally also with regard to non-English speaking contexts (see fig. 7). The distribution of the space devoted to the categories under analysis is quite different in the English-speaking context.

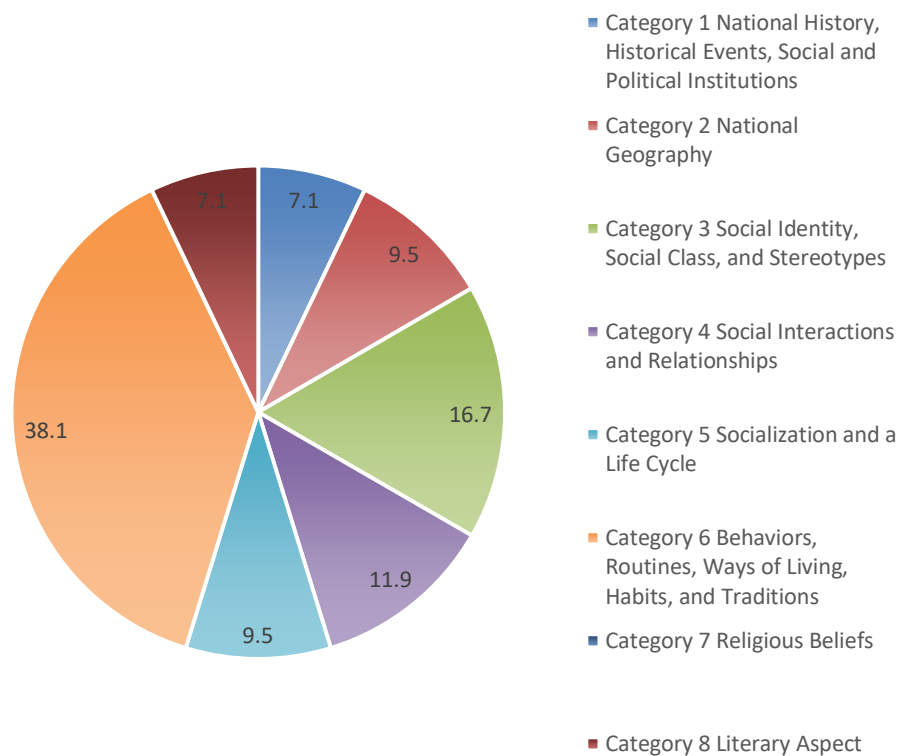


Fig. 6. The English-speaking cultural context.

The most pronounced dimension among the examples related to the English-speaking culture is the sixth category. Behavior, routines, ways of living, habits, and traditions are described in quite a significant detail, amounting to almost 40% of the examples (see fig. 6). The authors tend to put a considerable value on these aspects. This attention is consistent with the views that traditions and routines can help learners develop the understanding of the culture and language they try to master (Tsai, 2017). Another category that receives substantial attention is the one associated with social identity, social class, and social stereotypes (17%) (see fig. 6). The remaining aspects receive almost equal attention, which shows that the authors seem to regard them as important but not critical issues to pay attention to.

As for the non-English speaking contexts, geography is the most frequently described aspect (30%), followed by category 1 (21,7%) and category 6 (16,7%) as shown below (see fig. 7).

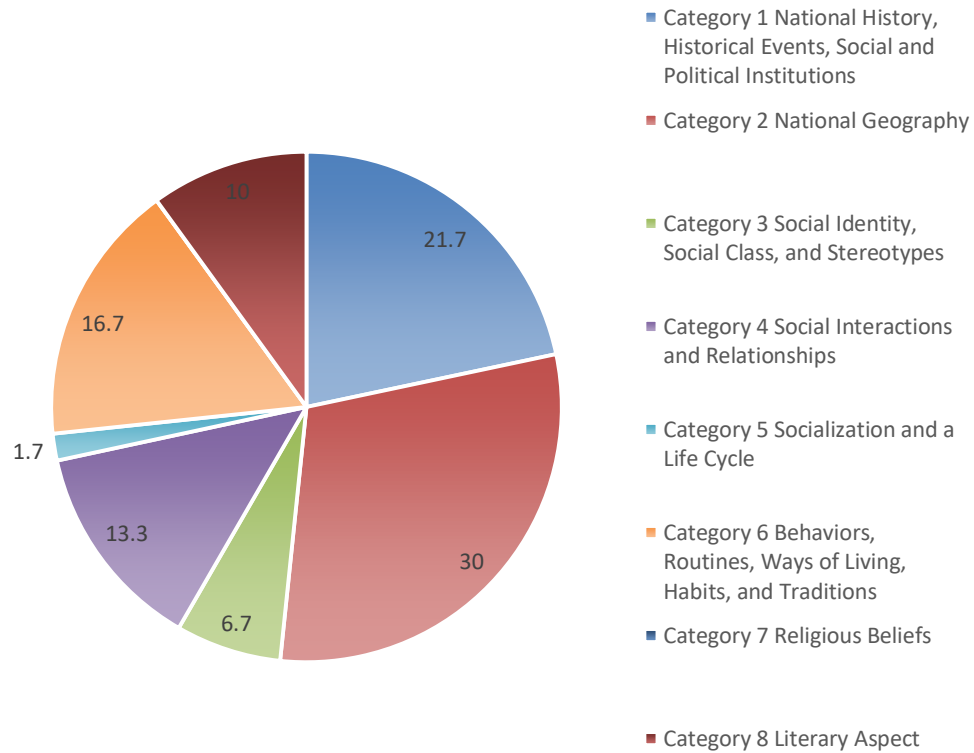


Fig. 7. The non-English speaking cultural context.

It is possible to assume that the authors want to acquaint learners with locations of these countries and some of the most meaningful cultural peculiarities of the people living there. The authors contribute to the development of learners' general knowledge about this world to make them more prepared for cross-cultural interactions.

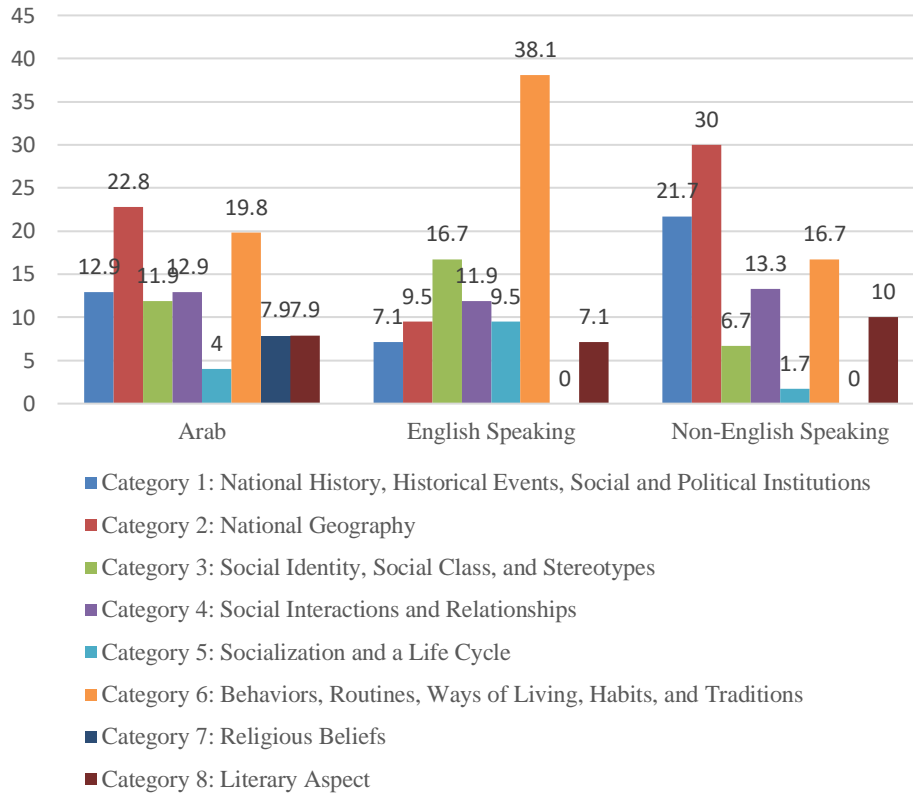


Fig. 8. The cultural contexts in the three dimensions

The comparison of cultural differences across cultures shows that history [category 1], geography [category 2], and behaviors [category 6] are the three categories that receive the most attention (see fig. 8). These dimensions help learners to develop their general knowledge about the world and the place of their culture in the global context. Category 5 (socialization and life cycle) is the least described. This can be rooted in the authors’ major focus on the social context rather than individual aspect. Such domains as the development of relationships and international trends are out to the fore, which can be partially due to the peculiarities of English learning. Students are trained to communicate, which makes social components central to the learning process.

#### 4.4 The Analysis of the Identified Categories

In this section, each category will be analyzed in detail. The contexts of Arab, English speaking, and non-English speaking countries will be explored in terms of the eight categories. The section *The Analysis of the Identified Categories*

includes a detailed description of the findings with the discussion of the central trends and peculiarities. The main discussion of the results will be provided in the Discussion section. Prior to considering the contents of the books, it is necessary to emphasize that some categories overlap due to their focus on the social aspect of people's lives. The most evident overlap is associated with categories 3, 4, 5, and 6. These categories may be combined into one, but this would make the analysis less complete due to lack of attention to multiple components of the society. Moreover, the examples of the tasks given in the books are sometimes used more than once as they address several aspects of people's life.

#### ***4.4.1 First Category: National History, Historical Events, Social and Political Institutions***

This category refers to the development of the society and the understanding of the achievements made through generations. Social and political institutions, as well as economic factors, are also discussed within this category. This aspect of culture often shapes the way societies, traditions, and languages evolve. Of all the examples found, 12.9% were related to the Arab cultural context, 7.2% were concerned with the English-speaking culture, and 21.7% were related to the non-English speaking (international) context. An example of history pertaining to the Arab culture can be found in the following reading task, which included also visuals that reveal the conventional image of the Arab world (fig. 9).



Fig. 9. In *Secondary 1*, some aspects of the Arab world are revealed (Macfarlane and Harrison, 2008, p. 6).

In *Secondary 3*, examples were found in relation to the economic development of an Arab country (see fig. 11) and international economic relations (see fig. 10). The grammar exercise based on a text about OPEC (Organization of the Petroleum Exporting Countries) provides students with information about an international organization, thus contributing to the cultural education of English language learners by means of expanding their knowledge regarding international relations (see fig. 10). This element refers to the social and political aspects covered in the first category (see table 1). Economic relations are part of the social and political cultures of countries that have an influence on these countries' national agenda.

**A** Study the newspaper article and complete the grammar box.

**OPEC REPRESENTATIVES TO MEET NEXT WEEK**  
 The representatives of all the OPEC countries are to meet next week. They will discuss the latest figures ...

**The infinitive with future meaning**  
 In formal written English, we sometimes use *be* + \_\_\_\_\_ to talk about future arrangements. \_\_\_\_\_ often use this form when they write newspaper articles.

**Examples:** *The president is to open a hydroelectric dam next month.*  
*Taxi drivers in the capital are to protest against parking restrictions.*

This type of sentence is often in the \_\_\_\_\_ form.

**Example:** *New measures to combat climate change are to be announced.*

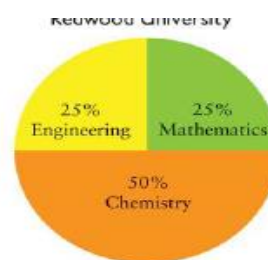
In newspaper \_\_\_\_\_, the verb *be* is usually left out. This shortened form is never used in spoken English.

Fig. 10. Non-English-speaking cultural context (Adrian-Vallance et al., 2008, p.34).

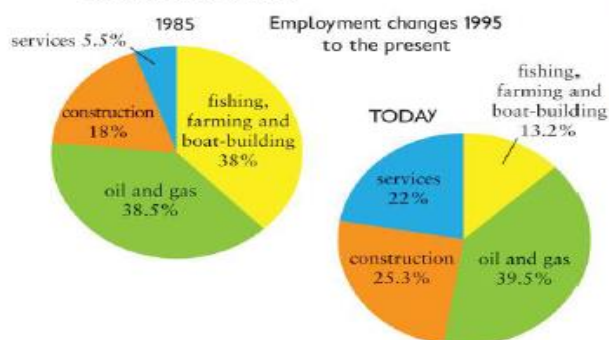
The reading comprehension exercise in *Secondary 3* includes a lecture by Professor Abdul-Rahim, which teaches students about the economy in an Arab country that is not specified (see fig. 11). Learners can see different spheres and occupations, in which workers are engaged. This exercise gives them knowledge about how the industries are divided as well as how they have changed with time. This exercise can be regarded as an example of the authors' focus on the use of English as a global means of communication in different spheres. In this case, students could see the importance of English in the sphere of global business.

**A Work in pairs. Look at the pie chart then discuss the questions.**

1. How many sectors of university study are shown?
2. What percentage of students are studying engineering?
3. Think of another way of saying how many students are studying mathematics without using a percentage.
4. Which subject accounts for the largest number of students?



**B Professor Abdul-Rahim is preparing a talk about changes in employment in his country. Look at the pie charts he has made to illustrate his talk. Then complete his lectures notes with the information shown.**



In 1995, we can see that service jobs, including tourism, were not very important. They accounted for only ① \_\_\_\_\_ of total employment. But from the second chart, we can see that this sector has grown rapidly. It now ② \_\_\_\_\_ for ③ \_\_\_\_\_ of employment.

The oil and gas industry, however, has remained stable during the same period. In 1995, the number of people employed was ④ \_\_\_\_\_ of the total and today the figure is nearly the same at ⑤ \_\_\_\_\_.

What about the construction industry? That has ⑥ \_\_\_\_\_ from 18% in 1985 to ⑦ \_\_\_\_\_ today. A marked increase. Fishing and other traditional industries have declined. The percentage has ⑧ \_\_\_\_\_ from 38% to only ⑨ \_\_\_\_\_ today, about a third of the 1995 percentage.

**C Read the rest of the professor's talk. Complete the pie chart based on the information in the talk.**

Fig. 11. Arab cultural context (Adrian-Vallance et al., 2008, p. 38).

A crucial role in the learning process is played by the authors' awareness of how to integrate economic notions as a part of the cultural context (see fig. 10 and fig. 11), so that students can understand the economy as an integral part of a country's functioning. Political aspects can be introduced into English language learning in terms of historical and modern facts about the countries' populations, voting statistics, past presidents, and other aspects. For example, lesson 8 in *Secondary I* gives many facts about the number of people in Libya and the increase in population over time (see fig. 12). Some English textbooks for language learners can contribute to the marginalization of the Arab minority in the world (Awayed-Bishara, 2015, p.517). However, the attention to the Libyan context in these textbooks proves the opposite because much attention is paid to the Arab culture.

**A** Look at the graph below. What does it show?

**B** Read about the population of Libya. Then answer the questions in Exercise A on Workbook page 15.

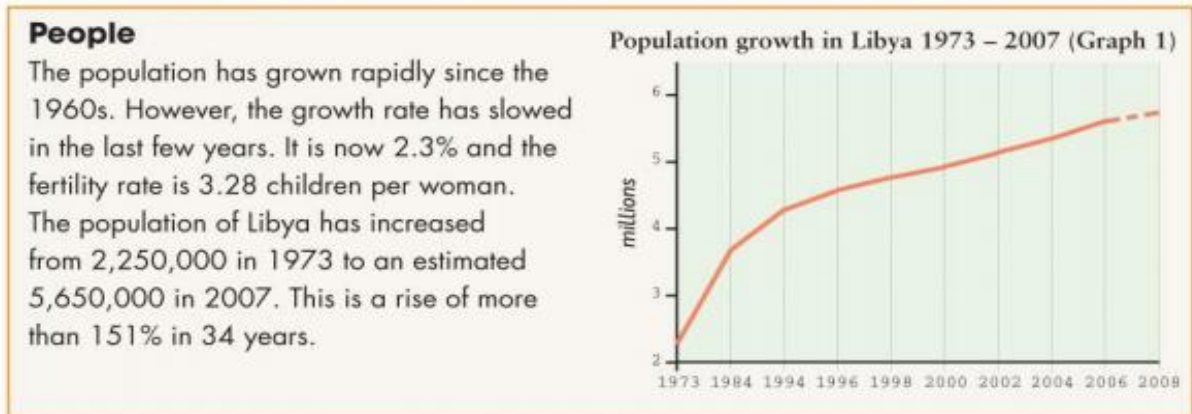



Fig. 12. Unit 2, Lesson 8 contains tasks that provide facts about Libya and its development (Macfarlane and Harrison, 2008, p. 21).

Examples of international institutions are also presented in these course books. Thus, the example in *Secondary 3* introduces the World Health Organization and indicates its efforts to manage social health-related issues at a global level (see fig. 13).

## The World Health Organization

In the 1950s, the average life expectancy worldwide was just 46 years. Twenty years later, the world average increased to 56 years, and in 2005, it was 66. That is an overall increase of almost 50%. There are many reasons for this, and one of them is the World Health Organization (WHO).



the past twenty years and an estimated 40 million deaths – a number roughly equal to seven times the population of Libya. The WHO believes that many other diseases can be eradicated with the cooperation of the authorities in all parts of the world. In recent years, polio has almost completely disappeared, and plans are being made to combat other diseases.

One of today's biggest killers is tobacco. Tobacco kills 5.4 million people each year worldwide – that's the equivalent of one person every six seconds. The WHO believes that people should be reminded of the dangers of smoking and should be encouraged to stop. That is the purpose of World No-Tobacco Day, which is held on May 31<sup>st</sup> every year.

A number of important lessons have been learnt since 1948. The most important lesson is that the people of the world can fight disease

Fig. 13 Unit 7: Lessons 1 & 2 draw students' attention to global aspects (Adrian-Vallace et al., 2008, p. 79).

As for the non-English speaking context, the books under consideration touch upon some historical facts concerning countries across the globe. For example, in *Secondary 3*, some historical facts are introduced associated with Egyptian pyramids. In *Secondary 2*, some facts about Venice are highlighted. In both cases, students are encouraged to discuss the past of these places and relate it to the modern world. However, it is necessary to stress that the primary focus of the books' contents is concerned with international institutions rather than particular places and countries.

#### ***4.4.2 Second Category: National Geography***

The second category, related to geographical aspects, is not only an important component of teaching culture and languages but is also essential for learners' intercultural competence. References to the geographical aspect is frequently found for all three levels in the books chosen for the analysis. It is noteworthy that these concepts are presented in the textual and visual forms that facilitate the perception of the written text. The use of maps in the exercises is useful for encouraging the comprehension of new vocabularies (names of countries, and other toponyms) and their usage. The exercise to match countries with their drawings on the map allows students to use their prior knowledge of geography and discover something new about the world. Many exercises that seem to focus on geographic aspects are culturally oriented. For instance, the task concerning the Aswan High Dam (see fig. 17) does not simply reveal some statistical data on the Nile or Egypt. The provided text sheds light on people's way of living as well as their attitudes towards certain changes in their lives. It is clear that the authors place a great value on culture, which is one of the pillars and building blocks of cross-cultural communication.

The necessity to use culturally appropriate names when describing people of different ethnicities is an important factor in language learning. This choice allows learners to understand the existing difference between nationalities,

languages, names, and designations of people (Ford, 2017). The category National Geography is rather frequent as the tasks associated with this aspect account for 22% of culturally-related assignments. The international or non-English speaking dimension turns out to be the most frequent accounting for 30% of the related examples, whereas, 22.8% is devoted to the Arab cultural context, and 9.5% concerns the English-speaking context. Geography-related tasks include maps. The same approach is used for some non-English speaking countries (see fig. 14).

**B Study picture 3. Then explain the following.**

1. an intercity train
2. an intercontinental journey



Fig. 14. Unit 1, Lessons 3: The task involves the discussion of a picture that depicts some international routes (Macfarlane and Harrison, 2008, p. 8).

It is possible to assume that national boundaries are regarded as important aspects to pay attention to with students asked to use their background knowledge to discuss countries' locations marking them on maps (fig. 14 and fig. 15). The tasks related to the discussion of state borders account for 26,7% of geography-related

exercises. These cases also represent the authors' focus on paying students' attention to international contexts the interaction between the Arab world and other countries.

**A** Look at the map below. Try to identify all of the countries marked on the map. Use this list to help you.



Fig. 15. Vocabulary A helps students in developing their vocabularies related to international contexts as student learn the names of countries and are encouraged to discuss some facts about them (Macfarlane and Harrison, 2008, p. 32).

In the tasks below, students learn about different countries while seeing them on the maps, some statistics, and images of the residents of these countries (see fig. 16). Geographic descriptions and references to geographic peculiarities of counties are dispersed among assignments associated with the category National Geography. Although these components account for 42.2%, this content comes together with referrals to the inhabitants' cultural peculiarities (see fig. 16) or environmental issues (see fig. 17).

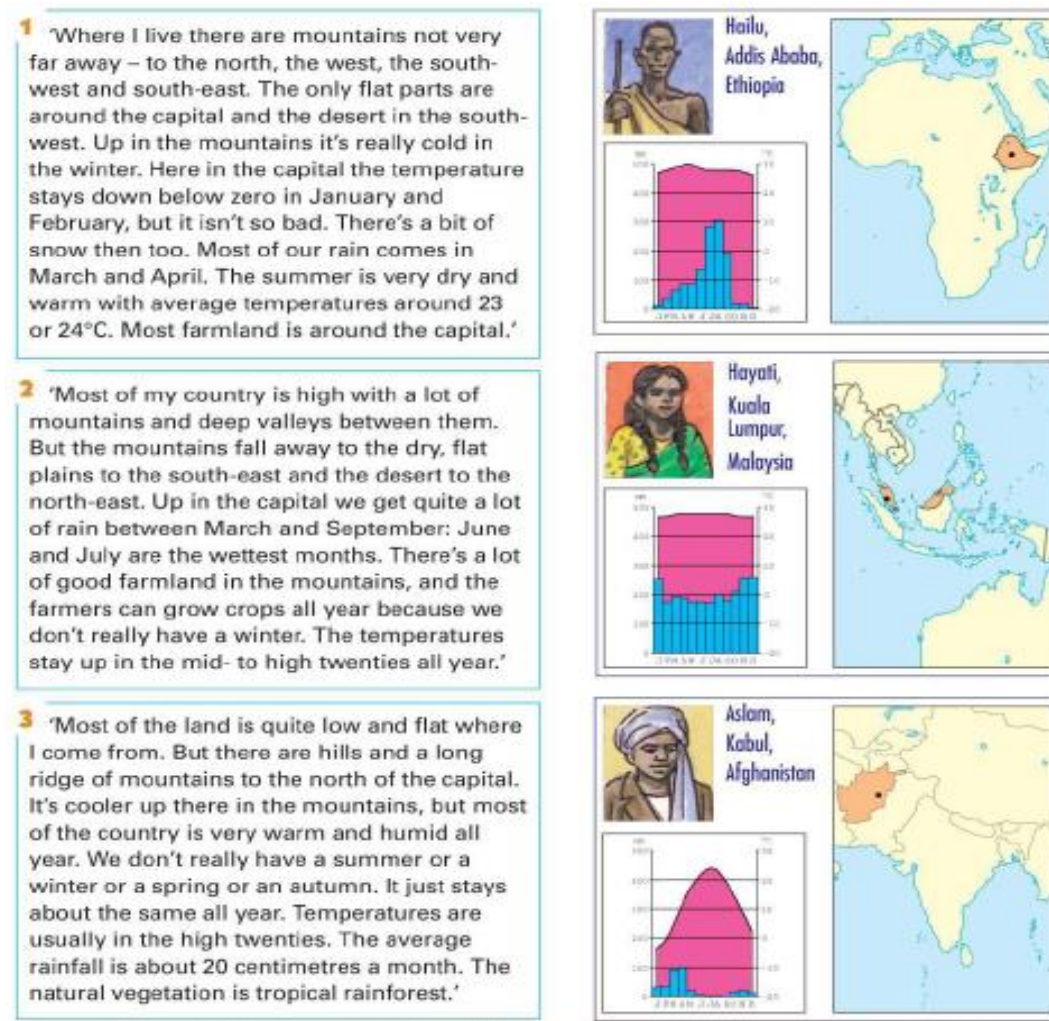
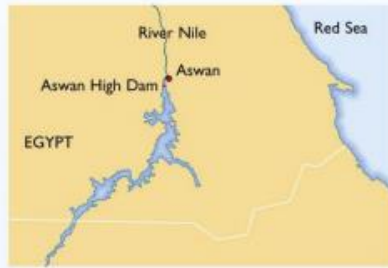


Fig. 16. International dimension (Macfarlane and Harrison, 2008, p. 53).

Many tasks are associated with the discussion of environmental issues as their persistence and the solutions depend on the geographic location of the site. Some assignments involve the acquisition of knowledge as some facts concerning geographic sites are provided (fig. 16). In some cases, there are maps representing state boundaries which help students learn about the Arab world and other countries.

## The Aswan High Dam



**The River Nile, the longest river in the world, has always been the lifeblood of Egypt. About 95% of Egypt's population lives less than 12 miles from this great river. So, when the Aswan High Dam, known as Sadd el Aali in Arabic, was completed in 1970, it affected almost every person in the country.**

can be controlled so that Egypt has plenty of water throughout the year. Large areas of land have been irrigated, and desert has been turned into agricultural land, so more food is produced now. This has reduced the need for imports of food from other countries. Electricity is now generated by the flow of water through the dam. This electricity amounts to almost half of Egypt's needs. There is now a large fishing industry in Lake Nasser.

All these changes have provided new employment and have improved Egypt's economy. However, all big projects have problems, too. Before the dam was built, the annual floods from the Nile deposited millions of tons of sediment onto the land. This sediment made the land fertile, so that it produced good crops. Now the Nile no longer floods, so the land is less fertile than it was. Secondly, the water below the dam now moves more slowly than before, so there is more disease in it. Thousands of people have been infected by diseases from the water, and thousands more will be infected before this

Fig. 17. Unit 7, Lessons 1 & 2 include facts concerning certain geographic sites that shed light on the way the Arab world is developing (Adrian-Vallace and Schoenmann, 2008, p. 79).

Many examples (31.1%) presented in the course books are related to climate, weather, and ecological factors. The analysis of ecological aspects in addition to climate is crucial for advancing multicultural competence (Napier, 2014, p.1610). These examples can be found in *Secondary 1* (see fig. 17). The climate and ecological factor are associated with the intercultural dimension because problems like oil spills—are relevant for any country (Jernelov, 2010, p. 353; Marsiglia and Booth, 2014, p.423; Taguri et al., 2008, p. 113). Such choice of the topic shows that the authors aimed to raise the awareness of climate and environmental issues and the impact of human activities (see fig. 18). The text concerning the dam (see fig. 17) reveals some environmental issues associated with “all big projects” (Adrian-Vallace & Schoenmann, 2008, p. 79). It is clear that the authors concentrate on some global issues rather than region-specific problems.

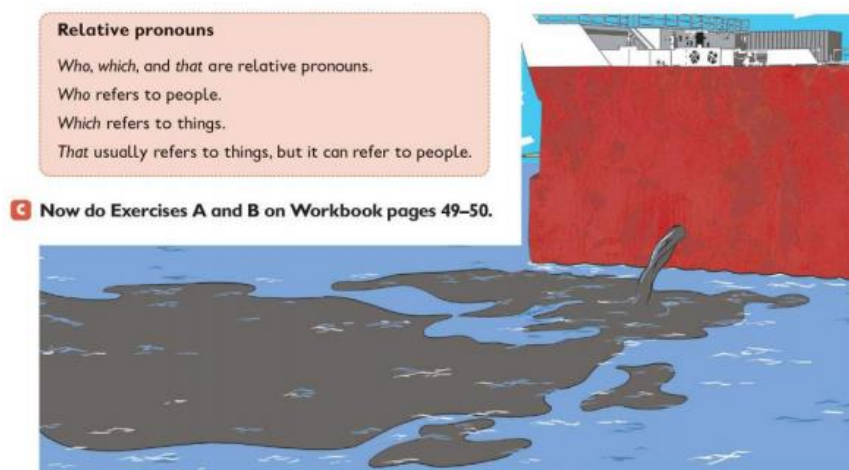


Fig. 18. Unit 7, Lesson 4 is concerned with environmental issues as some challenges the region has to face (Macfarlane and Harrison, 2008, p. 57).

Importantly, geographic aspects are mainly related to locations and environmental issues. The focus is on Arab and non-English speaking contexts. Many tasks are linked to the problems related to oil production, which is typical of Arab countries. However, these environmental concerns are highlighted in terms of their global impact.

#### ***4.4.3 Third Category: Social Identity, Social Class, and Stereotypes***

Category 3 covers the cases related to social classes, stereotypes, and social identity. This category is one of the central dimensions to be analyzed when considering cultures and their representation in texts. People are divided in numerous groups as they perform multiple social roles in society, which makes it important to understand their roles in relevant social units. These groups include families, teams, classrooms, and other organizations where different people are united with the same purpose. In the books under analysis, there are not many examples of such concepts as the division of people into social groups other than the family. In the Arab cultural context, identity, class, and stereotypes represent 11.9%, while examples referred to the English-speaking context represent 16.7% of all relevant occurrences, and examples related to non-English speaking

cultures represented 6.7%. Such figures may be a result of the persistence of stereotypes concerning the English-speaking world. These stereotypes are promulgated via various media with the Internet playing the major role (Dweikat and Shbeitah, 2012, p. 11). It is also possible to assume that stereotypes related to the Arab context are less pronounced as Libyan students, as well as other Arab learners, do not have stereotypical views on their own culture. However, they are encouraged to acknowledge that such stereotypes exist. The awareness of some common stereotypes can help English learners discuss various topics related to cultures of different (as well as their own) countries.

However, some examples presented in other categories (such as categories 4, 5, and 6) partly relate to this cultural dimension. For instance, a family is introduced as a specific social group where each member performs his or her own roles and has certain responsibilities (see fig. 28). Family-related concepts are indeed elements of the social identity developed throughout centuries are quite culture-specific.



Fig. 19. The task provides some information including certain stereotypes concerning English speaking countries (Macfarlane and Harrison, 2008, p. 31).

In Unit 4 of *Secondary 1*, the reading exercise includes letters sent by people from around the globe with images showing how they look like and what location on the planet they are from (see fig. 19). These examples are associated with some cultural stereotypes, for instance, a young man from Australia is represented as a

surfer. The woman from Canada is depicted holding skis although Canadians do not wear warm clothes all year long.

Other tasks in the same unit have features related to countries, nationalities, and languages that accentuate social and national identity (see fig. 20).

- B** What are people from these countries called? What is their nationality?  
Go through the countries with a partner. Try to name as many nationalities as you can.

Example: A person from Italy is Italian.

#### Nationalities

As words describing nationalities are adjectives, they can be used to describe art, culture, food, etc.

Example:

I like Italian food.

Have you ever listened to Turkish music?

Muna likes French literature.

Yemeni architecture is very interesting.

- C** Now do Exercises A to F on Workbook pages 26–27.

#### Languages

Some languages have the same form as the nationality adjectives.

Example: Greece – Greek; Spain – Spanish; Japan – Japanese.

I speak Greek fluently. I don't speak Spanish very well.

However, many languages have different forms.

Example: Libya – Arabic, Mexico – Spanish, Australia – English.

Fig. 20. Vocabulary B and C: The task encourages students to discuss different countries, nationalities, and cultures in the global context (Macfarlane and Harrison, 2008, p. 32).

It is noteworthy that category 3 (Social Identity, Social Class, and Stereotypes) partly overlaps with category 2 (National Geography), but the focus here is on cultural contexts rather than geographical elements. The exercise in figure 20, for example, has been classified as belonging to category 3 as it is characterized by the presence of stereotypes. When speaking of literature, the authors mention French contexts, for food, Italian culture is chosen (see fig. 20).

In Unit 8 “English in the World” of *Secondary 3*, several examples were found as they are related to culture and languages with a focus on identity (see fig. 21 and fig. 22). Here, the global use of English is emphasized. In the example shown in the picture (see fig. 21), the man uses English to make sure that he will be understood and saved, implying that English is more likely to be understood as

compared to other languages. This example helps learners to develop the sense of urgency and relevance of their studies, with English shown as a tool to deliver vital messages. The instance also reveals a stereotypical view of an English teacher as inflexible professionals who are keen on finding errors and imperfections, thus making learners feel uncomfortable.

**A** How does the man in the cartoon feel? Why? Underline the passive form in the caption.

**B** Rewrite each sentence in the passive. Begin with the words given and leave out the agent if appropriate.

- At this moment, people are studying English all around the world.  
At this moment, English \_\_\_\_\_.
- Perhaps another language will replace English as the most important in the world.  
Perhaps English \_\_\_\_\_.
- Libyan teachers teach British English.  
British English \_\_\_\_\_.
- The doctor is examining the boy now.  
The boy \_\_\_\_\_.
- Someone has vaccinated me against polio.  
I have \_\_\_\_\_.
- Children should learn languages from an early age.  
Languages \_\_\_\_\_.

Fig. 21. Unit 8, Lesson 5: Students are encouraged to consider the role English plays in international communication (Adrian-Vallace et al., 2008, p. 94).

The task in figure 21 shows that the English language is used around the world, and it can serve as a platform for acquiring new social identities. A sentence that was given in the task (fig. 21) is rather illustrative. It goes as follows, “At this moment, people are studying English all around the world” (Adrian-Vallace et al., 2008, p. 94). The authors imply that a person can belong to a group of English learners as being out of this constantly and rapidly growing community is not desirable. The next sentence in the exercise suggests that the authors deem English to be “the most important in the world” (Adrian-Vallace et al., 2008, p. 94).

At the same time, the international dimension of Arabic is stressed as it is a part

of millions of people's social identity (see fig. 22).

**C Complete the facts about Arabic with a suitable word in each space.**

Arabic is ① \_\_\_\_\_ by around 250 million people as a first ② \_\_\_\_\_. There are three types of Arabic. The first is ③ \_\_\_\_\_ Arabic, which is used in religious texts and poetry and ④ \_\_\_\_\_ in schools. Secondly, there is Modern ⑤ \_\_\_\_\_ Arabic, which is used for news, speeches, lectures, signs and for ⑥ \_\_\_\_\_ between Arab speakers of different nationalities. Thirdly, there is the group of ⑦ \_\_\_\_\_ of colloquial Arabic which people use for everyday communication. There are 27 different varieties of colloquial Arabic, including ⑧ \_\_\_\_\_, which is spoken by 5 million people.



Fig. 22. Unit 8, Lesson 5: Students are encouraged to consider the role English plays in international communication (Adrian-Vallace et al., 2008, p. 94).  
plays as an international means of communication (Adrian-Vallace et al., 2008, p. 96).

This example indicates regions where Arabic is used as a means of communication, suggesting that the language, just like English, has an international status. The map includes the countries where Arabic is spoken while English is not represented at all. Apart from the visual representation, the idea of the role the Arabic language plays in the international arena is also put forward through the task content. With the help of these examples and the connection between international communication, national identity, and stereotypes, an idea of how to teach students about the role of language can be developed, and students' awareness of its role in the construction of social identity can be raised. The authors try to make students understand the value of speaking English for the sake of their future career as well as their present social dimensions. This language is presented as an international tool for communication that can become a platform for the interaction of people across the globe. At the same time, the authors also pay tribute to Arabic that also has a status of an international language. The learners are encouraged to appreciate their mother tongue and be

proud of it while being motivated to learn English that is linked to more opportunities in the global arena. The opportunity to be a part of different social contexts is brought to the fore throughout the books under analysis.

#### ***4.4.4 Fourth Category: Social Interactions and Relationships***

Category 4 covers the content associated with relationships and social interactions. As has been mentioned above, this element is closely connected with other categories, but it should be discussed in separately. It is insufficient to identify some stereotypes and existing social classes and groups. In order to understand the way cultures are represented in texts, it is essential to trace the ways people interact within the contexts of their cultures as well as in cross-cultural environments (Dweikat and Shbeitah, 2012, p. 16). Social interaction and relationship are represented in all three course books with a strikingly even distribution. 12.9% of examples are related to the Arab cultural context, 11.9% are related to the English-speaking cultural context, and 13.3% are related to the non-English speaking cultural context. Such element as interpersonal relations, especially between males and females, is an element of a clash between western and Arab countries.

An example of social interaction and relations is provided by a story about a brother and his sister go fishing together (see fig. 23). Small pictures show that the man does certain fishing activities, and the woman gives him a piece of bread. When the boat's engine breaks, the man tries to fix it. These images demonstrate a stereotypical depiction of relationships between a man and a woman, as well as reflecting social norms about the company that women can keep. The course books do not include illustrations of similar social interactions in English speaking contexts. The authors focus on business contacts and interaction emphasizing the area where Libyan students are most likely to use this language.

Lesson 6: Speaking: Tell a story

1. Preparation for speaking

**A** Work with a partner. The pictures show Huda and her brother Omar, but they are in the wrong order. Discuss the order with a partner using the following language.

I think this one comes first/second/next/last.  
I think this one comes before/after that one.  
I think so too/I don't think so.

**B** Match the words in the box with what you can see in the pictures.

go fishing	catch a fish	fishing boat
fisherman	sunny	windy
cloudy	rain	calm
		rough

**C** Get ready to tell the story. Follow these steps:

1. Write notes with your partner. Write two or three notes for each picture. Think of useful words and phrases and useful adverbs too.

For example, picture 1: went fishing/goodbye to father/back in an hour  
Useful adverbs: left/quickly, shining/brightly

2. Add time words and phrases like one day, first, after that, finally.

2. Speaking

**A** Tell the story

Practise the story with your partner. Start like this:  
One day Huda and her brother Omar went fishing.

**B** Tell the story to the class.

1. Five pairs tell the story to the rest of the class. The rest of the class listen and mark the story out of ten.

2. The winners tell the story again. This time, two students mime the story as it is being told.



Fig. 23. Unit 1. Lesson 6: An illustration of social interactions is provided (Macfarlane and Harrison, 2008, p. 11).

Another interesting observation regarding such relationships within a family and the aspect of socialization can be found in the course book (see fig. 24).



Fig. 24. Unit 2: Lesson 3. The vocabulary for the discussion of certain social roles is provided (Adrian-Vallace and Schoenmann, 2008, p. 16).

The students are provided with some vocabulary to describe family members. The woman is described as a “wife,” but the man is not defined as a “husband” but as a “man.” By the same token, a “wife” could be described as a “woman.” The words “man,” “child,” and “baby” have a strong connotation related to people’s age while the word “wife” unveils the role of the female within a family. This

word choice suggests that a man can perform any role in the society while a woman can have only one responsibility, which is being the wife. This example reveals the focus on the role of a woman in a family in relation to the Arab cultural context, and it can also emphasize the life cycle while representing pictures for different generations in the family.

Interactions outside the family are represented in the task, Friends of the Mediterranean: 1st Annual Youth Conference, in which several people gather to discuss environmental problems and exchange their knowledge (see fig. 25 and fig. 26). The text provided for reading includes a conversation where students of different cultural backgrounds express their opinion on environmental issues. Students learn various linguistic functions that help them participate in a discussion.



Fig. 25. Unit 7: Lesson 1 & 2: International domain with the focus on the Mediterranean (Macfarlane and Harrison, 2008, p. 55).

**Martin:** So if everyone goes on like this, the Mediterranean Sea will soon be dead!

**Fatima:** Yes – and not just the Mediterranean.

**Martin:** Well, ... what do you suggest we do?

**Maria:** Hit the polluters with heavy fines.

**Carlo:** Yes. The people who pollute must pay!

**Ahmed:** But that isn't enough. We need to educate our children, provide information. We have to see the connection between what we do and the environment.

Fig. 26. Unit 7: Lesson 6: Students are encouraged to consider environmental issues (Macfarlane and Harrison, 2008, p. 59).

The combination of both Arab and international cultures demonstrates that, in spite of cultural differences, there are some unifying elements (e.g., handshaking) that help these people build positive social interactions. Smiling is another universal tool that is understood similarly in all cultures. At the same time, such linguistic clues as *hello* and *bye* are now understood in different countries among people who have no or limited English speaking skills. Furthermore, the names of football teams known worldwide are also included in the exercise to support the intercultural element and promote the cultural development of English language learners.

#### ***4.4.5 Fifth Category: Socialization and a Life Cycle***

Category 5 is singled out due to its focus on people's self-development and relationships between different generations. It is critical to pay specific attention to these rather individualistic concepts as the individual's identity is mainly built up in terms of their personal growth and development. The interaction between generations is closely linked to family ties that are often the major connections

people have. Regarding the dimension of socialization and a life cycle, Arab cultural contents account for 3.9% of examples, 9.5% of examples concern English speaking contexts, and 1.7% of examples relate to non-English speaking cultural contexts. The concepts of socialization and a life cycle are sensitively higher for English speaking countries. The attention towards the domain of English-speaking areas is associated with the way the language will be used. The discussion of issues associated with acculturation and personal growth can help students develop proper communication channels with English speakers.

**c** Now read the text about culture and society. Find the meaning of these words in the text: *culture, socialize, interact*.

Every society must socialize its young people. In other words, older generations must teach each new generation to become useful members of society. If a society does not do this, it is likely to disappear.

What does it mean to become a useful member of society? It means that people learn to interact well with other humans – to live, work and do things together. Human beings are not just individuals. They have to become members of society's 'team'. And they have to learn their role in that team.

But people can only be a good team if they want and believe in the same things. So socialization also means learning society's traditions, moral values and beliefs – its culture, in other words. If people share a culture, they think similarly. That helps them to interact well. If people stop sharing a culture, society is likely to break down.

Fig. 27. Unit 3. Students are acquainted with the vocabulary associated with culture and socialization (Macfarlane and Harrison, 2008, p. 11).

#### ***4.4.6 Sixth Category: Behaviors, Routines, Ways of Living, Habits, and Traditions***

Category 6 is also related to the previous domains, but the focus is on the way people's self-development and interactions with others are manifested in the form of such artifacts as traditions, routines, and habits. Various types of behaviors, routines, and traditions are represented in textbooks for different cultures. The example of the cultural aspect of traditional clothing is given to explain the importance of behavioral changes between generations (see fig. 28). Three

generations of a family are introduced, including a grandfather and a grandmother, a father and a mother, two brothers, and two sisters. The number of children is suggestive since Arab families are often extended with many children. Such patterns are not common in English speaking contexts. The characters do not look alike, and this lack of resemblance depends on their clothing. The generation of the grandparents is dressed in Arab clothing, which points to the idea of a more traditional behavior of older generations in comparison to younger representatives of the family. At the same time, this image represents a modern family where children are likely to be taught to respect their culture and their beliefs.



Fig. 28. Lesson 4: The depiction of an Arab family (Macfarlane and Harrison, 2008, p. 9).

In the analyzed course books, there are also many examples of daily activities or routines related to the English-speaking cultural contexts that allow for understanding how representatives of this cultural context plan their days (see fig. 29). The assignment in figure 29 reveals British people's routines in the form of statistical data. Importantly, the students are encouraged to analyze these routines in terms of such aspects as the communication with close ones. Students are again

and again welcome to relate their values to traditions of other countries, which can help them understand these cultural contexts and develop effective communication patterns.

**C Think about the following and discuss as a class.**

1. Which of the results of the research is the most surprising?
2. Do you think the results of research like this would be the same or different in Libya?
3. Why did the writer choose the title *Just a minute!*?

## Just a minute!

The average young person today will spend more than 35,000 hours of his or her life eating. That is the equivalent of six years of continuous eating (if the person stops to sleep for 8 hours out of 24). If that doesn't surprise you, consider the following facts, which researchers in Britain have discovered. By the time Mr or Mrs Average is 70 years old, he or she will have spent five months waiting at red traffic lights; the important task of brushing his or her teeth will have taken about three months; and looking in mirrors will have filled another eight months.

Psychologists and sociologists are interested in information of this sort because it helps them to understand how people live nowadays. The information has practical uses, too. A scientist at Britain's Marriage Research Centre says, 'This type of information can help people to think about and improve their relationships.' For example, the average British married couple spend five minutes a day talking to each other, which is less than two days a year, or about ten weeks of their married lives. Parents and children spend even less time talking to each other – one

20

25

30

Fig. 29. Unit 3: The description of routines common to British people (Adrian-Vallace and Schoenmann, 2008, p. 37).

An example of traditions related to non-English speaking contexts is a festival that takes place in Japan-(see fig. 30).

**B Work in pairs. Look at the photos and discuss these questions.**

1. What part of the world is it? How do you know? What country is it?
2. What time of day is it? How do you know?
3. What time of year is it? How can you tell?
4. Are the dancers professionals or ordinary people? How can you tell?



**C Read the conversation and find out if your answers in Exercise B were right.**

Rashid: Listen! What's that noise? Is it a drum?  
 Yukio: Ah, yes. It's the start of Obon, the Festival of the Dead. Let's go round the corner and have a look.  
 Rashid: Festival of the Dead? But the people all look happy and they're dancing.  
 Yukio: That's right. It's a very happy festival. This is *bon odori*.

Fig. 30. Unit 5, Lesson 8: The depiction of a tradition that might seem rather peculiar to Libyan students (Adrian-Vallace and Schoenmann, 2008, p. 61).

The Japanese festival of Obon (the Festival of the Dead) is an unusual spectacle that neither Western nor Arab countries can understand without additional knowledge. However, the authors of the textbook demonstrate a sign of respect for traditions of other cultures. While the focus is on death, the festival is described as a happy celebration, which may be unusual to many people unrelated to Buddhism. Students' attention is directed to the most conspicuous element of the celebration without addressing the underlying reasons for these peculiarities. The festival is a celebration of family ties and memory as families unite and think about their ancestors. Its links to the religious roots is also omitted, which results in quite a distorted understanding of the festivity.

Many people who see such celebrations as Christmas or the Festival of the Dead as traditional festivities rather than an essential element of their religious agenda. In this way, the description and discussion of this Japanese tradition can facilitate learners' discussion of their own cultures and traditions related to family links, conventions, and so on. The discussion of traditions and festivals seems to be viewed from the perspective of developing the understanding of diversity. The authors are also likely to juxtapose the Japanese festivity to the globally known Christmas in order to diminish the effects of the American cultural imperialism. The choice of Japan can be deliberate due to the authors' willingness to discuss a tradition that is very different from festivities common in the Arab or English speaking (or rather the Western world).

At the same time, other festivals that attract a lot of people's attention and are known worldwide do not receive the necessary attention in the textbooks. For example, the celebration of Christmas in English speaking countries was not highlighted or even mentioned in the textbooks under analysis. Omitting such significant parts of the life of people pertaining to the target culture can be harmful as students will not be able to communicate on the topic that is often discussed in certain seasons in international environments (multinational organizations, international schools, etc.). Moreover, students may develop an

incomplete picture and will fail to understand the target culture properly as religion can provide helpful insights into the ways English speaking cultures developed.

It has been acknowledged that language is a tool with the help of which it is possible to reflect on cultures. Learning foreign languages means learning about the life in another culture, understanding of customs, values, and traditions (Tsai, 2017). The challenges of the modern world call for the focus on international contexts rather than one culture. The course books under analysis serve to achieve this goal as the students are exposed to the discussion of global issues and communication in diverse settings.

#### ***4.4.7 Seventh Category: Religious Beliefs***

Religion plays an important role in people lives, especially when it comes to the Arab context. Therefore, it is but natural that aspects related to religious beliefs should be analyzed independently. Category 7 covers the contents associated with religious beliefs. The percentage of examples related to the Arab context is 7.9%, while no specific examples were found for non-English speaking cultures and the English-speaking context. Such aspects as culture and religion of Libya are properly explained in the text in comparison to the information given about other cultures (see fig. 31 and fig. 32). It is important to focus on the authors' attention to cultural and religious materials related to the Arab culture. There are no direct parallels with religious beliefs of other countries.

## Lessons 1 & 2: Reading: Finding mistakes

### 1. Before you read [Lesson 1]

#### A Discuss these questions with a partner.

1. Think of some examples of Arab culture (for example, customs and beliefs).
2. How would you explain them to a person who knew nothing about Arab culture?

#### B In the book on the right, under the letter M, are the following topics. Discuss with a partner what you know about them.

Mahfouz, Naguib   Mecca   minaret   Misurata   mizmar

#### C A publishing company is producing a new *Encyclopedia of Arab Culture*. Read this note and answer the questions.

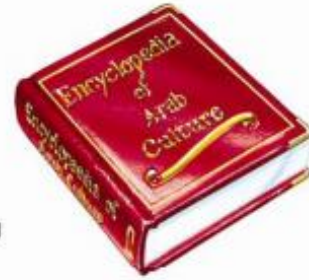


Fig. 31. Unit 5, Lessons 1 & 2: Students are encouraged to discuss Arab culture (Adrian-Vallace and Schoenmann, 2008, p. 54).

The task “Think of some examples of Arab culture [...] How would you explain them to a person who knew nothing about Arab culture?” is indicative of the textbook’s intentions to develop students’ self-reflective skills and discuss their own cultural preferences. On the one hand, the assignment facilitates the learners’ ability to communicate with representatives of other cultures about their traditions and beliefs. On the other hand, the communication is one-sided as the learners have the information about their culture and are not encouraged to ask their partners about other cultures.

As mentioned above, the books under analysis pay significant attention to the development of learners’ self-awareness. However, the lack of attention to other cultures and especially the target culture in such important aspects as religion can be a considerable downside. First, religious beliefs constitute a substantial part of any country’s culture that cannot be understood fully without the attention to this aspect (Bateman, 2011, p. 6). Moreover, learners’ vocabulary will also be insufficient as they will not have a limited number of words related to this important part of English-speaking people’s lives. The learners will be hardly

able to discuss many things including churches, cathedrals, people involved in the religious sphere and so on.

Furthermore, the development of communicative skills in a foreign language can be facilitated by enhancing or creating students' willingness to learn more about the target culture (Cakir, 2006, p. 154). The implementation of an awareness-raising approach can "make learners more sensitive to cultural differences and different variables involved in language use" (Kondo, 2004, p. 51). Students should be able to tell about their lives and beliefs and discuss various aspects of their English-speaking interlocutor.





<p>Mahfouz, Naguib</p>  <p>An Egyptian writer who became world-famous when he won the Nobel Prize for Literature in 1988. Mahfouz, who was born in 1911, attended the University of Cairo, where he studied philosophy. He then wrote short stories and worked at Egypt's Ministry of Religious Affairs until 1954. His most successful novels were written after that, in the 1940s and 1960s, including the <i>Cairo Trilogy</i> (1956–1957).</p>	<p>minaret</p>  <p>The tower on a mosque from which the <i>muezzin</i> calls people to prayer. In the first mosques, the <i>muezzin</i> called from the roof of the mosque. The use of a minaret began with the Mosque of Kairouan in Tunisia in the 8<sup>th</sup> century. Nowadays, <i>muezzins</i> speak through loudspeakers on the doors.</p>
<p>Mecca</p>  <p>(<i>Makkah</i> in Arabic) A city in eastern Saudi Arabia, capital of Al Hijaz Province. It is the place where the Prophet Mohammed was born, and the most sacred of the Muslim holy cities. Each year, during the month of <i>Dhu al-Hijja</i>, almost two million Muslims make a pilgrimage (or <i>hajj</i>) to Mecca and to the great al-Haram mosque, which contains the <i>Kisba</i> in its grounds.</p>	<p>Misurata</p> <p>The third largest city in Libya, situated 200 kilometres east of the capital, Benghazi. It is a modern city and one of the best examples of Libyan architecture. Industries include steel production, and it has a large, modern port. To the west, there is a sand dune which local people claim is the world's largest.</p> <p>mizmar</p> <p>A musical instrument that is used at festivals, traditional dances, weddings and processions. It is a wind instrument with a flat reed, which the player puts completely inside his mouth. It has seven finger-holes and one thumb-hole and is made of metal.</p> 


Fig. 32. Level 2 Unit 5 Students can develop the vocabulary necessary to discuss their culture (Macfarlane and Harrison, 2008, p. 55).

#### 4.4.8 Eighth Category: Literary Aspect

Category 8 represents some of the most valued artifacts of cultures: literary works. Literature has become a way to accumulate and share knowledge among

generations, so literary works can provide valuable insights into the way cross-cultural learning takes place when learning a foreign language. This category includes examples where some literary works are discussed, some information concerning famous writers or poets are presented. The frequency of examples related to the Arab culture is 7.9%, the frequency related to the English-speaking culture is 7.2%, and the frequency related to the non-English speaking cultural context is 10%.

The writers chose to promote the literature of a learner's first culture before promoting the literature of the target culture. It is noteworthy that the assignment includes a picture of the English version of the book (see fig. 33) in spite of the fact that the book is written in English. Decoding the same amount of attention to Arab and English-speaking authors suggests that these two cultures have significant history and play an important role in international education.



**A** Complete the conversation with words from the box.

exciting	set	called	about	written	by	character	recommend
----------	-----	--------	-------	---------	----	-----------	-----------

Ahmed: Hi, Khalid. What are you reading?  
 Khalid: Actually, I've just finished it. It's ① \_\_\_\_\_ 'The Bleeding of the Stone.'  
 Ahmed: I've never heard of it. Who's it ② \_\_\_\_\_?  
 Khalid: Ibrahim Al-Koni.  
 Ahmed: So, what is it ③ \_\_\_\_\_? Stones?  
 Khalid: Not exactly. It's about the effect humans have on the natural world, really. It's ④ \_\_\_\_\_ in the desert in Libya.

Fig. 33. Unit 5: Literature, Lesson 6: The task involves the discussion of a literary work pertaining to the Arab context (Adrian-Vallace et al., 2008, p. 59).

Another example good to the point can be observed in the exercises connected with the description of the novel *David Copperfield* (see fig. 34). This example is particularly relevant because it can be considered as juxtaposing the activity

based on the book *The Bleeding of the Stone* written by an Arab author. The two literary works were written by authors with different cultural backgrounds. The key goal of language teaching is increasing students' awareness and developing their curiosity towards the target culture (Cakir, 2006, p. 154). The description of some peculiarities of Dickens's novel could inspire an English language learner to find the book written in the 19th century and view it as contributing to his or her understanding of English and its specifics. The literary aspect is also related to those exercises that provide learners with opportunities to receive new knowledge and learn how to use new terms in practice.



Fig. 34. Unit 5: Literature, Lesson 7: Students are encouraged to discuss literary works, which can help them improve their awareness of their target country's traditions and values (Adrian-Vallace et al., 2008, p. 60).

It is noteworthy that the literary works of non-English speaking cultures are not represented at all. This gap is quite significant especially in the domain of cross-cultural training. Learners will be able to draw more parallels between different cultures and link them to their own contexts (Dweikat and Schbeitah, 2012, p 15). Students are likely to communicate with people pertaining to varied cultural backgrounds, and it can be beneficial to equip them with necessary skills and knowledge. Bridging the gap between cultures can be achieved through the

discussion of some literary works revealing certain peculiarities of other cultures. The textbooks of all levels can contain a literary component, which will enable the authors to provide examples of English literary traditions.

Non-English cultural works are represented a different perspective, with paid attention to scientific advancements that are also an important component of our global culture (see fig. 35). The authors provide valuable facts concerning the way people from different countries contributed to the development of technology and science. Such tasks expand learners' background knowledge and equip them with the vocabulary necessary to discuss such concepts as technology, science, history, and innovation.

In AD 150, Ptolemy drew the first map of the constellations. He *promised / claimed* that the Earth was the centre of the universe and that the moon, planets and the sun orbited the Earth. It wasn't until 1543, that Ptolemy's ideas were *challenged / disagreed*. Copernicus, a Polish monk, *argued / persuaded* that the Sun, not the Earth, was the centre of the universe and the planets orbited around the Sun. Some years later, Galileo, an Italian physicist, *recommended / supported* Copernicus' ideas. He *convinced / agreed* with Copernicus that the planets orbited the sun. However, Galileo's books on the subject got him into trouble with the Church, which *blamed / accused* him of being anti-religious and *threatened / warned* him with prison. As a result, Galileo was forced to *deny / refuse* his beliefs.

Fig. 35. Unit 6: Lesson 9: Students discuss scientific claims (Adrian-Vallace et al., 2008, p. 74).

To conclude the analysis of the literary aspect found in the chosen textbooks, it is worth mentioning that this aspect can be especially interesting to students. They can use these exercises to promote additional knowledge and research, as well as improve the current level of knowledge. This effect related to developing the cultural awareness is associated with all previously discussed categories.

## 4.5 Discussion

### 4.5.1 The Representation of Arab Culture Domains

The Arab-Islamic cultural values are dominating themes in the content of all three course books (see fig. 4). The images of people, places, texts, and contexts reflect the Arab history, community, and cultural perspectives in the first place. The analysis of images included in texts and exercises showed that the authors of *English for Libya* designed the textbooks with the culture of learners in mind. As a result, the examples related to the Arab culture help students become aware of the use of English in a cultural context that is familiar to them. The learners are encouraged to discuss various themes related to their every-day routines and values, which facilitates the development of their self-reflective skills. The books help students reveal various aspects of their own culture and share it with other people.

It is noteworthy that even the assignments that had some global cultural contexts were still linked to the Arab culture in some way. For instance, when working on tasks associated with geography or environmental issues, learners are still encouraged to reflect on these concepts within the Arab cultural domain or on their future roles in solving the issue. Students are prepared to use English as the means of communication in various settings and on different levels. Learners are encouraged to discuss diverse topics they can face in their future careers. The authors' focus on the business domain related to English speaking and non-English speaking context suggests that it is expected that English will be used for business communication.

Representing cultural aspects ranging from family relations to economics, the textbooks include a wide variety of topics to foster adherence to Libya or Arab-specific values. It is noteworthy that some assignments related to the Arab cultural domains are stereotypical. The representation of women needs to be reconsidered as it is mainly viewed in terms of family relations rather than larger social contexts. Hence, it is possible to conclude that some revisions to the assignments

related to the representation of the Arab values and traditions may be needed. One of the aspects to address is associated with gender roles and women representation. Apart from that, more links to other cultures can improve the cultural component of the textbooks. Learners should be able and willing to draw parallels and discuss the diversity of cultures, traditions, beliefs, and practices.

#### **4.5.2 The Representation of English speaking and non-English Speaking Culture Domains**

The analysis of the textbook contents proved that the authors understand the importance of including English speaking and non-English speaking cultures into the discourse to educate students about different social and cultural phenomena (Pratt-Johnson, 2006, p. 1). A broad intercultural competence is important because it can be used in everyday life during the interactions with the representatives of other cultures. It has been acknowledged that textbooks should demonstrate a balance in using examples related to Arab and non-Arab cultures (Allaire, 2014, p. 15). Considering that understanding the cultural heritage contributes to learning languages, and therefore textbooks should refer to the target language cultures (Ellabar, 2014, p. 79), the analysis suggests that this goal was only partially achieved. The images and exercises in the books in question showed that activities related to the Arab cultural context accounted for about 50% of examples. However, the presence of examples related to English speaking (about 21%) and non-English speaking (about 29%) cultures contributed to students' understanding of culture-specific topics.

Clearly, in order to maintain the balance of the cultural contexts within the course books, the authors should reconsider the amount of data devoted to different cultures. A balance can be achieved by achieving the proportion of culture-related exercises at the level of approximately 30%. In this case, the Arab, English-speaking and other cultures will receive equal attention and can be explored properly. This equal presentation can help achieve a number of educational goals.

First, students will have the necessary knowledge and skill to communicate on a variety of topics (Kondo, 2004, p 52). Secondly, learners will be able to talk about their culture with people of other cultural backgrounds. Importantly, the sections concentrating on the Arab culture will foster students' willingness to self-reflect. Thirdly, students will be encouraged to learn more about other cultures, which will have a positive impact on their worldview and their attitude towards diversity.

Furthermore, many important cultural aspects are not covered in the text books, thus, not all elements of intercultural competence are addressed. For instance, information about religions is not present. Christmas, as a widely popular holiday, is not included in activities. By the same token, some traditions having religious roots are not discussed in detail. It seems that all religion-related points and concepts are neglected or omitted. Students often have different reasons for learning English. Getting a job or communicating with representatives of other cultures are two common reasons (Al-Hamlan and Baniabdelrahman, 2015, p. 127). Therefore, these people will have to discuss various topics and respond to many questions, which makes it necessary to include the necessary vocabulary in the textbooks. In addition, due to the contemporary social norms and rules, no attention is paid to the description of Western or international food and drinks that could contribute to representing customs and traditions related to different cultures. Therefore, more examples related to the English-speaking culture are required to guarantee that English can be learnt in the cultural context.

It has been acknowledged that language learning is facilitated through the use of assignments related to social experiences (Eldin, 2015, p. 115). The authors provide some tasks aimed at the development of skills needed to participate in interactions with people of different cultural backgrounds. For instance, the assignment concerning the meeting "Friends of the Mediterranean" can assist in the development of communication patterns as well as confidence. However, such exercises are not numerous, which may lead to various barriers preventing

learners from using their English in real-life situations. The textbooks can be improved through the inclusion of a variety of assignments replicating different social experiences involving the interactions with people pertaining to other cultures.

In many textbooks, authors set the goals to educate students on how to treat cultural differences and respect them while accepting diversity related to other cultures. Cross-cultural knowledge is also attained through juxtapositions between the native language and the target language (Gay, 2013, p 49). Still, in some cases, such demands of diversity in language learning have been significantly unaddressed because of the limited number of the provided examples (Al-Hamlan and Baniabdelrahman, 2015, p. 120).

The themes of stereotyping and national identity cannot be neglected because they help students learn something new from different perspectives. Thus, in the textbooks under analysis the principle of teaching English with reference to the context of the cultures related to this language is addressed, but variations in the frequency of examples related to Arab, English speaking, and non-English speaking cultures indicates that non-Arab cultural contexts are underrepresented. The lack of exercises concerning other countries and cultures leads to the development of a highly stereotypical and rather one-sided representation of these contexts. For instance, when people from non-Arab cultures are depicted only the most conventional images and traditions are highlighted while other relevant details are not mentioned. For instance, the depiction of people living in English speaking countries (see fig. 19) reveals some stereotypical views on certain cultures. However, students would benefit more if tips for cross-cultural communication involving these contexts were provided. More importantly, these stereotypes prevent students from paying the necessary attention to diversity as the vast majority of English speaking, as well as non-English speaking, countries have diverse populations. English textbooks should address this diversity in more detail.

Besides, it is important to stress that the textbooks under consideration can be characterized by biased attitudes. For instance, some traditions are depicted as strange, which can attract learners' attention, but can create certain stereotypes. The authors do not provide the contexts of these traditions making other cultural values seem very different and incomprehensible. Some domains remain unaddressed although they have considerable value. For instance, tasks associated with literature shed light on some Arabic and English works and authors. Literary traditions of non-English speaking contexts are not provided. It has been acknowledged that language studies should be accompanied by the discussion of literature as literary works reveal the peculiarities of different nations as well as periods in various countries' development (Dweikat and Shbeitah, 2012, p. 11). Therefore, the textbooks should contain more examples taken from different countries and epochs. Again, this will help learners in their communication as they will have the necessary vocabulary to discuss different literary works, as well as their impact on the world literature.

In conclusion, it is possible to state that the underrepresentation of different English speaking and non-English speaking contexts can be harmful as learners may have difficulties when communicating with the representatives of these cultures (Bateman, 2011, p. 6). Cross-cultural components of the textbooks need considerable revision. Although the distribution of tasks and topics seem even, the course books do not serve as the platforms for acquiring cross-cultural competence. In simple terms, the books contain the basic set of vocabulary and facts concerning the primary cultural aspects of people's lives. Nevertheless, the way the information is given is rather biased. Many tasks contain data concerning traditions from the non-Arab world, and some of these cultural aspects are presented as quite strange and difficult to comprehend. The books could also benefit from the inclusion of more tips on the peculiarities of cross-cultural communication with people from different cultural contexts.

#### **4.6 Summary**

After analyzing the data, it is possible to state that those elements of intercultural competence that were determined as criteria for the analysis were partially included in the textbooks. For instance, ~~the~~ information related to religious beliefs is not provided in the textbooks for Secondary level 1 and Secondary level 3. Examples of individuals' socialization and a life cycle could also be added to the text for English speaking and non-English speaking contexts. A limited number of examples was related to the literary aspect. Furthermore, some cultural domains of non-English speaking contexts received little attention in the course books. Thus, students can experience problems while learning English with the focus on the international context because of the limited knowledge on the matter. As for the exercises related to the Arab culture, the number of such assignments can be reduced to make up a third of the tasks. This amount will suffice for students to help them understand their cultural heritage and specifics of using language in interactions.

## **Chapter 4- Part2: The teacher Questionnaire**

### **4.7 Designing the Questionnaire; Teacher Questionnaire Analysis**

This chapter contains the findings of the survey devoted to the cultural elements of teaching English as a Foreign Language in Libya. The results of the survey's analysis with the help of SPSS software are offered in the forms of tables and graphs. The findings are arranged according to the following subtopics that the study intended to explore: 1. demographic information, 2. teacher's perception of culture and teaching it, 3. teachers' experiences, and 4. the attitude of the students towards culture and how it affects their learning.<sup>1</sup> Therefore, the discussion will not necessarily follow a chronological order. Please note that some of the questions allowed choosing several options, which may have led to total numbers of responses that are greater than the sample's size.

With respect to SPSS, the following facts are noteworthy. The analysis of the surveys involved gathering the results and arranging them into datasets, which were then entered into SPSS and processed. Descriptive statistics were used for all responses; in particular, frequencies of specific answers and their percentages were employed to demonstrate the most popular viewpoints. Furthermore, for some questions, the mean, median, and mode were used to indicate the average value of a specific variable; the three terms refer to the different ways of determining the average of a dataset. In particular, the mean is the typical approach to calculating the average (one which involves adding values and dividing them by their number). The median stands for the "middle" value (one that would appear in the middle of a list of values), and the mode signifies the most frequent value in a dataset.

Moreover, two of the variables of the survey (students' attitudes to learning cultural aspects and their inclusion in lessons) were tested for a relationship

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<sup>1</sup> For the analysis, the items in the questionnaire have been assigned to one of these categories irrespectively of where they featured in the questionnaire.

between them with the help of inferential statistical tests. The variables were chosen because the survey intended to determine the relationship between the two phenomena. Finally, most of the responses received some form of graphical representation (for instance, histograms and pie charts). Graphs made the text more illustrative as opposed to the tables which offer more details and require closer attention to decipher.

#### 4.8 Demographic Information about the Teachers

The present section aims to describe the sample of the survey and demonstrate the ability of the participants to present expert opinions on the topics of interest. The age, gender, and expertise of the teachers are examined; the latter includes qualifications and experience. The results show that the teachers, who are mostly female and older than 35 years, have the required experience and education to be able to respond to the questions of the survey.

##### *Age*

The age of the participants was determined to describe the sample. Question 1 was used for this section; it reads as follows: what is your age?

**Statistics (age)**

N	Valid	100
	Missing	0
Mean		2.5200
Median		3.0000
Mode		3.00
Std. Deviation		.65874

Table 1. Age of the Teachers: Mean, Median, Mode

In order to be able to read table 1, please note that the data was coded. In particular, specific numbers (1, 2, and 3) were used to denote the categories *under 25*, *25-35*, and *over 35*. The missing values may include the responses that were not provided (skipped), confounding responses (for instance, those that included opposing viewpoints), and, in some cases, technical failures. Table 1 contains no missing values, but they can be found in other tables.

As shown by table 1 above, the mean age of respondents fell in the category *older than 35 years* (number 3 was used to denote this group). In addition to that, the median age also falls into the same category. This information allows concluding that most of the individuals who participated in the study were older than 35 years.

	Frequency	Percent	Valid Percent	Cumulative Percent
Under 25	9	9.0	9.0	9.0
25-35	30	30.0	30.0	39.0
Over 35	61	61.0	61.0	100.0
Total	100	100.0	100.0	

Table 2. Age of the Teachers: Percentages and Frequency

From the frequency table (2), it can be seen that 9% of the research respondents were under 25. In addition to that, 30% of them were between 25 and 35 years while 61% of the research participants were above 35 years. The total number of respondents was 100 (see fig. 1).

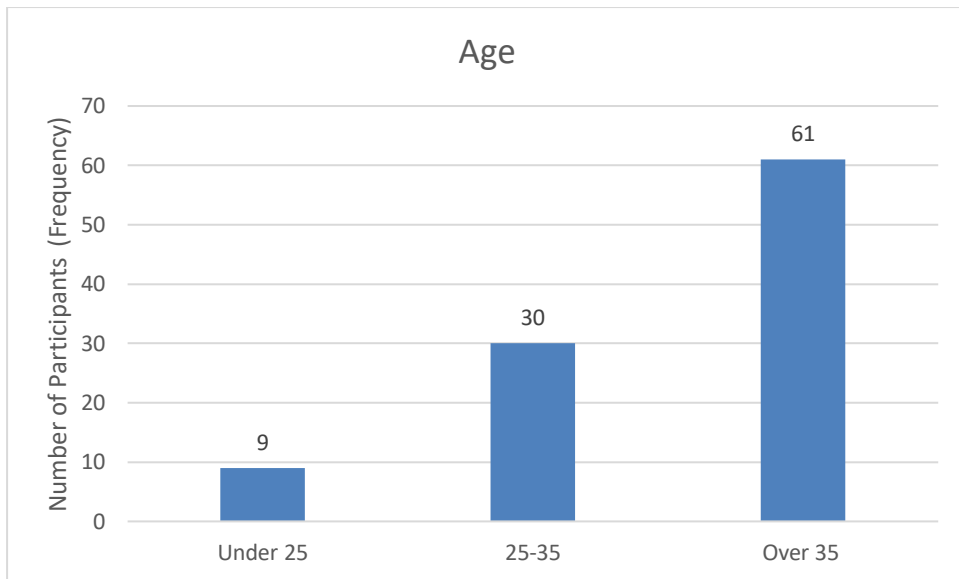


Fig. 1. Age of the participants.

### Gender

The information about gender was also used to characterize the sample. Question 2 was used to that effect, and it reads as follows: what is your gender?

### Statistics (Gender)

N	Valid	100
	Missing	0
Mean		1.8500
Median		2.0000
Mode		2.00
Std. Deviation		.35887

Table 3. Gender of the Teachers: Mean, Median, Mode

Gender				
	Frequency	Percent	Valid Percent	Cumulative Percent
Male	15	15.0	15.0	15.0
Valid Female	85	85.0	85.0	100.0
Total	100	100.0	100.0	

Table 4. Gender of the Teachers: Percentages and Frequency

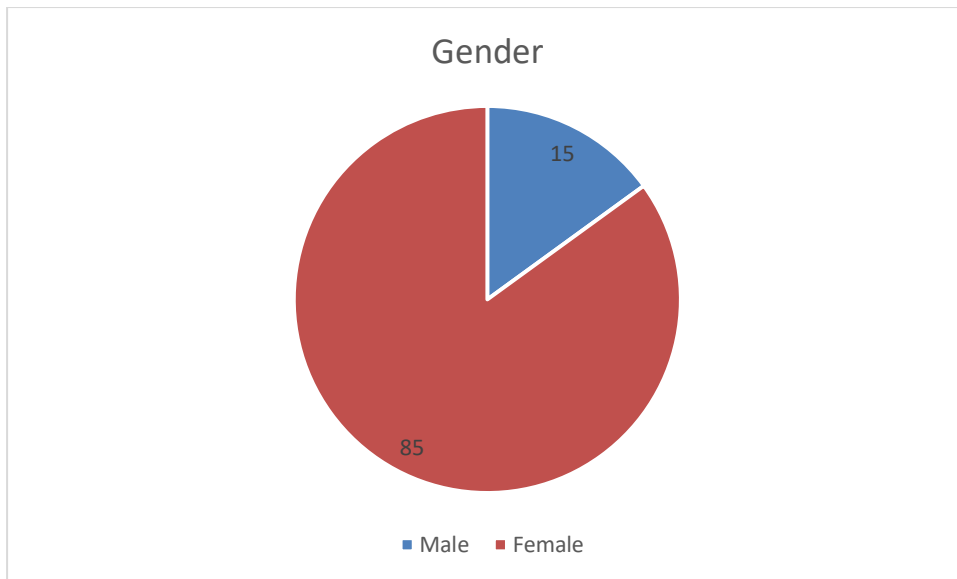


Fig. 2. Gender of the participants.

Since the majority of the participants are female, the mean and median gender fall in the same category (see table 3). As seen in table 4, 15 of the research participants were male. Therefore, men constituted 15% of the total number of the people who agreed to respond to the questionnaire. The remaining 85 respondents were female, which was 85% of the total individuals who took part in the exploration (see fig. 2).

### *Highest Qualification*

The qualifications of the participants directly demonstrate their ability to respond to the survey. Question 3 asked the participants to describe their qualification; it reads as follows: what is your highest qualification?

#### **Statistics**

Highest qualification

N	Valid	100
	Missing	0
Mean		2.1900
Median		2.0000
Mode		2.00
Std. Deviation		.91778

Table 5. Qualifications of the Teachers: Mean, Median, Mode

### Highest qualification

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	An advanced diploma in teaching	17	17.0	17.0	17.0
	Bachelor of Arts (BA)	64	64.0	64.0	81.0
	Master of Arts (MA)	2	2.0	2.0	83.0
	Others	17	17.0	17.0	100.0
	Total	100	100.0	100.0	

Table 6. Qualifications of the Teachers: Percentages and Frequency

Table 5 uses coding for the categories that can be found in table 6. Most of the respondents fell in the category of those with a Bachelor of Arts degree; hence, the mean highest academic qualification was found to fall within this group (see table 5). According to the data that was obtained from the questionnaire, 17% of the participants had acquired an advanced diploma in teaching as their highest academic accomplishment. Apart from that, 64% of them had a bachelor's degree in Arts. In addition, two participants (2%) had a Master of Arts degree. The rest of the respondents had attained other levels of education which they did not specify (see table 6 and fig. 3).

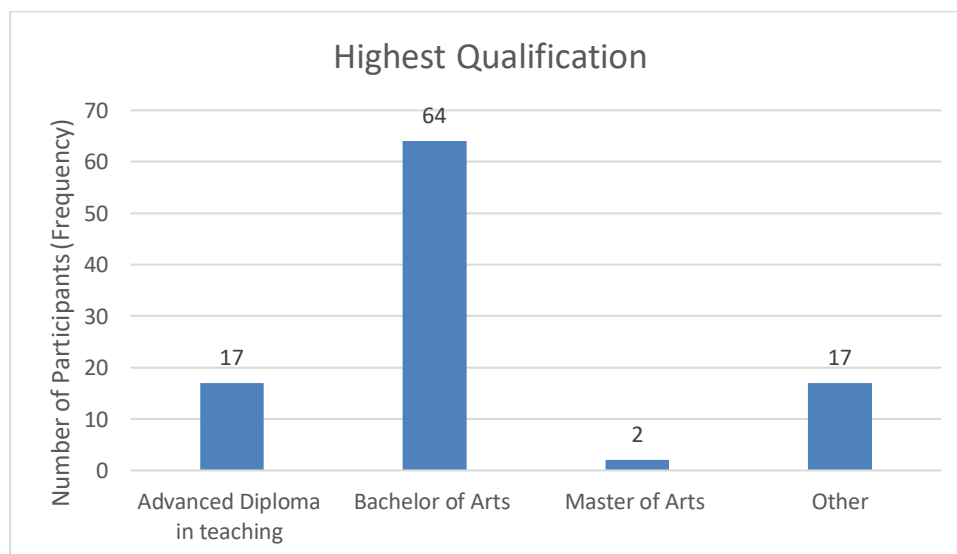


Fig. 3. Qualification of the participants.

### Teaching Experience

The teaching experience of the respondents is another characteristic that proves their ability to respond to the survey. Question 4 was used in this section; it reads as follows: how long have you been teaching English?

**Statistics**

Experience

N	Valid	100
	Missing	0
Mean		3.3900
Median		4.0000
Mode		4.00
Std. Deviation		.87496

Table 7. Experience of the Teachers: Percentages

**Experience**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid One year or less	6	6.0	6.0	6.0
Two-five years	8	8.0	8.0	14.0
6-10 years	27	27.0	27.0	41.0
More than 10 years	59	59.0	59.0	100.0
Total	100	100.0	100.0	

Table 8. Experience of the Teachers: Percentages and Frequency

Table 8 uses codes once again. For categories *one year or less*, *two-five years*, *6-10 years*, and *more than 10 years*, numbers 1, 2, 3, and 4 were used respectively. As a result, for instance, the category *one year or less* was labeled as 1. The median and mean of the experience parameter indicate that most participants were experienced: number 3 is used for the experience between six and ten years, and number 4 denotes more than ten years in table 7. As shown in table 8, 6% of the respondents had worked for one year or less in the teaching profession, 8% had worked for a period ranging between two and five years, and 27% of the

participants had been in the teaching profession for between six and ten years. The remaining 59% had worked as teachers for more than ten years. Thus, most of the individuals who were chosen to participate in the research were experienced (see fig. 4). This way, it was possible to obtain reliable feedback as they have been staying in the field for a relatively long period of time. Therefore, they can have expert opinions on the process of teaching and, possibly, the challenges faced by both teachers and students with respect to cultural competency.

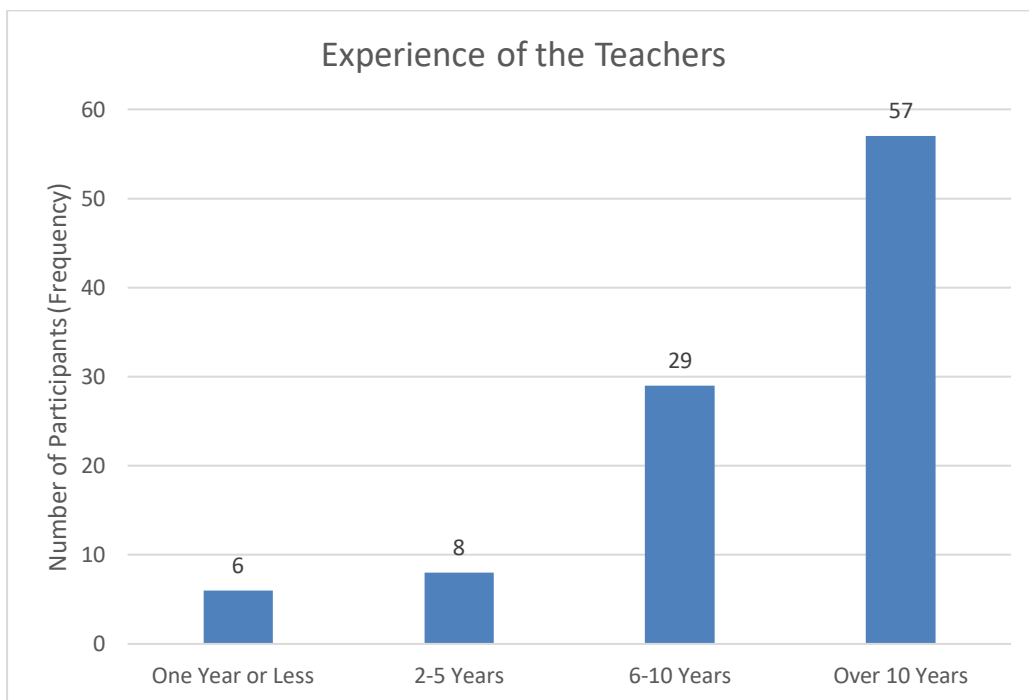


Fig. 4. Experience of the participants.

#### 4.9 Teacher’s Perception of Culture and Teaching it

The second section focuses on the ideas, beliefs, and views of the teachers with respect to teaching cultural aspects. This part of the analysis includes multiple questions about the teachers’ perspectives on the importance of including culture in language teaching and the methods of achieving this inclusion.

##### *What A Libyan Textbook Should Include*

The first question in this section, (question 7), asks the participants to determine if Libyan textbooks need cultural elements. The question prompts the participants

to finish the following sentence: Libyan English syllabus/textbooks should include (...).

**Statistics**

The Libyan English syllabus  
/textbooks should include

N	Valid	102
	Missing	0
Mean		1.3725
Median		1.0000
Mode		1.00
Std. Deviation		.74357
Variance		.553
Range		3.00
Percentiles	25	1.0000
	50	1.0000
	75	1.0000

Table 9. Question 7: Mean, Median, Mode

**The Libyan English syllabus/textbooks should include**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	A mixture of aspects of Arabic/ Islamic and English-speaking countries' culture	76	76	76
	Aspects about the culture of English-speaking countries only	12	12	12
	Only aspects of Arabic/ Islamic culture	10	10	10
	No references to any aspects of cultures	2	2.0	2.0
	Total	100	100.0	100.0

Table 10. Question 7: Percentages and Frequency

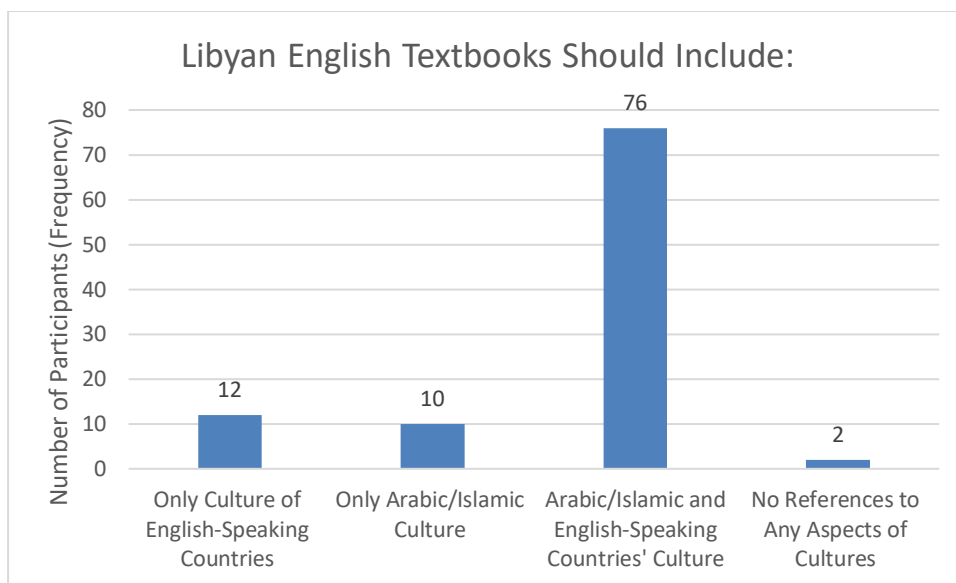


Fig. 5. Desired content of Libyan textbooks.

In table 9, number 1 is used to denote the answer which highlights the significance of introducing varied cultural elements in textbooks. It demonstrates that the average respondent views such cultural elements as important. Indeed, 76 of the respondents are of the opinion that English textbooks in Libya should include a mixture of aspects of Arabic/Islamic and English-speaking countries' culture (see table 10). This figure amounts to 76% of the total responses obtained under this section. 12 of the respondents suggested that the English textbooks should contain information about the culture of English-speaking countries only, accounting for 12% of the total responses. Only ten research participants felt that textbooks should include exclusively the aspects of the Arabic or Islamic culture, which is equivalent to 10% of the total responses. Notably, two of the answers indicated no reference to any of the cultures that were suggested in the questionnaire (see fig. 5).

#### *Cultures that should be included and learned*

Question 8 asks the participants which cultures should specifically be included within the general categories identified in question 7 (Arabic/Islamic and English-speaking countries' culture). It names several cultures (British, American, Libyan, and so on) and offers to rate them to reflect their importance.

## British Culture

		British			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Essential	40	39.2	43.5	43.5
	important	31	30.4	33.7	77.2
	not so important	11	10.8	12.0	89.1
	not important	5	4.9	5.4	94.6
	Not needed	5	4.9	5.4	100.0
	Total	92	90.2	100.0	
Missing System	10	9.8			
Total	102	100.0			

Table 11. Importance of British Culture: Percentages and Frequency

When reading table 12 and the following ones, please note that in the cases when total responses are greater than 100, some participants provided several responses, which affected relevant percentages. When asked to rate the importance of learning about British culture to the Libyan education curriculum, 40 of the respondents posited that it was an *essential* requirement for students and teachers in the country (39.2% of the total responses). Table 11 shows that 31 research participants suggested that it was *important* for the British culture to be incorporated in the Libyan English curriculum (30.4% of the total responses received).

In addition to that, 11 participants, which means 10.8% of the research respondents, felt that it was *not so important* to include the British culture in the learning activities of schools in Libya. Five respondents felt that it was *not important* to incorporate this culture, and five more were of the opinion that there was no need for the inclusion of this culture in the curriculum of the country. Fig. 6 uses numbers to denote the five described groups; number 1 is employed for the people who view the British culture as essential, and number 5 is for those who do not believe that it is needed.

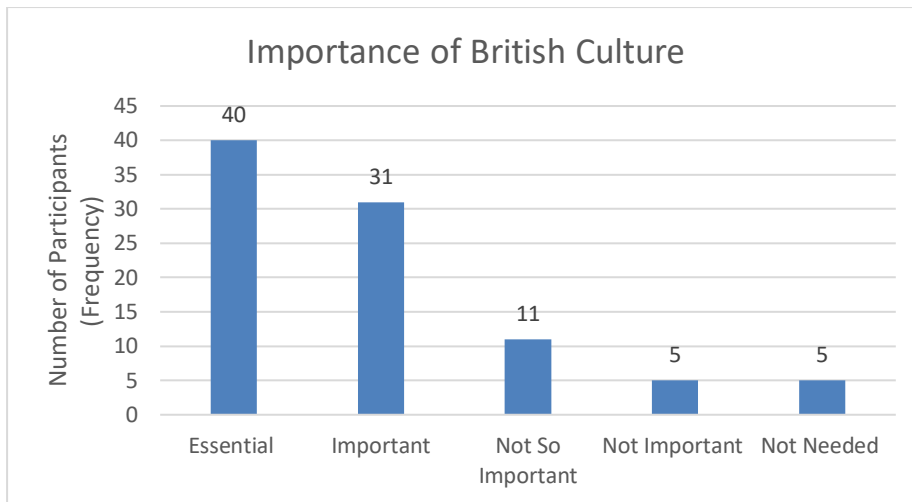


Fig. 6. The importance of British culture.

Additionally, English-speaking countries were considered.

**Other cultures of English-speaking countries e.g. Canadian, Australian**

	Frequency	Percent
essential	8	8.60
important	43	46.24
not so important	28	30.11
not important	8	8.60
not needed	6	6.45
Total	93	100.0

Table 12. Importance of English-Speaking Cultures: Percentages and Frequency

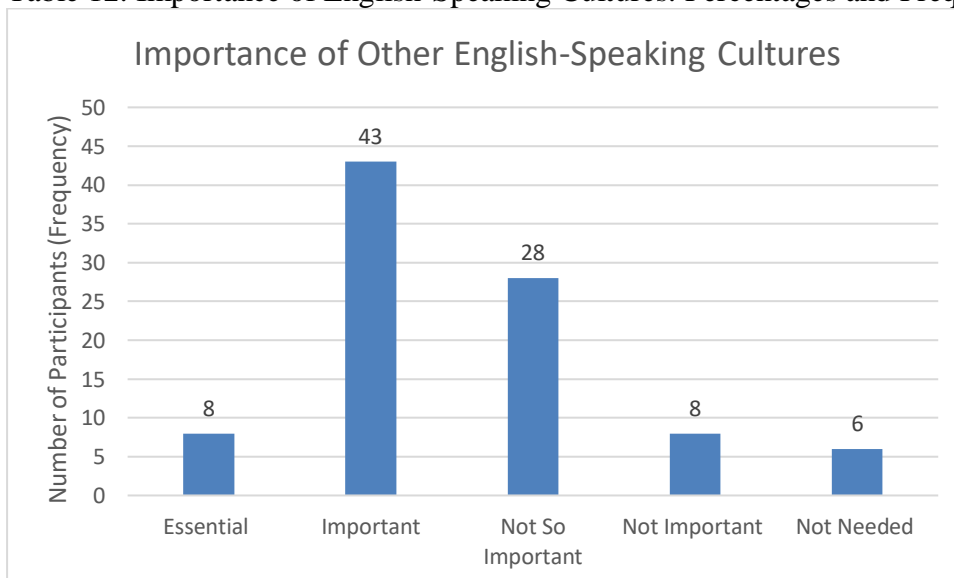


Fig. 7. The importance of the culture of other English-speaking countries.

Eight of the research respondents were of the opinion that it was *essential* for other cultures of English-speaking countries to be incorporated in the Libyan education curriculum (see table 12). This number constituted 8.6% of the responses that were obtained under this section. In addition to that, 28 respondents (30.11%) felt that it was *not so important* for the cultures of other English-speaking countries to be included in the Libyan curriculum. Eight of them were of the opinion that it was *not important* at all: in other words, they suggested that it could be included but was not of any significance. Lastly, six research participants (6.45%) noted that there was no need for the inclusion of the cultures of other English-speaking nations in the curriculum of Libya, telling that it should not be used at all. Fig. 7 graphically represents these viewpoints the way fig. 6 does.

#### American Culture

The American culture was also reviewed in the same section.

American culture		Frequency	Percent
	essential	11	11.83
	important	44	47.31
Valid	not so important	24	25.81
	not important	9	9.68
	not needed	5	5.38
	Total	93	100
Missing	System	76	45.2
Total		168	100.0

Table 13. Importance of American Culture: Percentages and Frequency

Eleven of the research participants were of the opinion that it is *essential* to include the American culture in the learning activities of the students in Libya. This number made up 11.83% of the total responses (see table 13). A higher number of 44 (47.31%) respondents felt that it was *important* to include the American culture, but 24 participants (25.81%) stated that it was *not so important*

to consider the inclusion. Additionally, nine of the teachers (9.68%) posited that it was *not important* to incorporate this culture, and five more respondents (5.38%) were completely against the inclusion. See fig. 8 to find that the differences between the attitudes to the British and American cultures are rather notable. Overall, the latter appears to be viewed as *important* while the former seems to be perceived as *essential*.

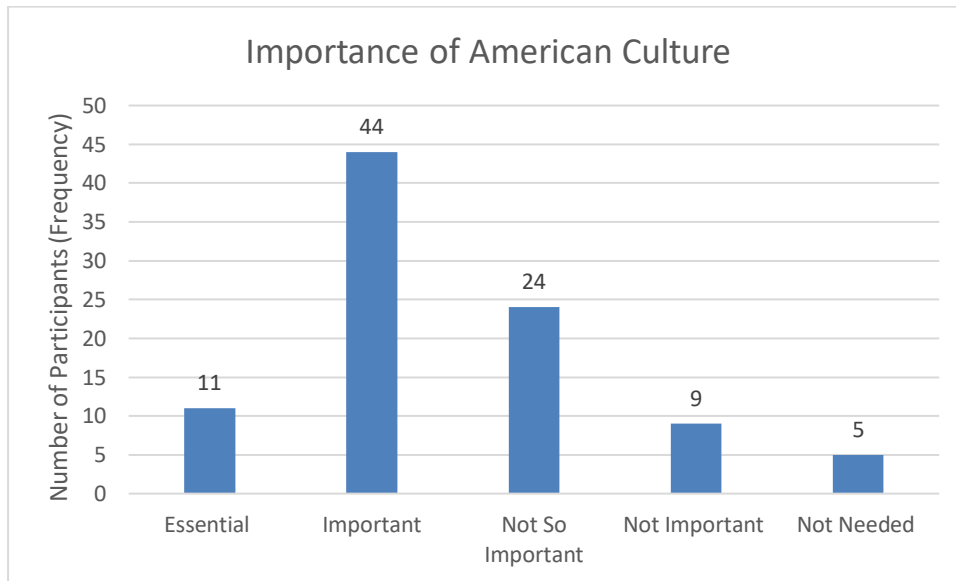


Fig. 8. The importance of American culture.

### Libyan Culture

The same question also required rating the significance of the culture of Libya.

#### Libyan culture

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid essential	37	22.0	41.1	41.1
Valid important	40	23.8	44.4	85.6
Valid not so important	4	2.4	4.4	90.0
Valid not important	3	1.8	3.3	93.3
Valid not needed	6	3.6	6.7	100.0
Total	90	53.6	100.0	
Missing System	78	46.4		
Total	168	100.0		

Table 14. Importance of Libyan Culture: Percentages and Frequency

As shown in the frequency distribution table 14 above, 22% of the people who responded to this prompt felt that it was *essential* for the books and curriculum of Libya to be predominantly characterized by the Libyan culture. Moreover, 23.8% of them were of the opinion that the inclusion of the country’s culture in the education curriculum was *important*. Contrary to that, 2.4 % of the research participants felt that it was *not so important* to include Libyan culture. 1.8% of the participants posited that it was not necessary, and 3.6% felt there was no need for such inclusion (see fig. 9).

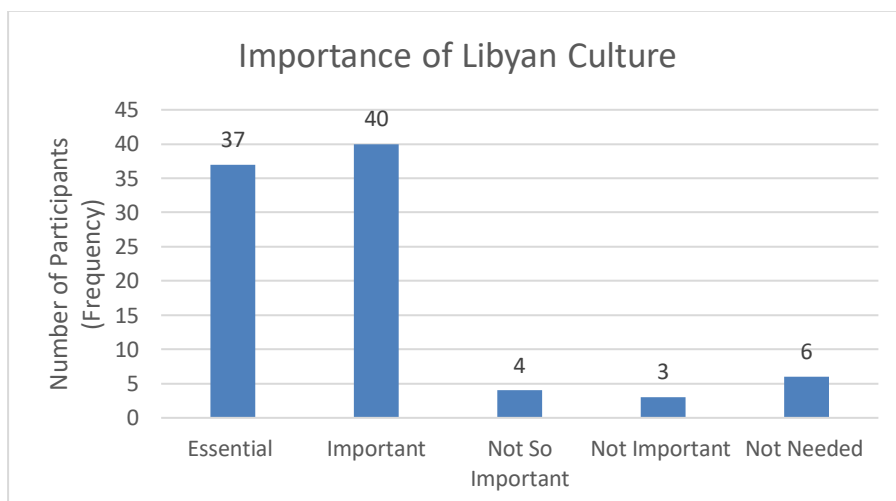


Fig. 9. The importance of Libyan culture.

### ***International Culture***

Additionally, the same question suggested considering international culture, that is, the culture that cannot be viewed as characteristic of a particular country and appears to cross borders. An example is marriage, which may change its forms but is still present in a variety of countries in the contexts of different beliefs and religions.

	Frequency	Percent	Valid Percent	Cumulative Percent
essential	30	17.9	32.3	32.3
important	48	28.6	51.6	83.9
not so	6	3.6	6.5	90.3
Valid important	6	3.6	6.5	96.8
not important	6	3.6	6.5	96.8
not needed	3	1.8	3.2	100.0
Total	93	55.4	100.0	
Missing System	75	44.6		
Total	168	100.0		

Table 15. Importance of International Culture: Percentages and Frequency

As seen in table 15, 17.9% of the research participants posited that it was *essential* for the stakeholders of Libya’s education sector to ensure that international culture was included in the country’s curriculum. Another 28.6% of them thought it is *important* for this intervention to be implemented. On the other hand, 3.6% felt that it was *not so important* or that was *not important* to incorporate international culture in the Libyan culture. 1.8% of the respondents felt that it was not necessary. Fig. 10 illustrates these views.

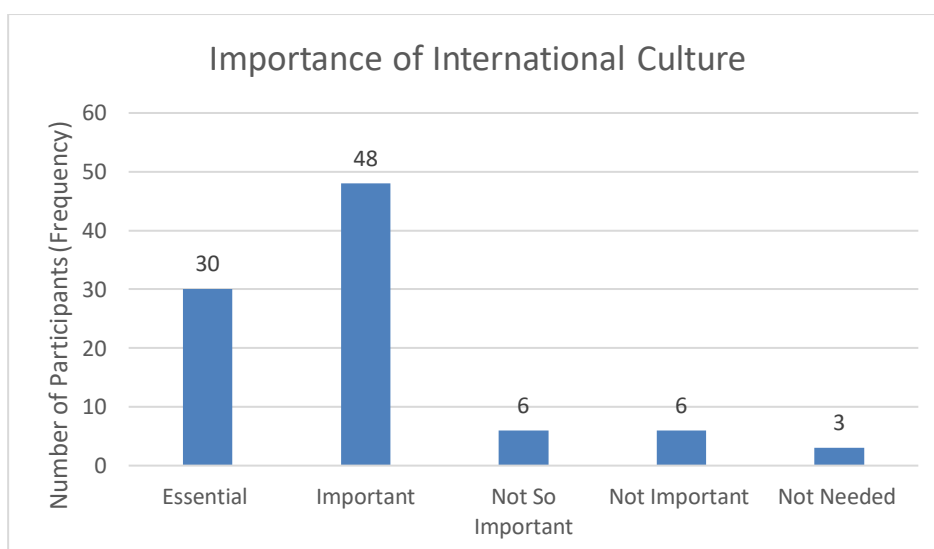


Fig. 10. The importance of International culture.

*Effects of Teaching the Cultures of English-Speaking Countries*

Question 11 is used to determine the effect that teaching various aspects of culture has on learners. The prompt was phrased as follows: do you think teaching aspects of the culture of English-speaking countries may affect the students' ...? Note that the question did not focus on the negative or positive effects; it simply intended to pinpoint the fact of influence.

**Teaching culture of ESC may affect students**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Religious beliefs	15	8.9	10.6	10.6
	customs	36	21.4	25.5	36.2
	Attitude to Arabic language	35	20.8	24.8	61.0
	identities and personalities	41	24.4	29.1	90.1
	none	14	8.3	9.9	100.0
	Total	141	83.9	100.0	
Missing	System	27	16.1		
Total		168	100.0		

Table 16. Teaching ESC and Students.

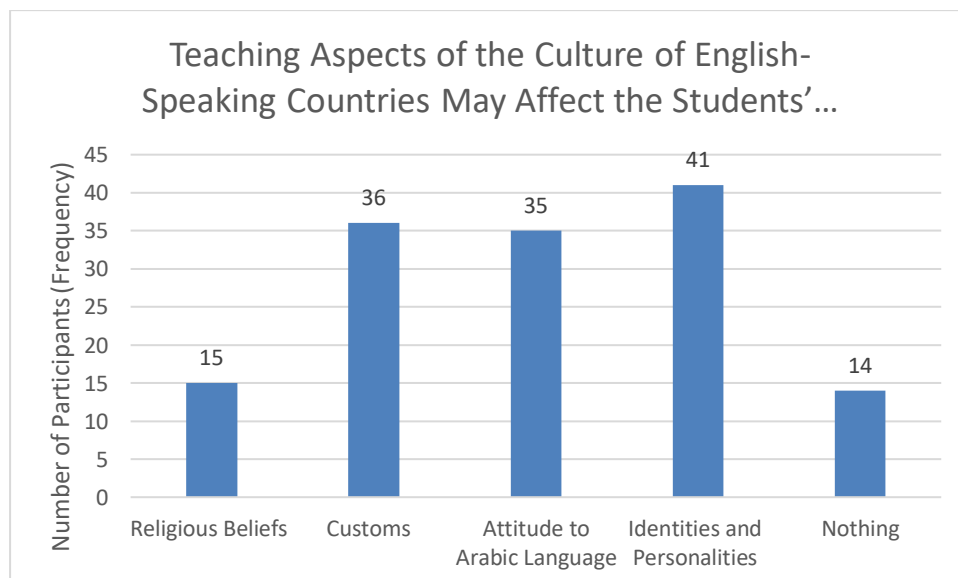


Fig. 11. L.2 Culture and its effect on students.

As shown in table 16, 8.9% of the research respondents are of the opinion that when teachers include materials about the cultures of the nations that speak English in their lessons, they impact the religious beliefs of their students. In addition to that, 21.4% of the respondents posited that teaching such cultures would have a significant effect on the learners’ customs. Besides that, 20.8% of the research participants were of the opinion that the kind of attitude that students have towards the Arabic language would be significantly affected by the discussion of the cultures of the countries in which most of the residents are English speakers. In addition to that, 24.8% of the research respondents felt that through the teaching of the cultures of English-speaking nations, the identities and the personalities of the students are affected. Lastly, only 8.3% of the research respondents felt that the teaching of English culture in Libyan classes would have no impact on students (see fig. 11).

*Culturally Inappropriate Content*

Question 12 prompted the discussion of the cultural appropriateness of the available textbooks. It was phrased as follows: do you feel there is any culturally “inappropriate” content in the textbook you use?

**Cultural inappropriate content in the textbook you use**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid not at all	45	26.8	45.0	45.0
Valid very little	28	16.7	28.0	73.0
Valid a little	22	13.1	22.0	95.0
Valid a lot	5	3.0	5.0	100.0
Valid Total	100	59.5	100.0	
Missing System	68	40.5		
Total	168	100.0		

Table 17. Culturally Inappropriate Content

To this question, 26.8% of the research respondents said that there was no material in the books which was inappropriate. In addition to that, 16.7% of the respondents felt that there was very little content in the reference materials used in classes which was culturally inappropriate (see table 17). On the contrary, 13.1% of the respondents argued that there was a little content which was against the country’s culturally accepted code of behavior. Lastly, 3% of the participants were of the opinion that there was a lot of content in the reference materials which violated what was culturally accepted (see fig. 12).

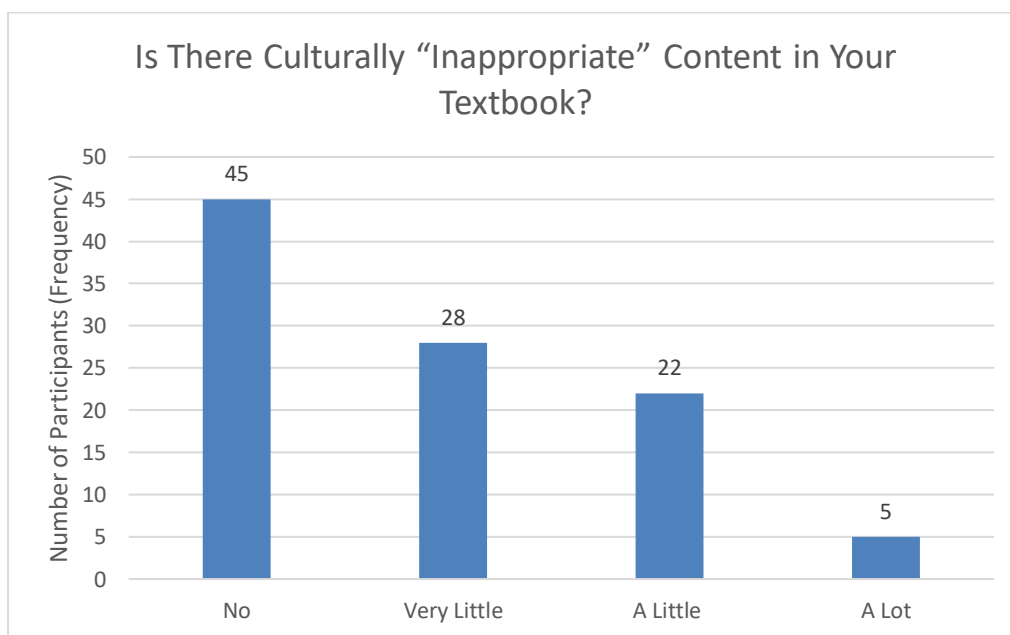


Fig. 12. Culturally inappropriate content.

### *Aspects of Language that Can be Developed through Culture Teaching*

Question 13 was phrased in the following way: which aspects of language teaching can be developed while focusing on English culture in an EFL classroom.

**Aspects of language teaching can be developed while focusing on  
English culture in an EFL classroom**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	grammar	47	19.2	19.3
	reading	45	18.4	37.7
	speaking	68	27.8	65.6
	listening	50	20.4	86.1
	writing	34	13.9	100.0
	Total	244	99.6	100.0
Missing	System	1	.4	
Total	245	100.0		

Table 18. Culture and Language Teaching

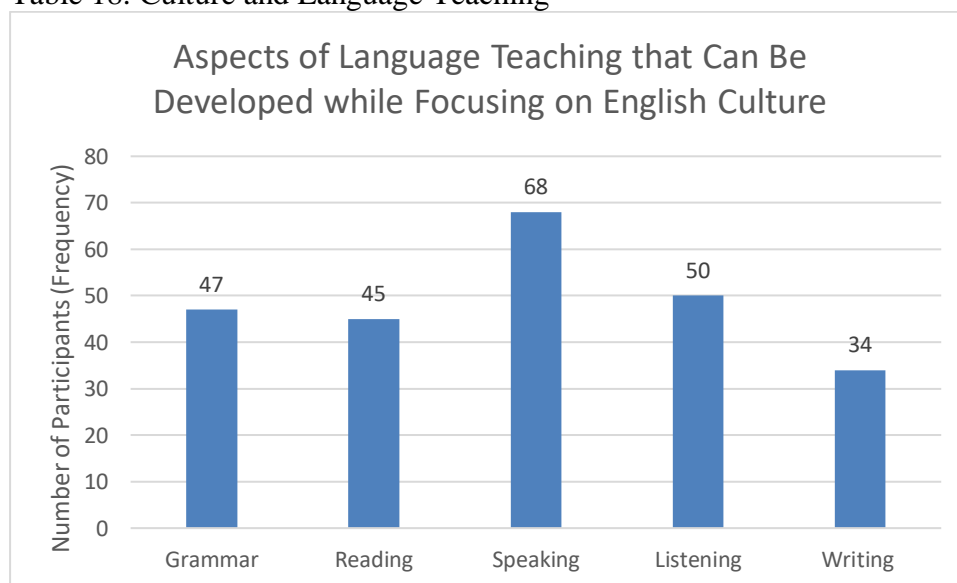


Fig. 13. Culture and language teaching.

Out of the 245 responses that were received from the questionnaire (see table 18), 47 (19.2%) indicated that the grammar section could be developed while focusing on English culture in an EFL classroom. In addition to that, 18% of the responses pointed out the fact that the same was applicable to the reading section. Besides, 27.8% of the feedback focused on the speaking section. In addition to that, 50

responses (20.4%) noted the listening part of the Libyan curriculum. Moreover, 13.9% of the research respondents were in support of the idea that the writing part could be developed while focusing on English culture in an EFL classroom (see fig. 13).

### *Teaching Cultural Activities*

Question 14 inquired about the approaches to teaching culture employed by the respondents. In particular, it was phrased as follows: what do you think is most useful for teaching culture?

	English textbooks	Internet	Literature	Media (TV, radio, video, newspapers and magazines)	Discussions about cultural differences and similarities	Music
N Valid	92	92	96	92	77	92
Missing	13	13	9	13	28	13
Mean	3.95	4.38	3.46	4.10	3.30	2.74
Median	5.00	5.00	3.50	4.00	4.00	3.00
Mode	5	5	5	5	4	1
Std. Deviation	1.270	.850	1.376	1.130	1.257	1.398

Table 19. Tools for Teaching Culture

Table 19 displays the data that was gathered on teaching cultural activities; the first row indicates the number of valid responses while the mean, median, and mode demonstrate the answers themselves on a scale ranging from “least useful” (1) to “most useful” (5). The mean for Libyan English textbooks was 3.95 with a median of 5 and mode of 5. Hence, most of the respondents rated the use of English textbooks as useful (see fig. 14). The use of the Internet was also regarded as most important, followed by literature (see fig. 16) and other media (see fig.

17). Activities such as discussions (see fig. 18) and music (see fig. 19) were not described as most important. It is noteworthy that for the latter, the opinions were polarized. The graphs below illustrate the information.

Please note that the graphs do not use the means to describe the categories. Instead, the figures which indicate the general number of responses (that is, their frequencies) are employed.

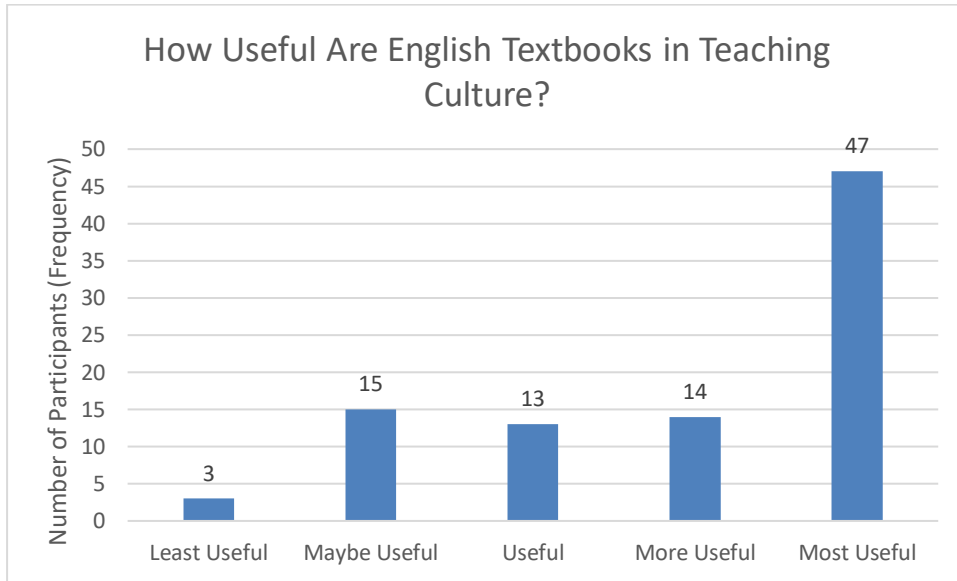


Fig. 14. Importance of English textbooks.

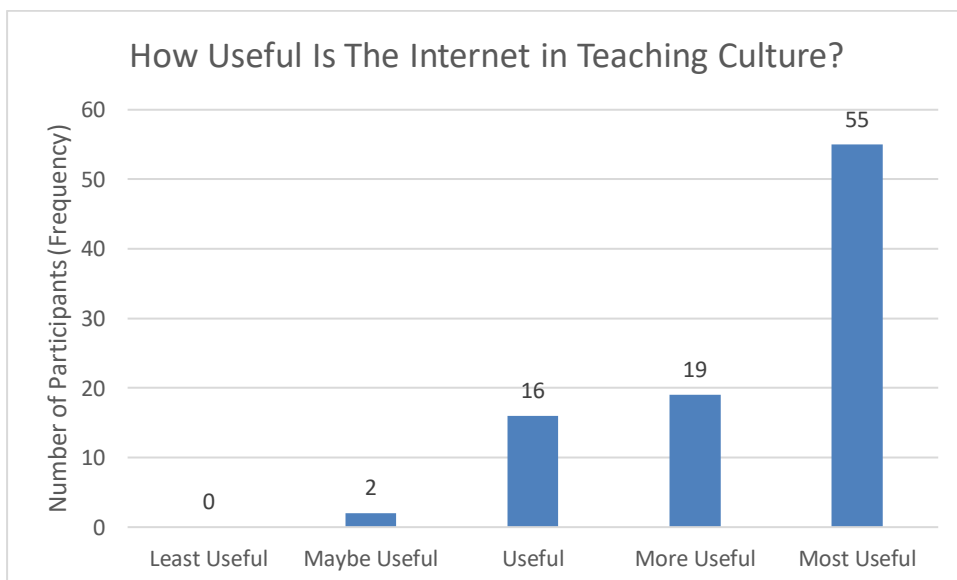


Fig. 15. Importance of the Internet.

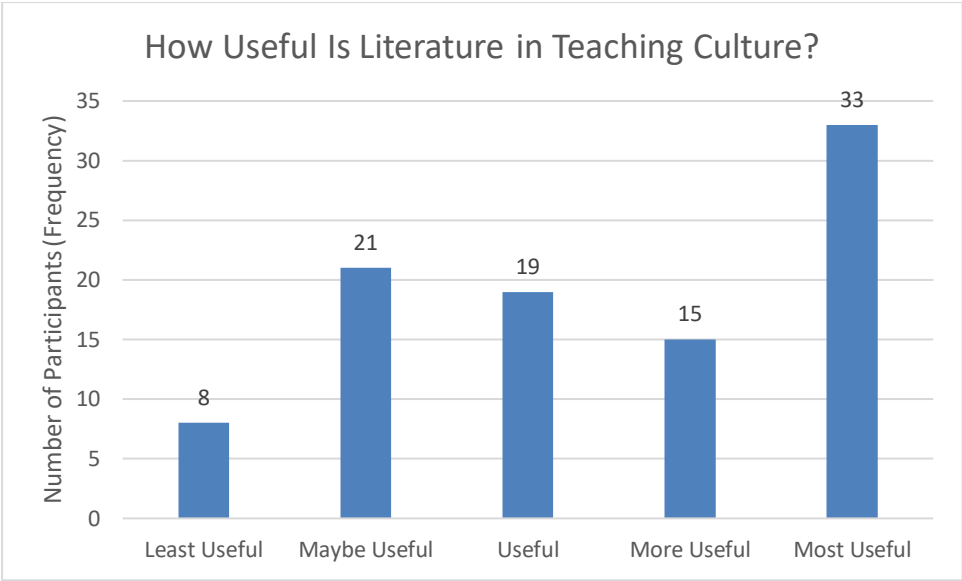


Fig. 16. Importance of the literature.

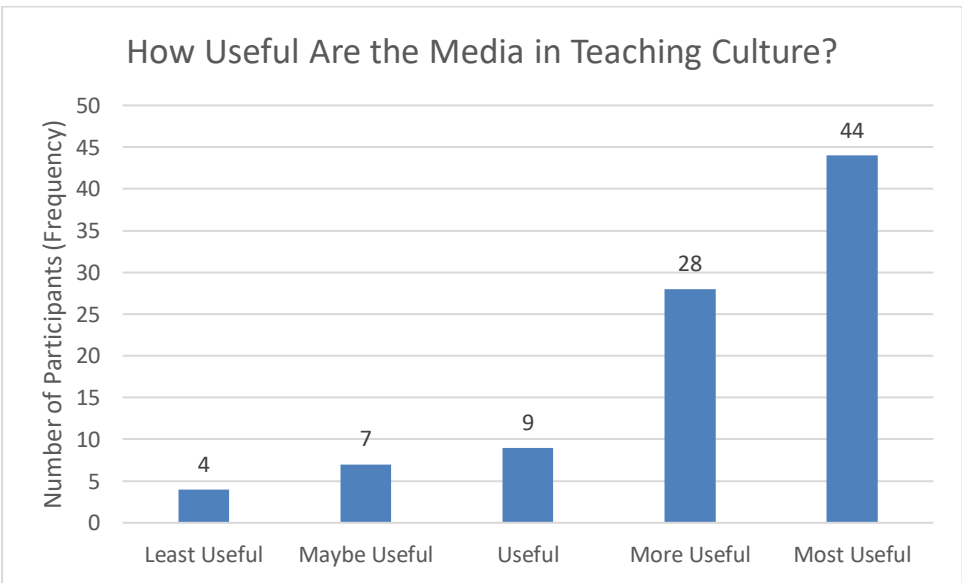


Fig. 17. Importance of the media.

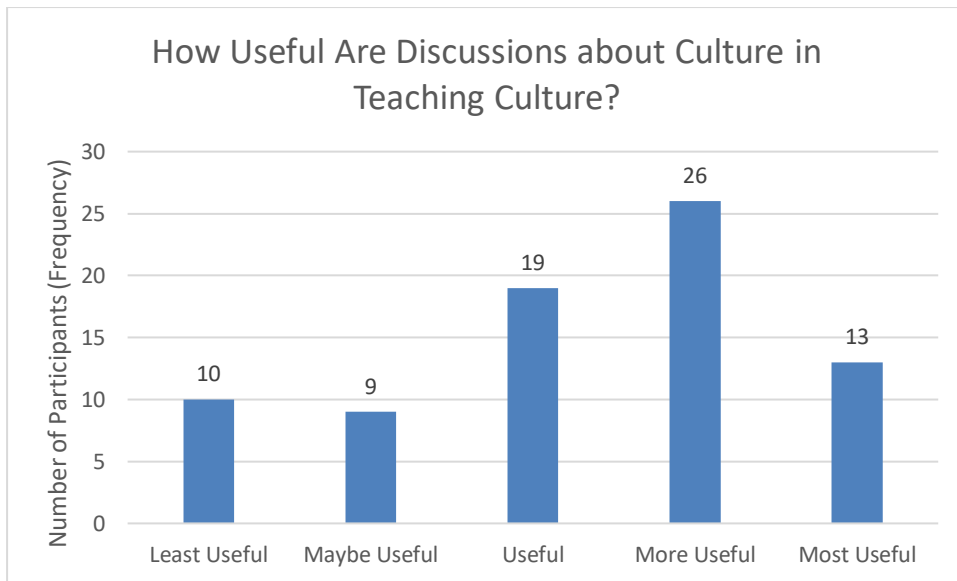


Fig. 18. Importance of discussions.

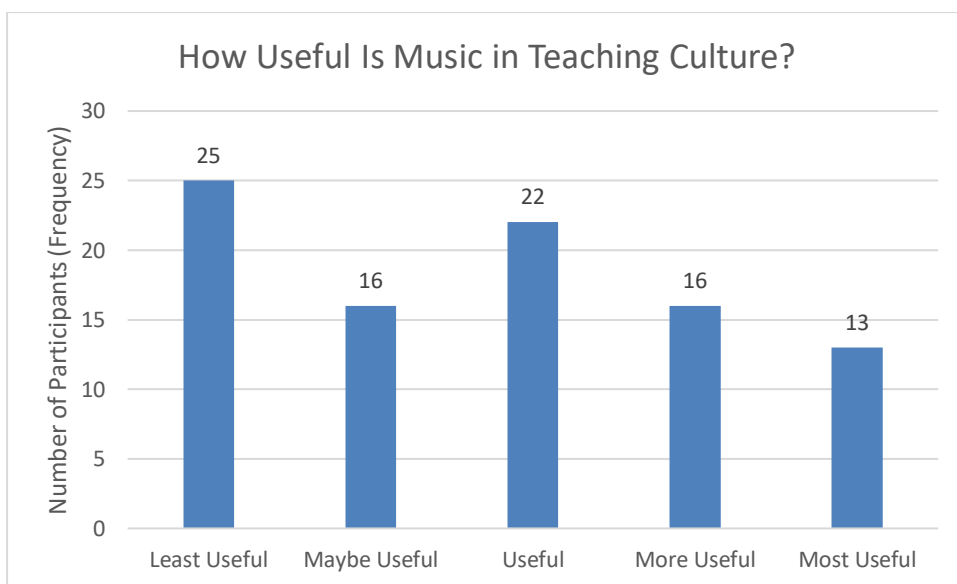


Fig. 19. Importance of music.

### *Cultural Activities*

Question 15 asked the participants to consider different aspects of culture. It was phrased as follows: in your opinion, what are the most important aspects of culture that should be emphasized?

	Education system	History and geography	Literature and arts	Real life situations, every day routines, e.g. meals, shopping, customs, weekends and leisure time	Political issues	Institutions	Tourism	Social conventions
N Valid	98	100	101	101	102	99	94	96
Missing	7	5	4	4	3	6	11	9
Mean	4.60	3.96	4.35	4.12	3.06	3.55	3.99	3.81
Median	5.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00
Mode	5	4	4	4	2	4	4	4
Std. Deviation	.939	1.072	.932	1.125	1.616	1.612	1.223	1.259

Table 20. Aspects of Culture to be Emphasized

	Festivals e.g. Thanksgiving, holidays and social ceremonies e.g. marriages	Contemporary attitude to world events and problems	Negative aspects such as social problems, drugs and crime	Positive aspects such as technological achievements and scientific research	Similarities with the students' culture	Differences with the students' culture
N Valid	98	100	95	102	100	100
Missing	7	5	10	3	5	5
Mean	3.71	3.62	3.68	4.36	4.20	3.98
Median	4.00	4.00	4.00	4.00	4.00	4.00
Mode	4	4	4	4	4	4
Std. Deviation	1.377	1.420	1.363	1.060	1.231	1.189

Table 21. Aspects of Culture to be Emphasized (Continued)

Table 20 and table 21 represent an analysis of the data that was gathered on cultural aspects. Table 20 shows that the only topic which was regarded as not important was political issues. All the other aspects had a mean close to 4, a median of 4, and a mode of 4. This pattern indicates that these topics were regarded as important by all respondents. The graphs below (fig. 20-33) represent

the data gathered from respondents in greater detail. Again, they use frequencies to illustrate the responses rather than the average numbers.

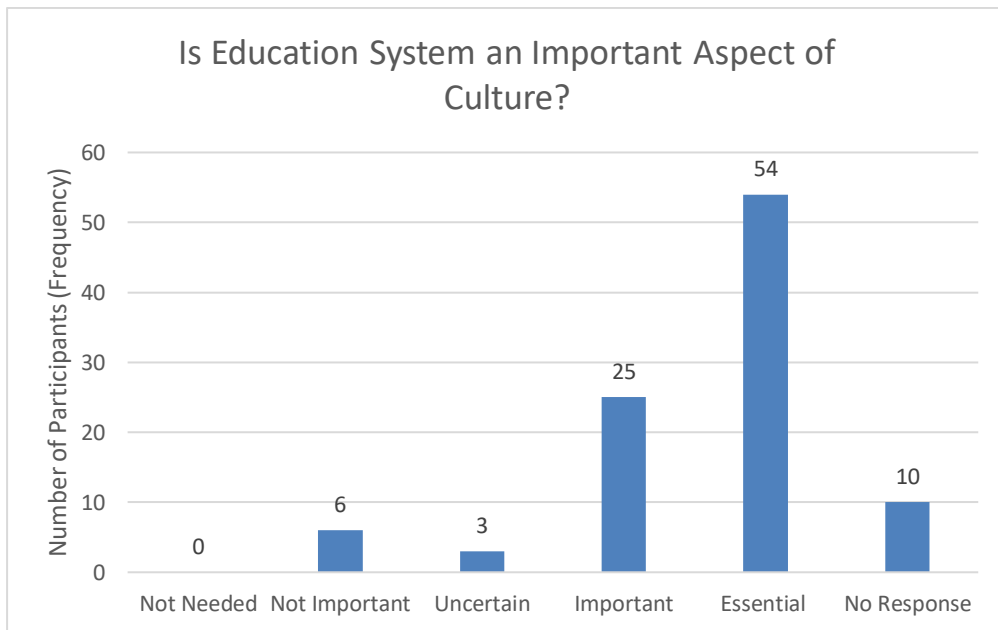


Fig. 20. Importance of the educational system.

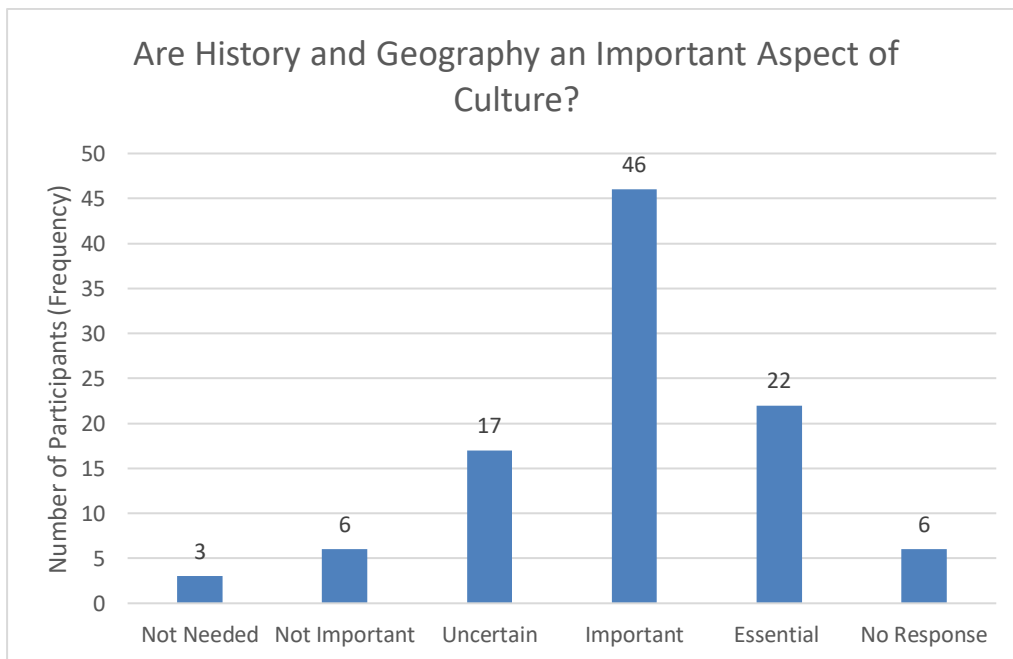


Fig. 21. Importance of history and geography.

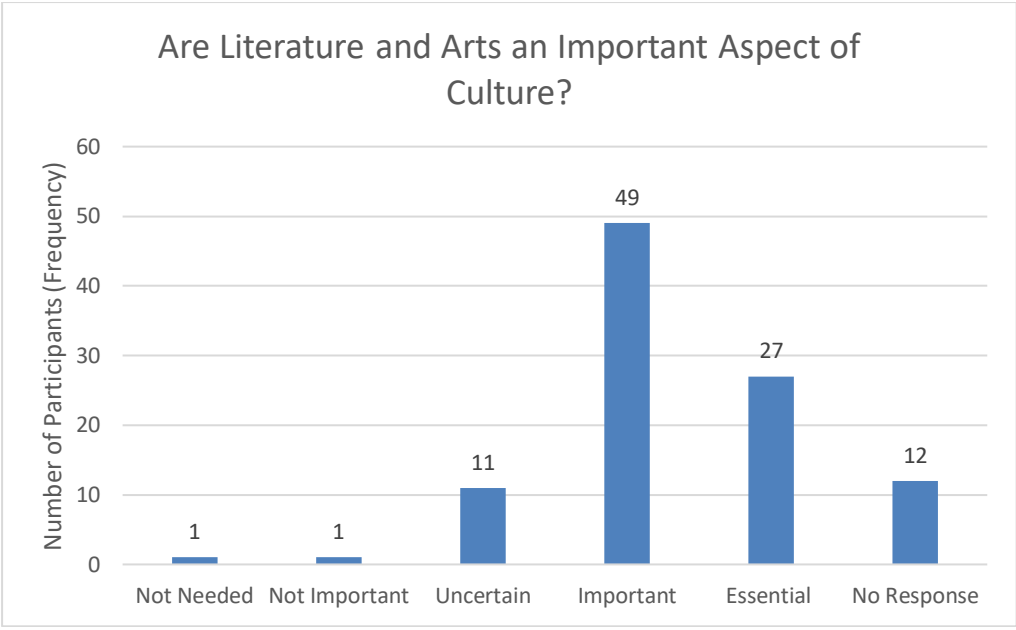


Fig. 22. Importance of literature and arts.

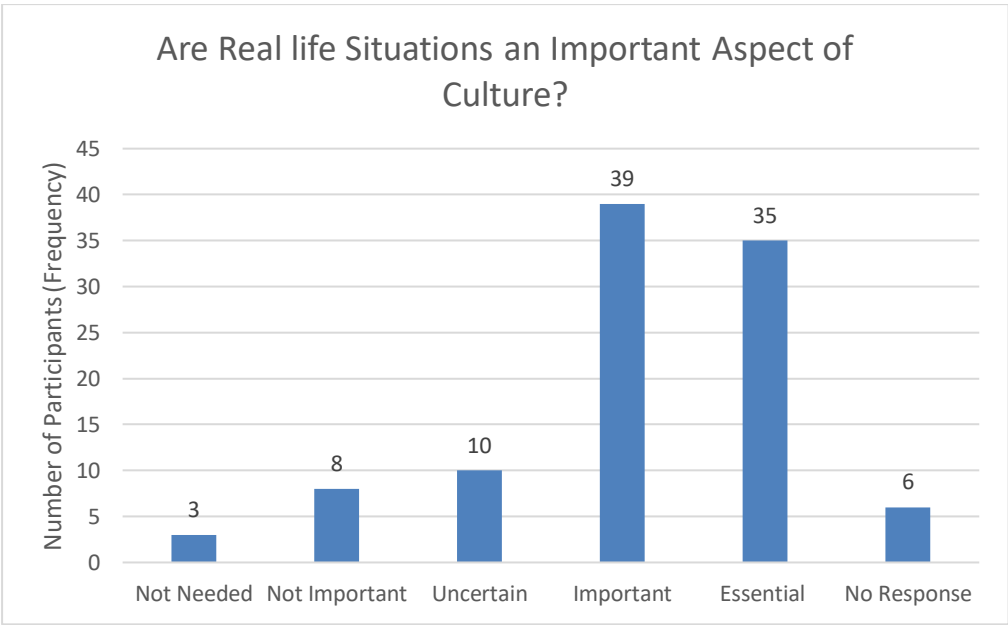


Fig. 23. Importance of real-life situations.

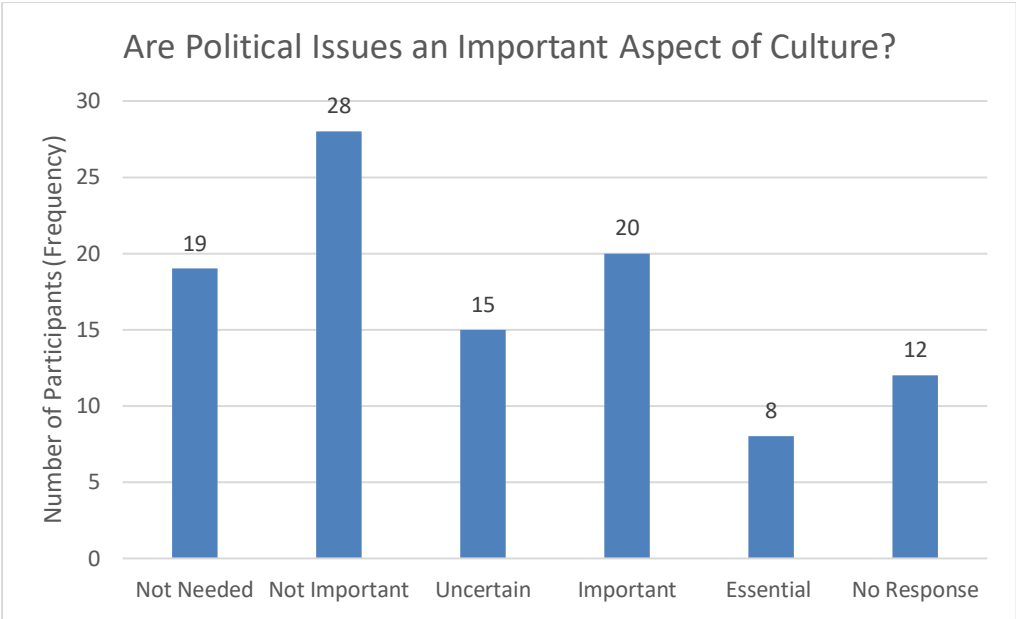


Fig. 24. Importance of political issues.

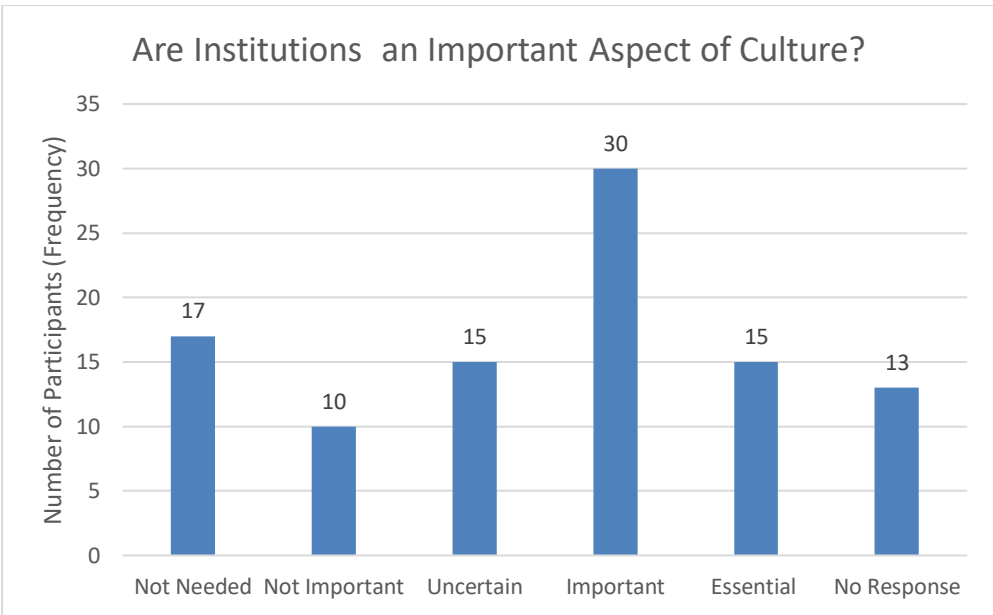


Fig. 25. Importance of institutions.

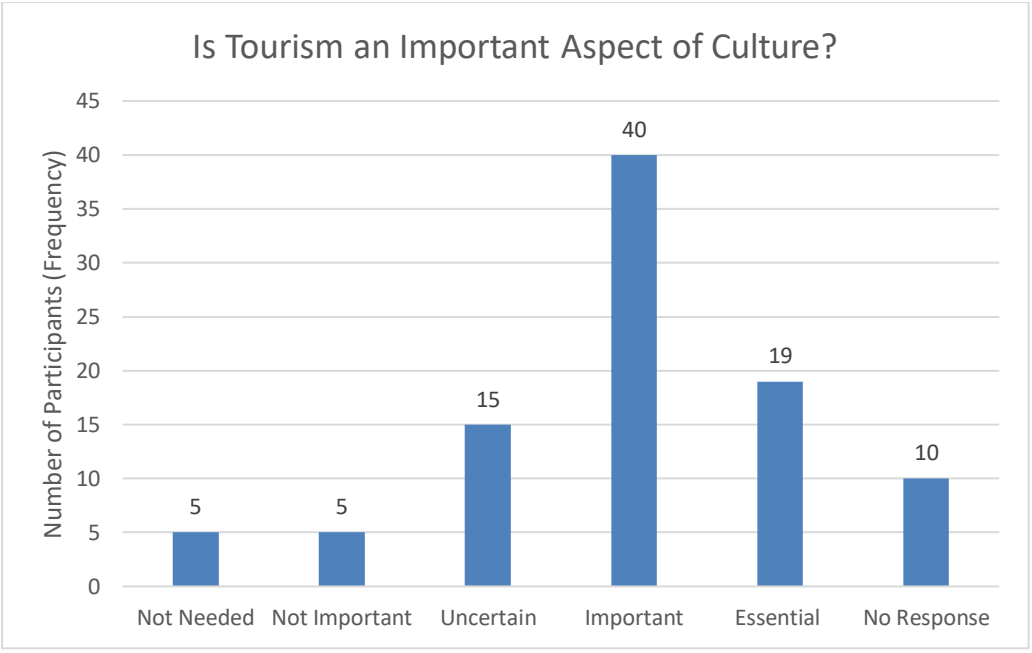


Fig. 26. Importance of tourism.

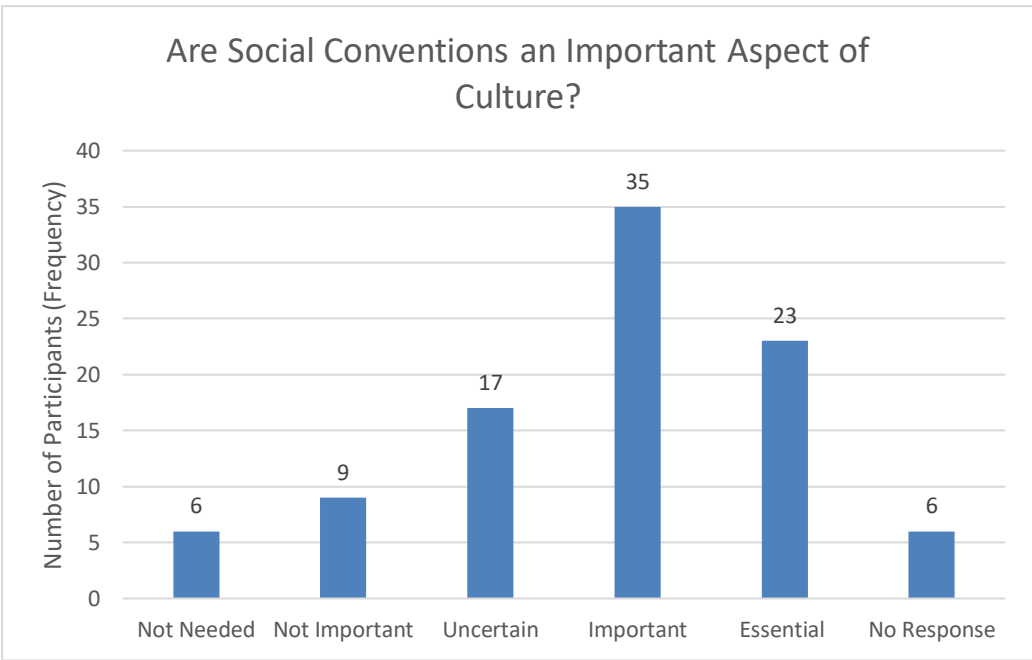


Fig. 27. Importance of social conventions.

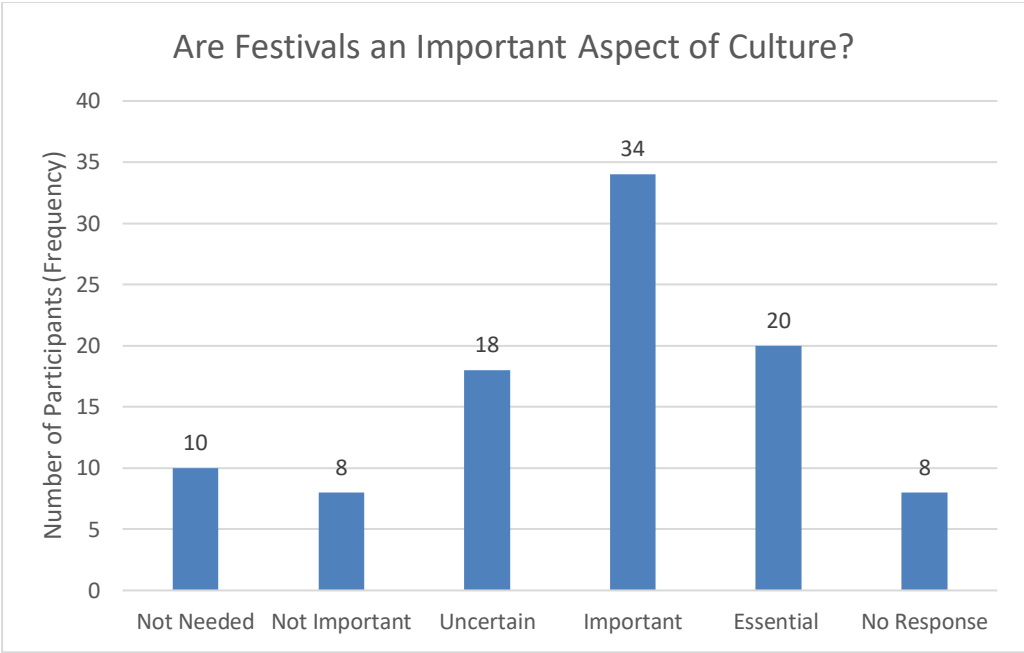


Fig. 28. Importance of festivals.

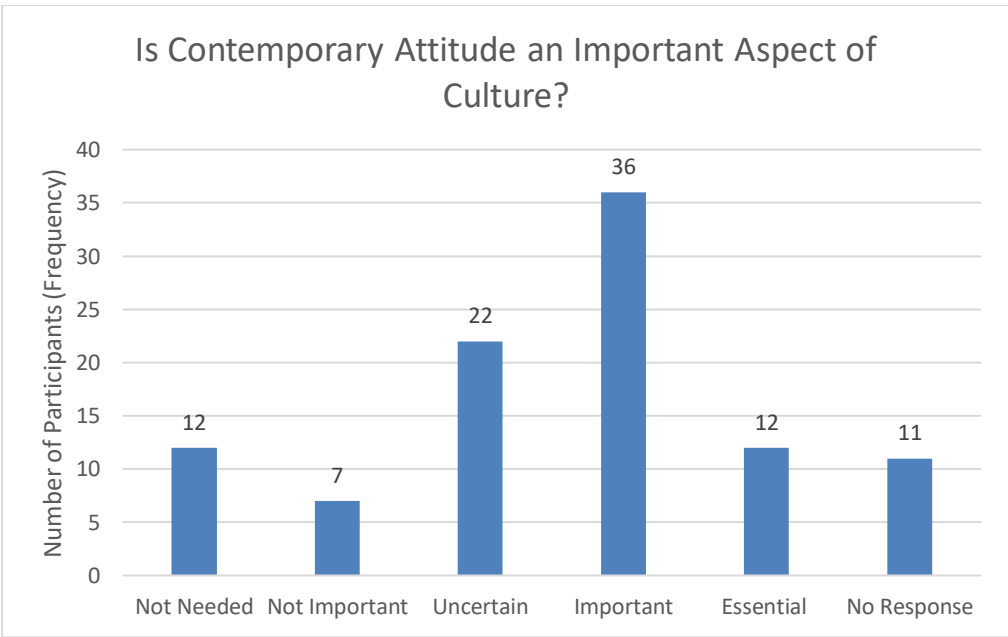


Fig. 29. Importance of the contemporary attitude.

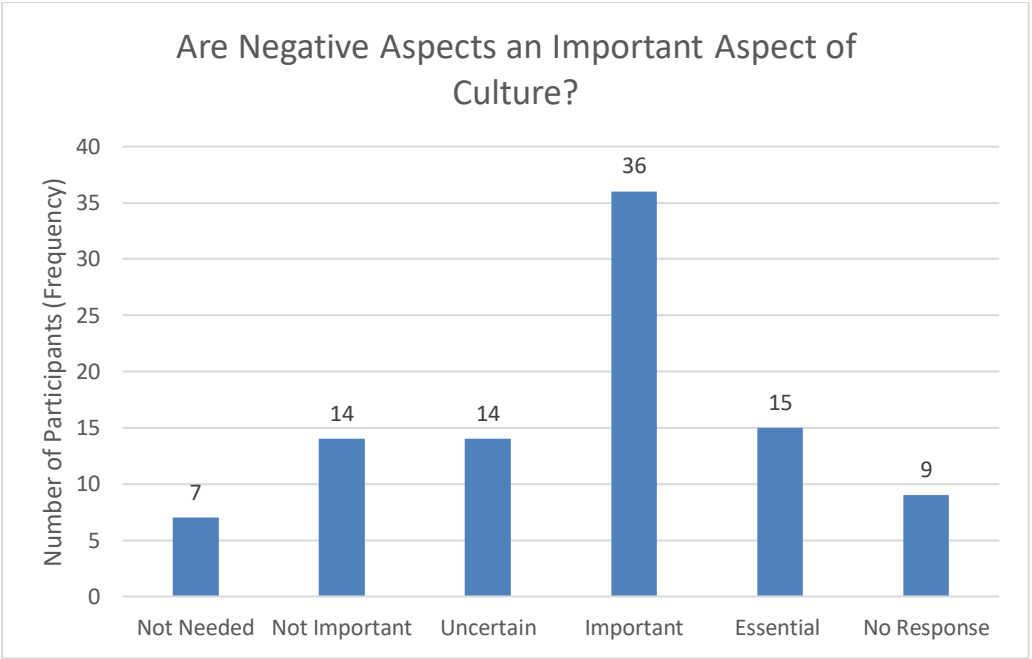


Fig. 30. Importance of negative aspects.

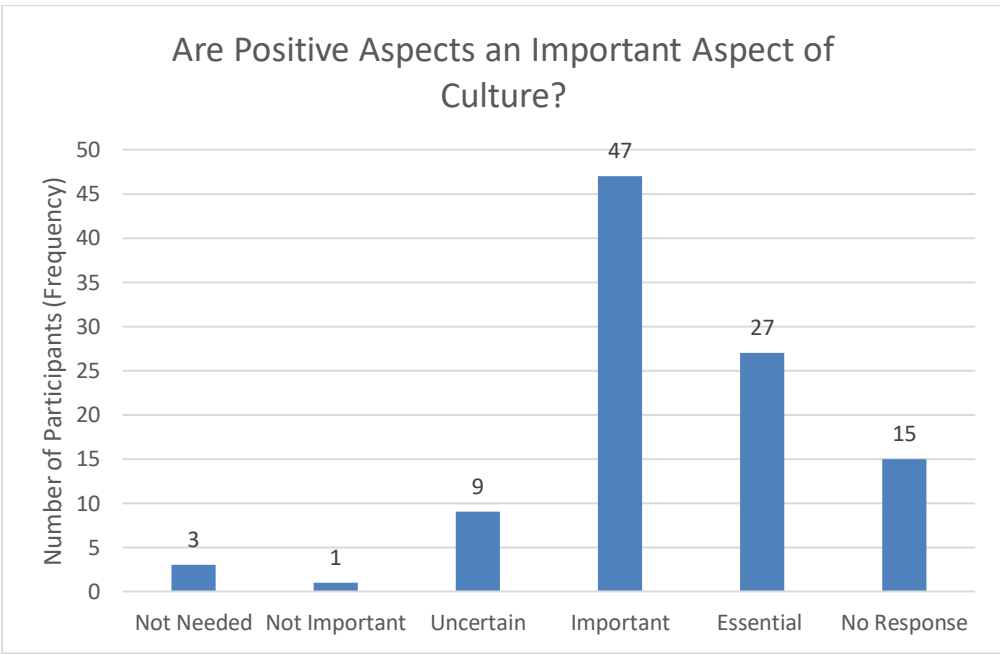


Fig. 31. Importance of positive aspects.

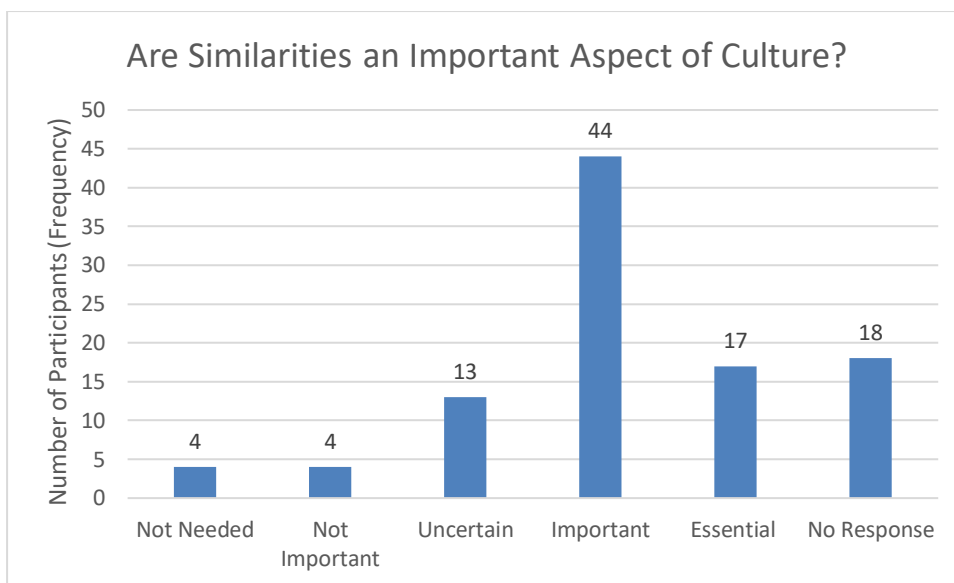


Fig. 32. Importance of cultural similarities.

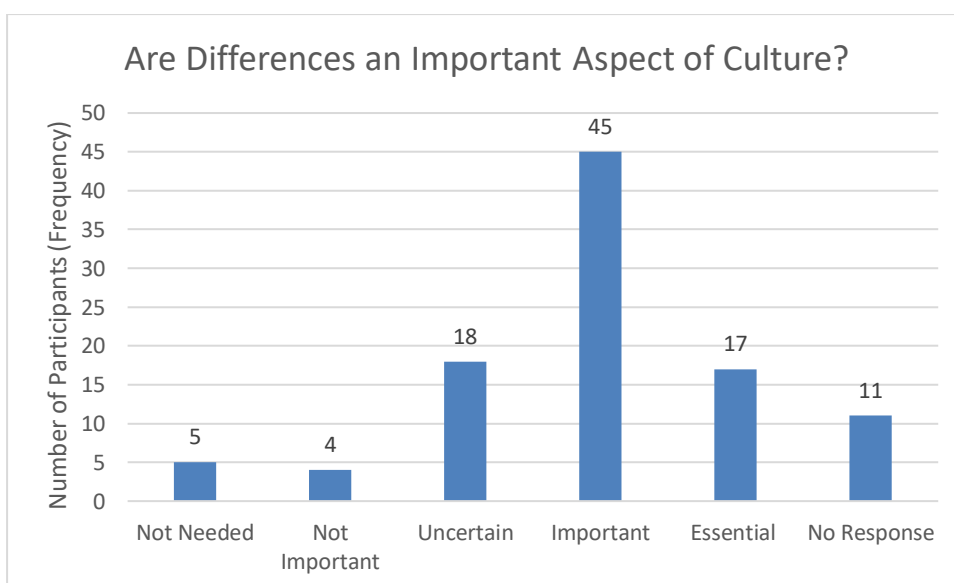


Fig. 33. Importance of cultural differences.

### *Statements about Cultural Education*

The questionnaire intended to determine the teacher's ideas and beliefs about English language and culture teaching. Question 16 presented the participants with multiple statements that can be seen in table 22, table 23, and table 24 below. The question reads: please tick ✓ the number to the right that most appropriately answers how much you agree with the following statements. The answers (from strongly disagree to strongly agree) were labeled with numbers from 1 to 5, which

were used to determine the average of the responses. Also, number 6 was employed to label the missing data. The answers would not be expected to amount to 100 in all situations because of the mistakes that were encountered for some statements (cases in which participants responded to one question twice).

	I do not see why our learners need to be exposed to the culture of English-speaking countries. Learning the language is enough.	I am quite satisfied with the type of English cultural materials presented in the text books	I am interested in teaching English-speaking countries culture	I believe that it is important to integrate the culture of English-speaking countries into foreign language classes	The teaching of culture should make learners aware of speech acts, connotations, etiquette, appropriate or inappropriate behavior, language registers	The study of culture increases learners' curiosity about English language and makes them interested in target Countries, which raises their motivation	To improve the teaching of culture, more attention should be paid to the training of teachers	Without Intercultural Communicative Competence skills, individuals may misunderstand one another, even when they speak each other's languages fluently	Teachers should know about the culture of English-speaking countries	ESL teachers should only teach language, not culture
N Valid	100	100	100	100	100	96	100	100	100	101
Missing	5	5	5	5	5	9	5	5	5	4
Mean	3.00	3.02	3.87	3.86	3.86	3.89	4.25	3.67	4.00	3.08
Median	2.00	3.00	4.00	4.00	4.00	4.00	5.00	4.00	4.00	3.00
Mode	2	4	4	4	4	4	5	4	4	2
Std. Deviation	1.511	1.421	1.292	1.189	1.189	1.203	1.175	1.511	1.303	1.521

Table 22. Teachers' Statements

	I find it enjoyable to give cultural information in my lessons	Most of my students are motivated to develop Intercultural Communicative Competence.	Teaching Intercultural Communicative Competence will help learners cope with culture shock.	I am motivated to teach Intercultural Communicative Competence in my class.	I find it useful to compare Arabic culture and the culture of English-speaking countries in my lessons.	I feel uncomfortable when a question is asked about the culture of English-speaking countries.
N Valid	100	100	100	100	105	100
Missing	5	5	5	5	0	5
Mean	4.01	3.82	3.95	3.98	3.98	3.36
Median	4.00	4.00	4.00	4.00	4.00	3.00
Mode	4	3	4	4	4	4
Std. Deviation	1.168	1.274	1.175	1.239	1.366	1.404

Table 23. Teachers' Statements (Continued)

	I make sure that my lesson plans include information about English-speaking countries' culture.	ESL teachers can positively influence students' attitudes towards people from different cultures.	Most learners in my class show an interest in learning about English-speaking countries' culture.	Teaching culture related contents improves learners' language competence.	Would you attend a program or a training course for teachers that is exactly about integrating the culture of English-speaking countries into ELT Classes and to enhance your ability to develop your learners' Intercultural Communicative Competence?
N Valid	100	100	100	100	100
Missing	5	5	5	5	5
Mean	3.54	3.91	3.84	4.02	1.22
Median	4.00	4.00	4.00	4.00	1.00
Mode	4	4	4	4	1
Std. Deviation	1.344	1.111	1.269	1.163	.416

Table 24. Teachers' Statements (Continued)

The three tables above represent the responses of the participants on various statements, and the graphs below (fig. 34-54) illustrate them. The scales in the graphs might change in their numbers (showing 0-40, 0-30, and 0-50 frequencies) depending on the maximum frequency of responses within a specific set. With some questions, the respondents showed substantial disagreement. Such statements included the ideas that “learning the language is enough” (fig. 34) and that “ESL teachers should only teach language, not culture” (fig. 43), the attitudes towards textbooks (fig. 35), and the knowledge of cultures (fig. 49). The teachers generally agreed and strongly agreed with all other statements.

Additionally, the teachers seem to be particularly uncertain about the motivation of their students to develop intercultural competence (fig. 45). This tendency might be connected to teachers being reluctant to make direct statements about other people’s perspectives. Also, a number of teachers (25) are not certain that they make sure to include the information about English-speaking countries in their lesson plans (fig. 50). Furthermore, a rather high variety of responses is shown for the following question: “I feel uncomfortable when a question is asked about the culture of English-speaking countries” (fig. 49). A total of 32 respondents disagree or strongly disagree, but 22 are uncertain, and 35 agree or strongly agree. These responses might indicate the need of teachers for more training on the topic or other interventions that would equip them with the necessary knowledge.

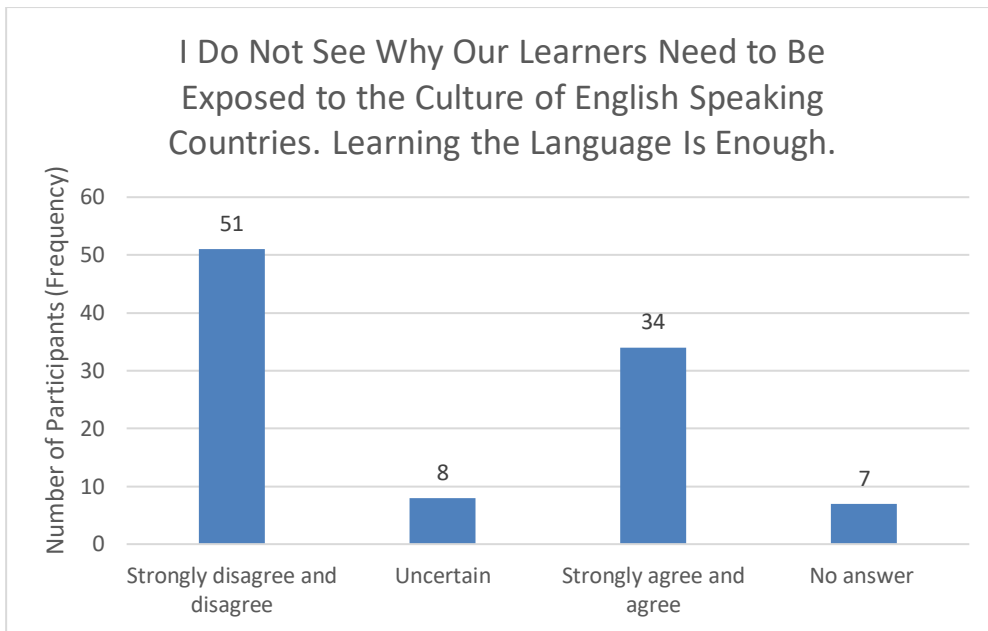


Fig. 34. Importance of culture.

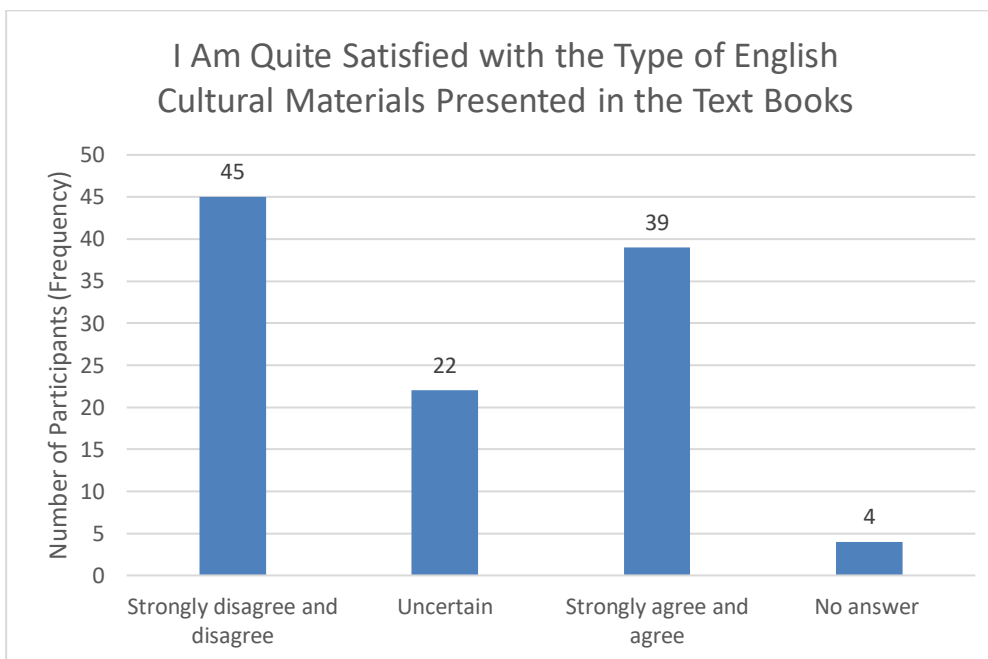


Fig. 35. English cultural materials available.

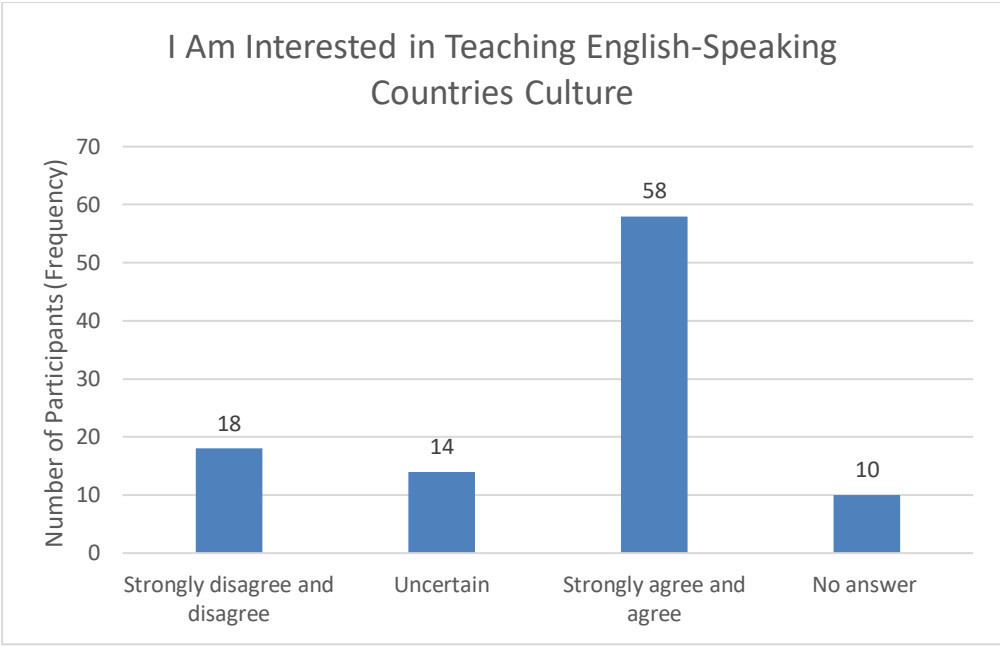


Fig. 36. Personal interest.

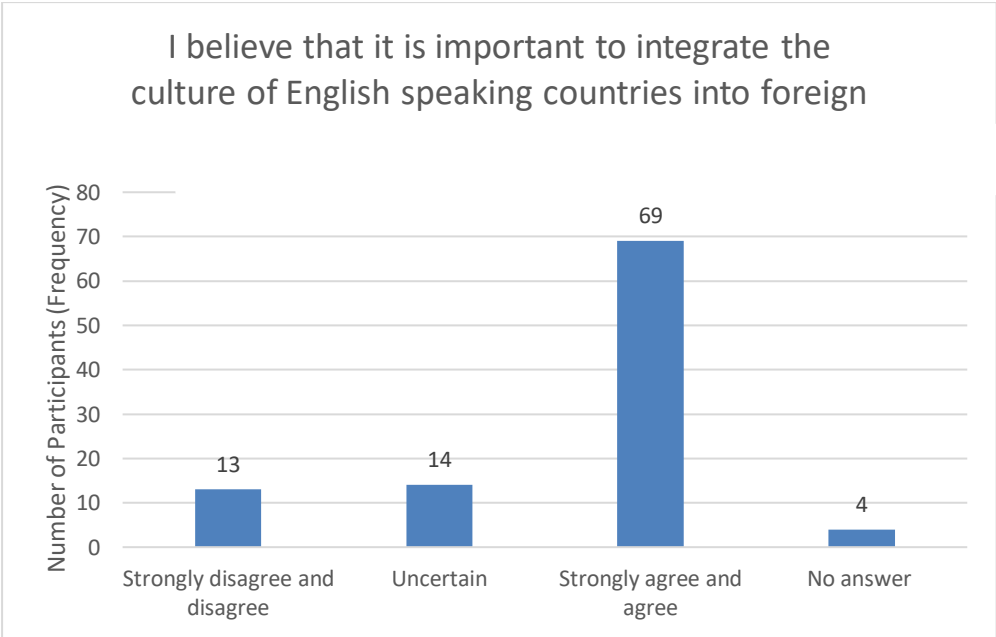


Fig. 37. Importance of the culture of English-speaking culture.

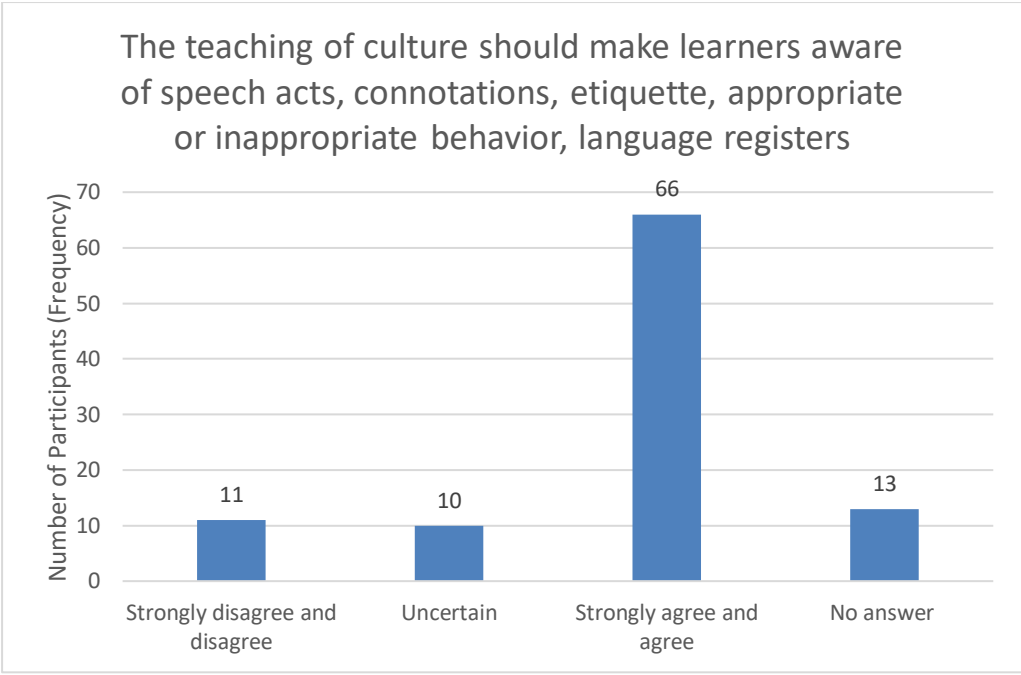


Fig. 38. Importance of speech acts, connotations, etiquette, appropriate or inappropriate behavior, language registers.

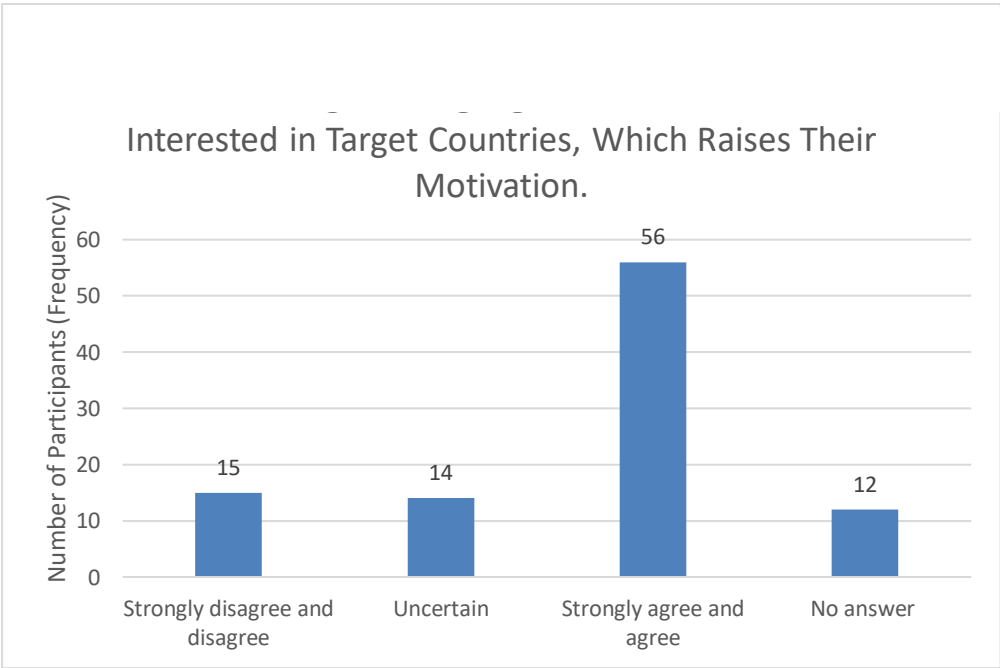
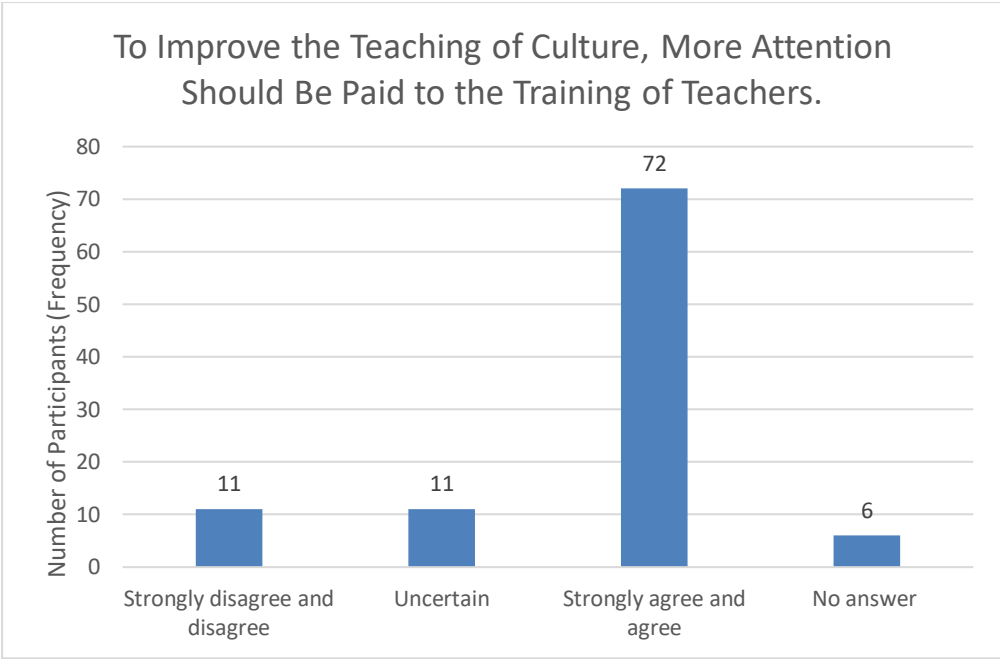
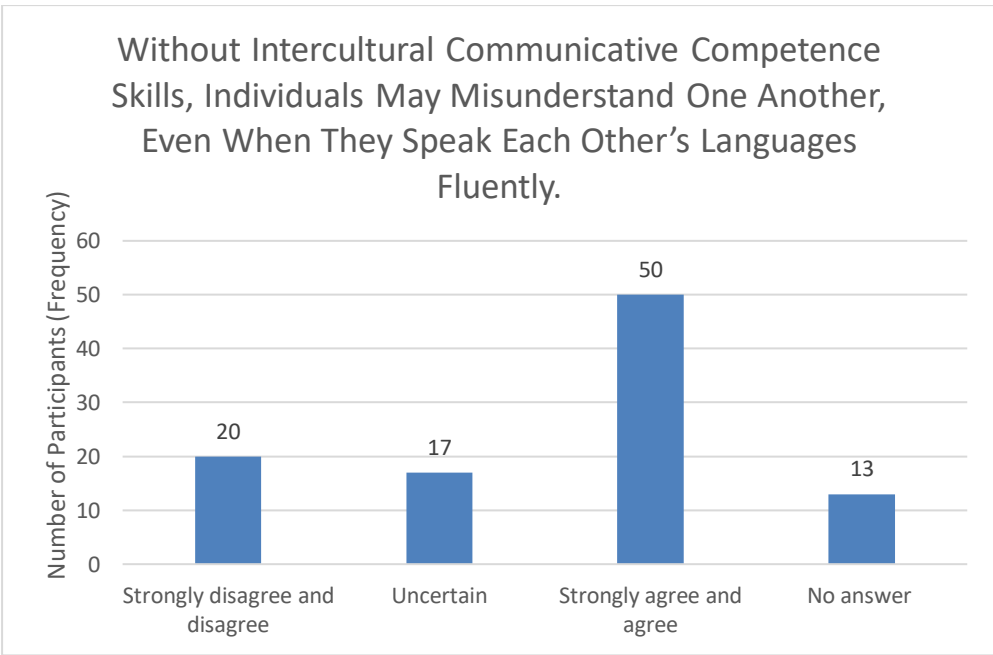


Fig. 39. Cultural study and motivation.



**Fig. 40. Teacher training.**



**Fig. 41. Intercultural Communicative Competence skills.**

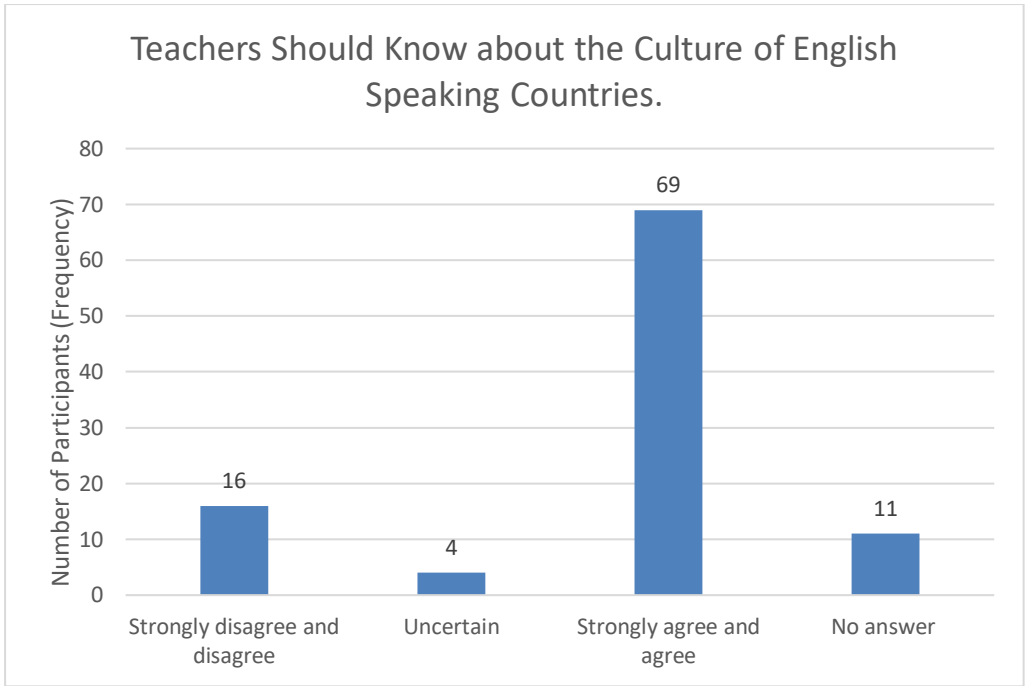


Fig. 42. Teachers' knowledge.

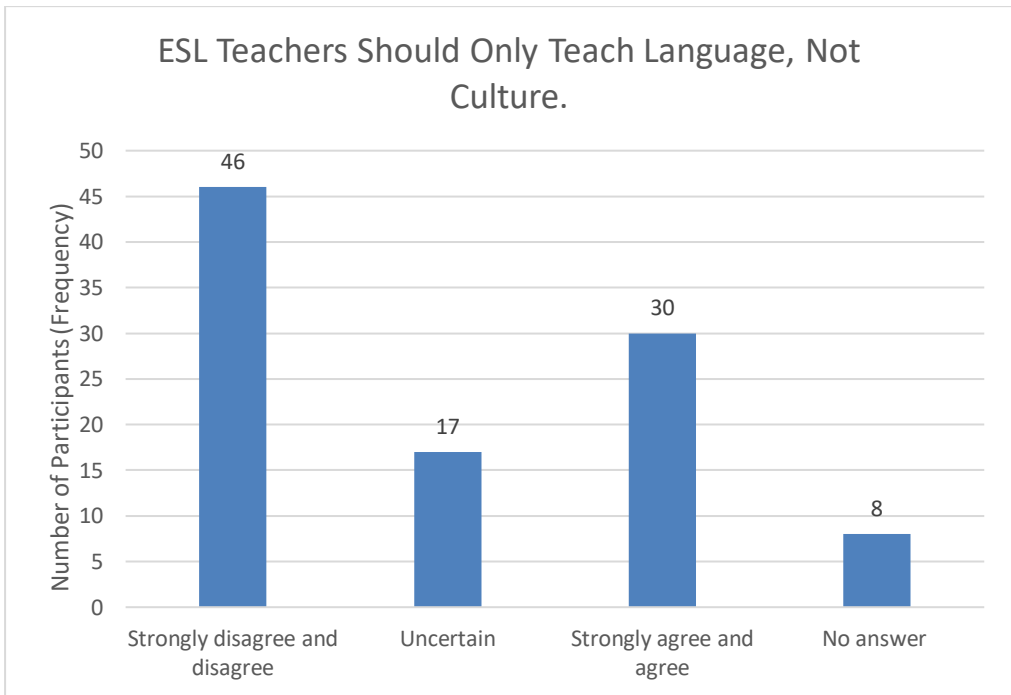


Fig. 43. Teachers' obligations.

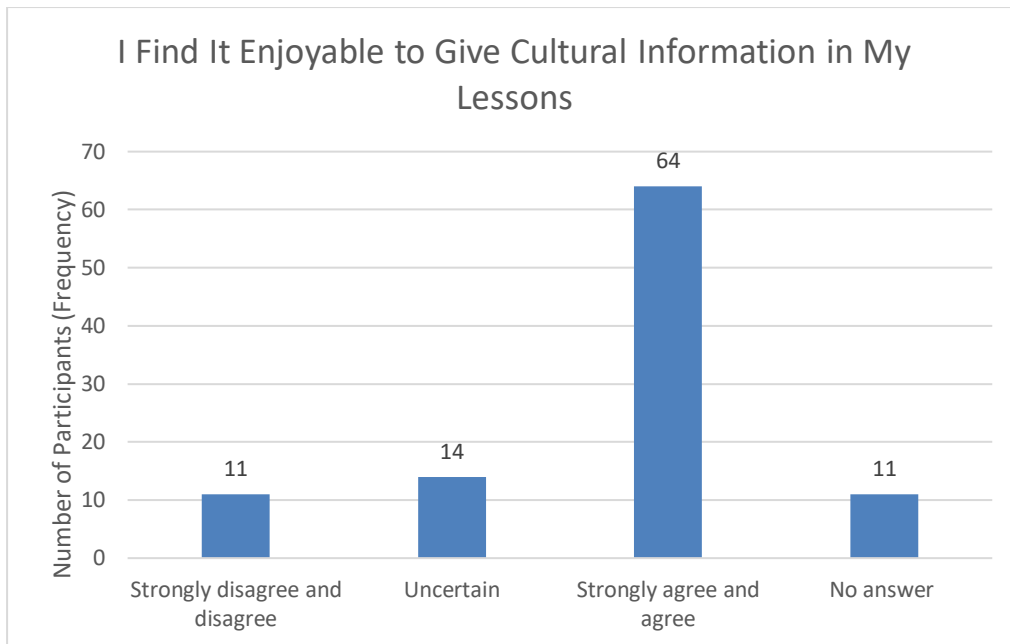


Fig. 44. Enjoyment.

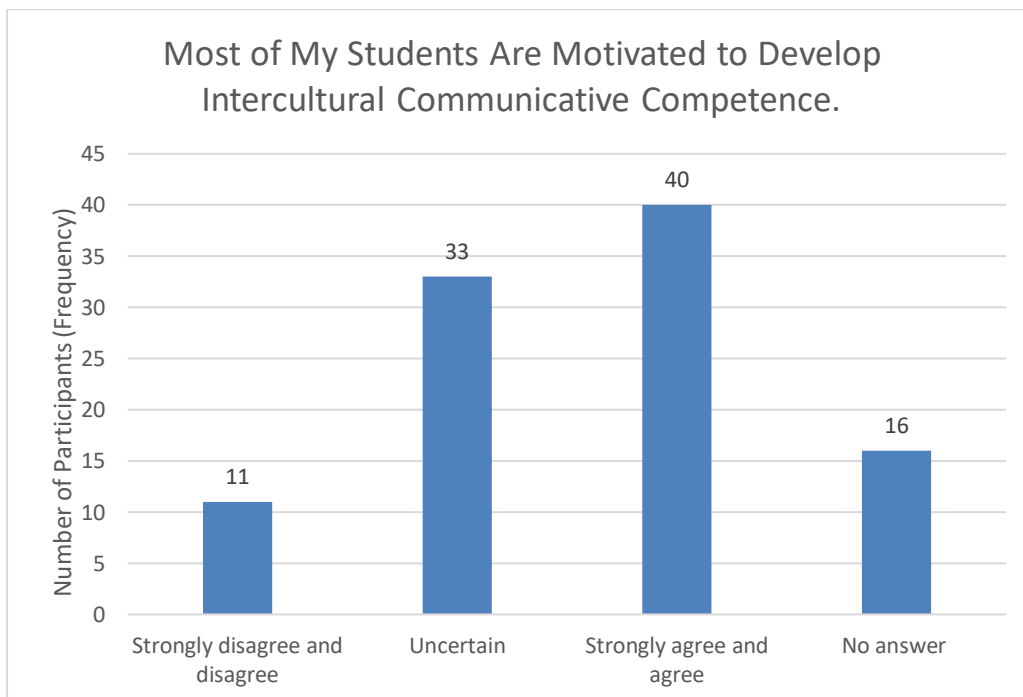


Fig. 45. Students' motivation.

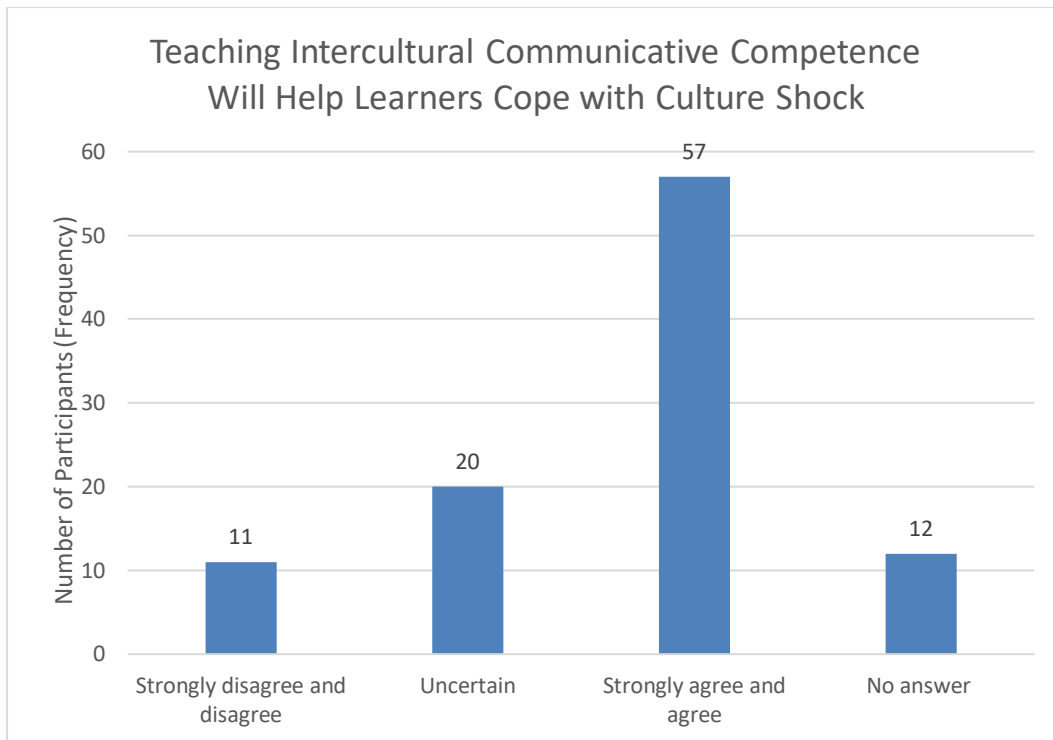


Fig. 46. Cultural shock and education.

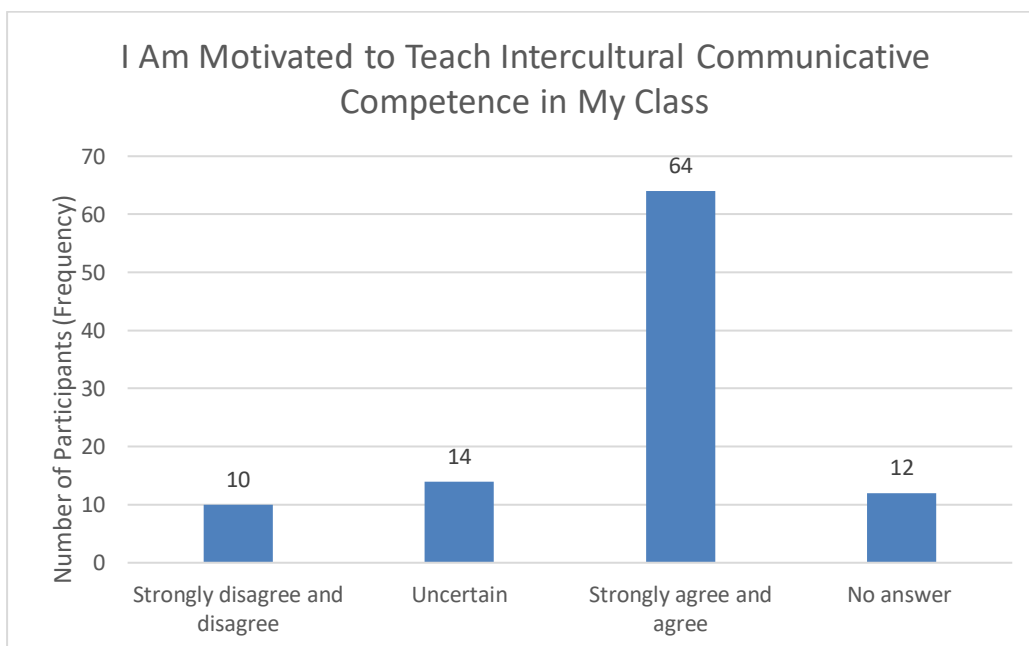


Fig. 47. Teachers' motivation.

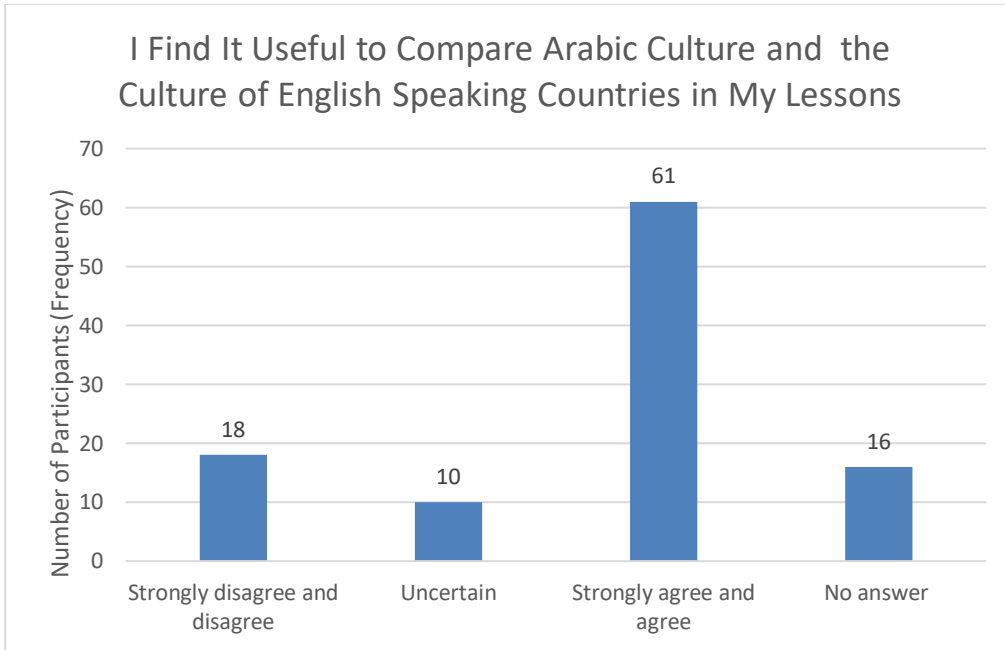


Fig. 48. Comparing cultures.

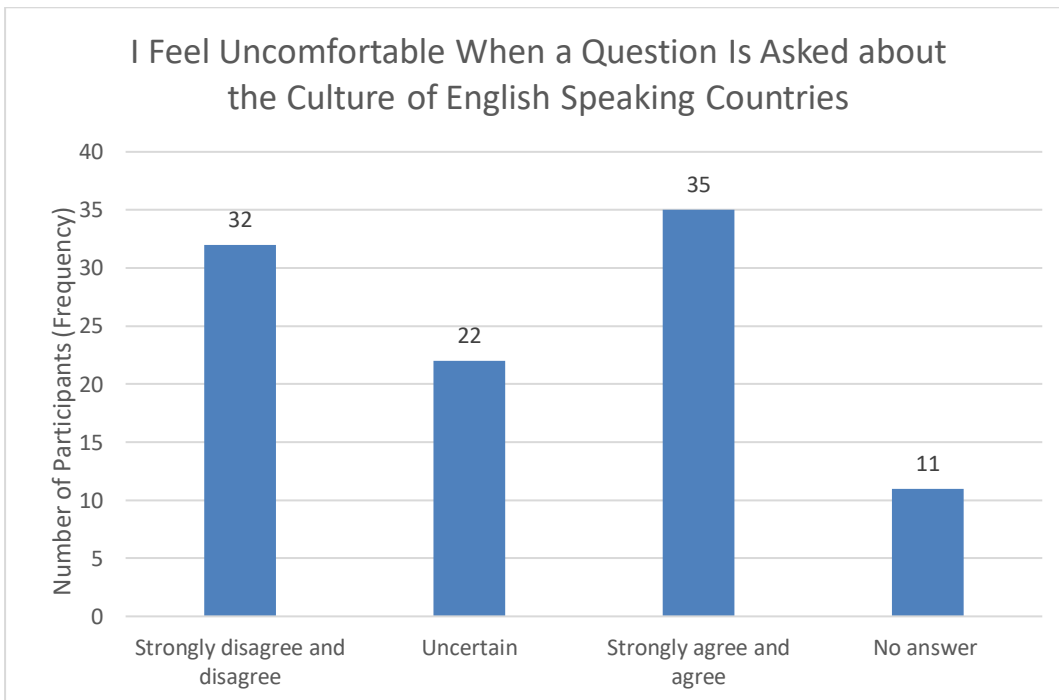


Fig. 49. Knowledge of cultures.

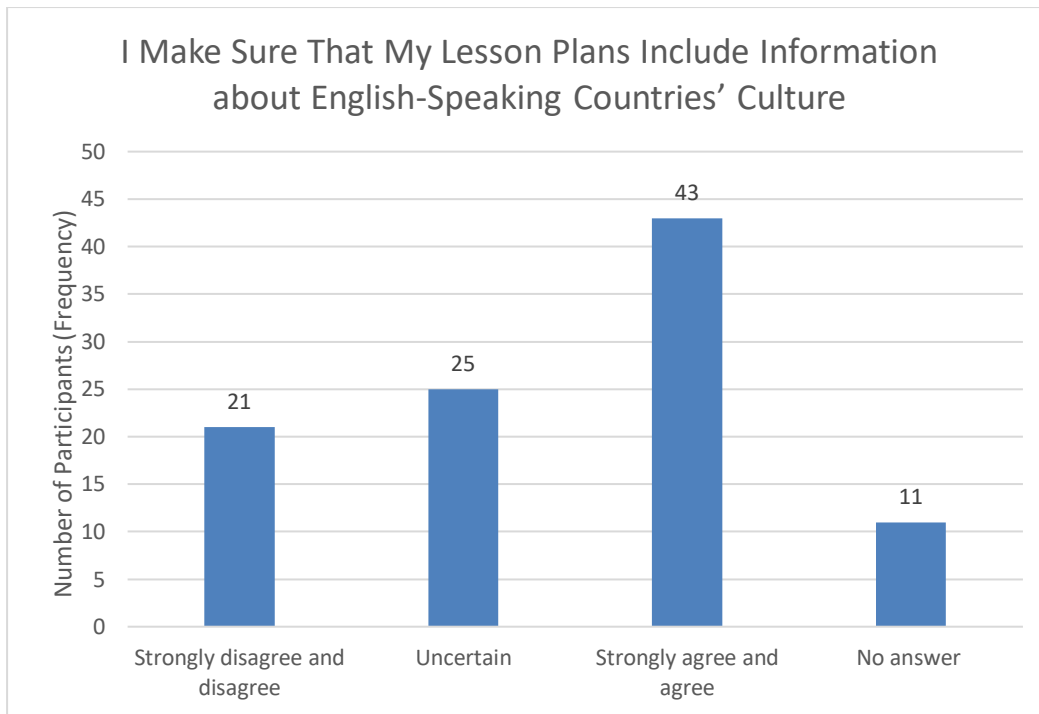


Fig. 50. Lesson plans.

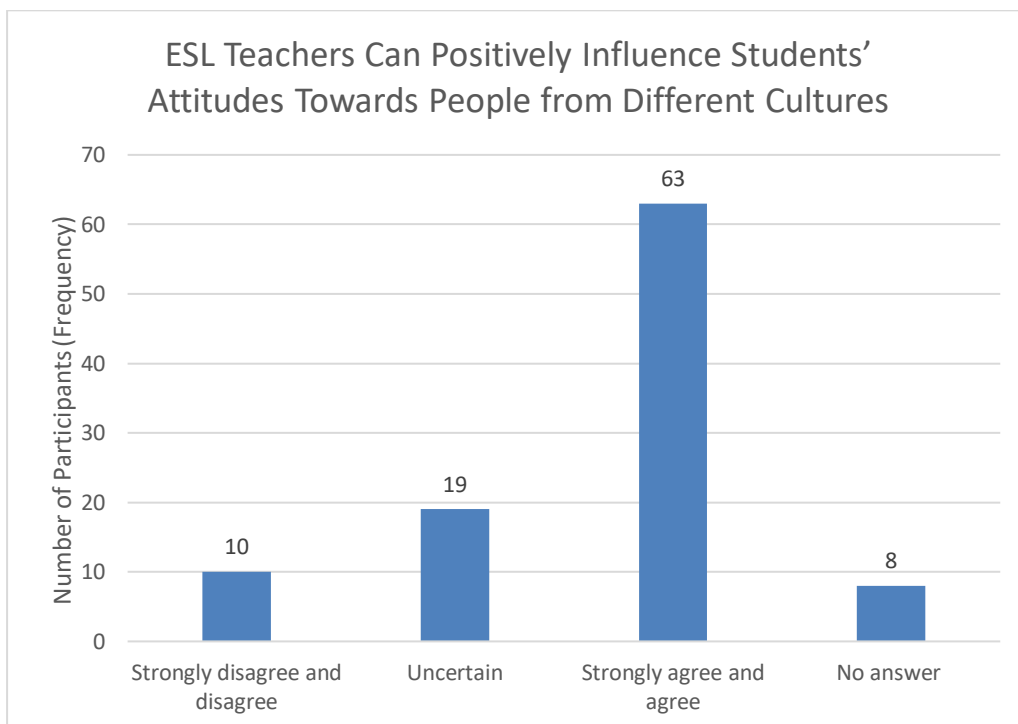


Fig. 51. Influencing attitudes.

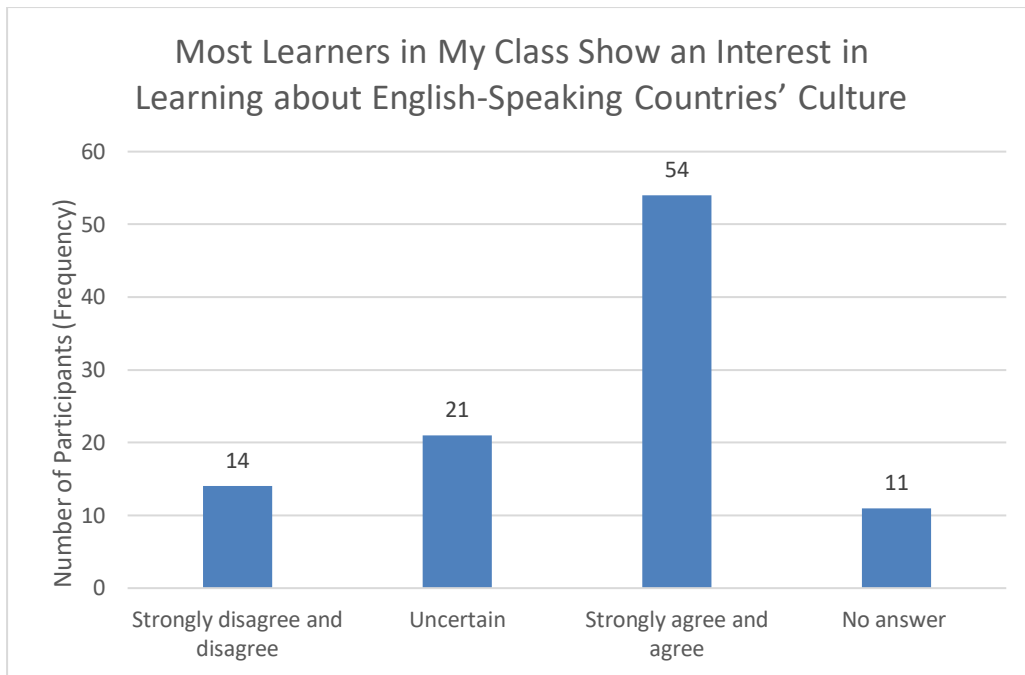


Fig. 52. Learners' interests.

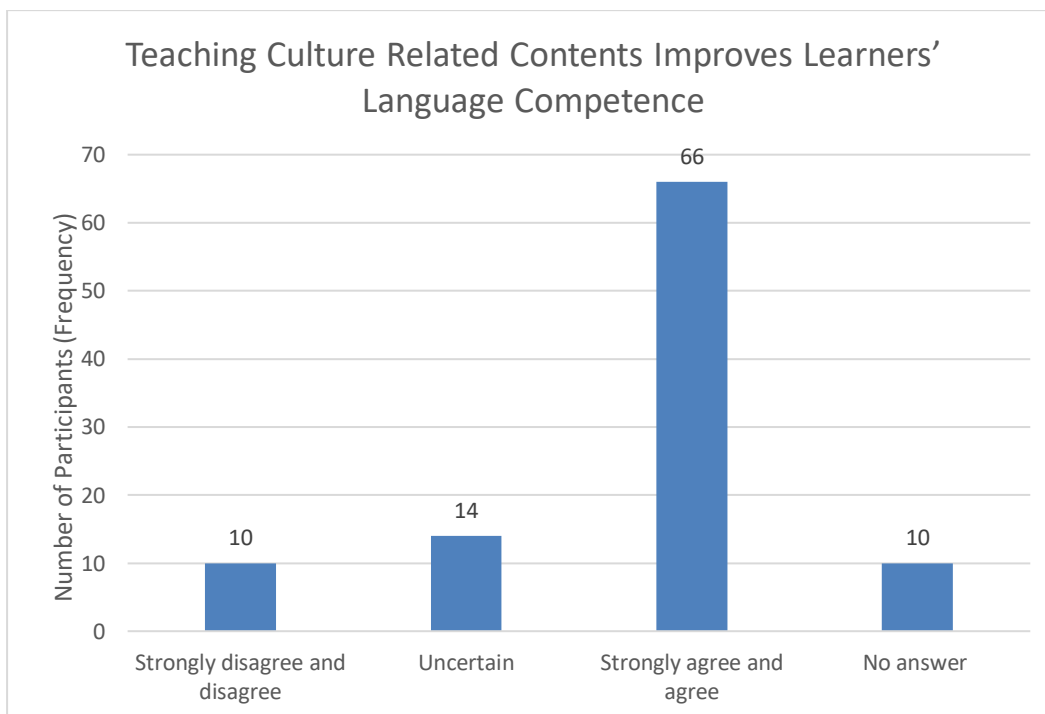


Fig. 53. Learners' competence.



Fig. 54. Attending a training course for teachers.

#### 4.10 Teachers' Experiences

This is the third section of the survey, which focuses on the experiences of teachers. The responses produced some information about the conferences that the respondents had visited, their traveling, and the integration of culture-related discussions that they managed to perform. The first and second topics can demonstrate the teachers' competencies and opportunities for development, and the third one is important for the future statistical analysis.

Question 5 considered the teachers' experiences of traveling. It was phrased as follows: have you ever traveled to a non- English-speaking country where you used English for communication? The pie chart seems to be an appropriate graph for this question because it is better than histograms at comparing the two groups of responses to their total number.

Traveling		
	Frequency	Percent
Valid Yes	34	34
No	66	66
Total	100	100.0

Table 25. Traveling Experiences

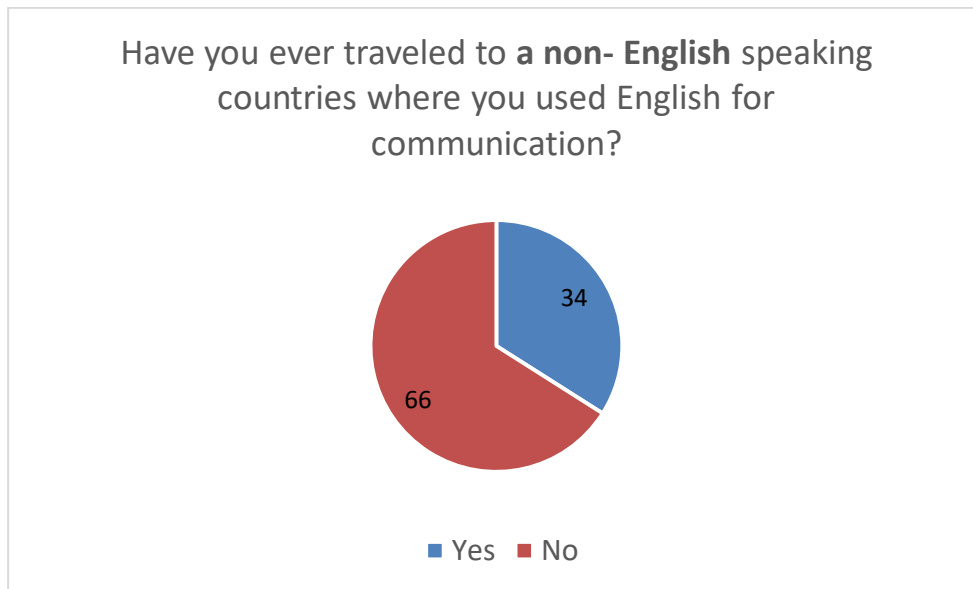


Fig. 55. Traveling experiences.

Table 25 and fig. 55 show that most of the respondents (66 of them) did not have a chance to travel to non-English-speaking countries and practice English there. However, some of them did, and they were asked to specify the regions that they had visited.

Detailed traveling		
	Frequency	Percent (100 people)
Valid African countries	8	8
Asian countries	12	12
European countries	25	25
Total	45	45

Table 26. Detailed Traveling Experiences

As can be seen from table 26 and fig. 56, some of the participants visited several regions, which is why their total is greater than 34; the percentages were counted

with respect to the whole sample (100 people). However, many of the participants (25%) visited European countries, 12% of them traveled to Asian countries, and 8% practiced English while in Africa (see fig.).

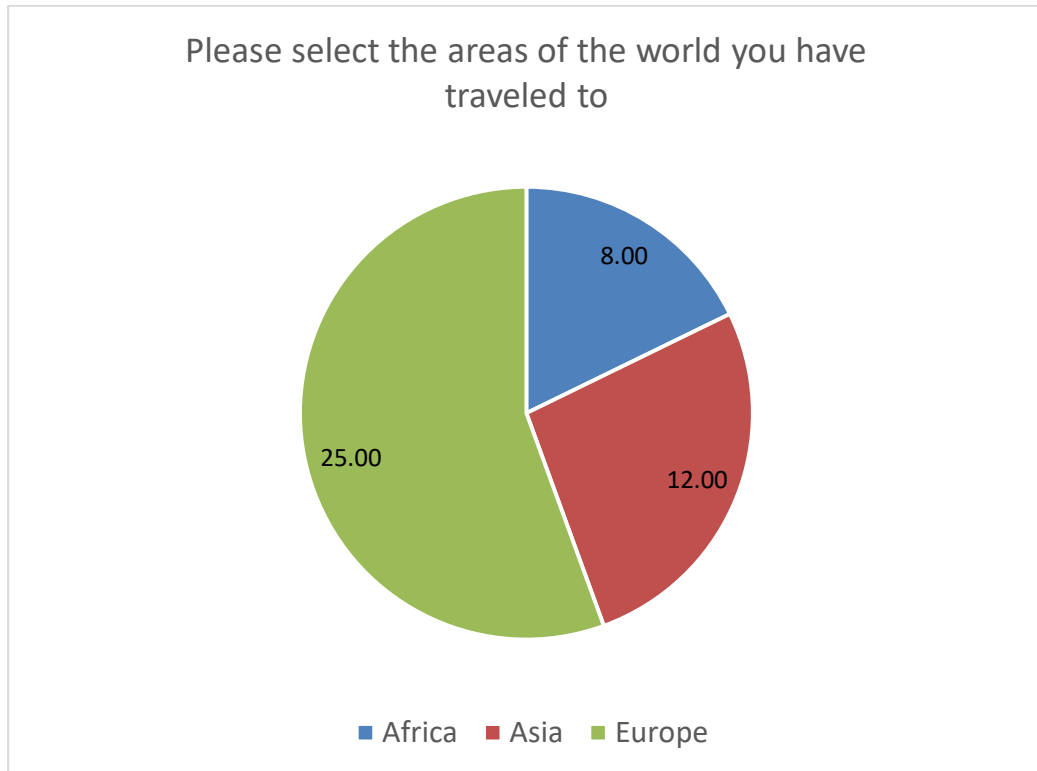


Fig. 56. Detailed Traveling Experiences.

Additionally, the participants were inquired about their experience of visiting English-speaking countries. Only 18% of the respondents confirmed visiting an English-speaking country as shown by table 27 and fig. 57. It appears that the teachers from the sample are more likely to visit non-English-speaking regions.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	19	19.0	19.0	19.0
No	81	81.0	81.0	100.0
Total	100	100.0	100.0	

Table 27. Have you been to any English-speaking country?

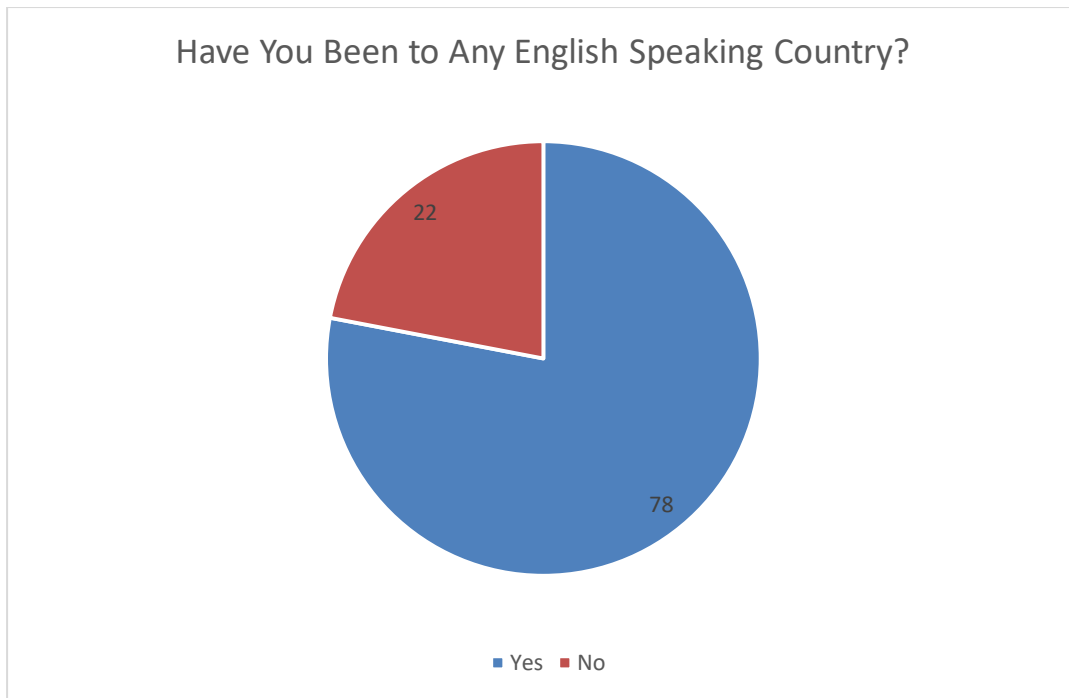


Fig. 57. Visiting English-speaking countries.

Furthermore, the participants specified the countries that they visited; mostly, they named the UK (10 people). Three more people came to the US, two people traveled to Canada, and Australia and Ireland were visited by one person each. Also, two people visited two countries each; one of them came to the UK and Ireland, and one traveled to the UK and US (see table 28 and fig. 58).

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid UK	10	10.0	52.6	52.6
USA	3	3.0	15.8	68.4
Canada	2	2.0	10.5	78.9
Australia	1	1.0	5.3	84.2
Ireland	1	1.0	5.3	89.5
UK & Ireland	1	1.0	5.3	94.7

UK & USA	1	1.0	5.3	100.0
Total	19	19.0	100.0	
Missing System	81	81.0		
Total	100	100.0		

Table 28. Countries Visited

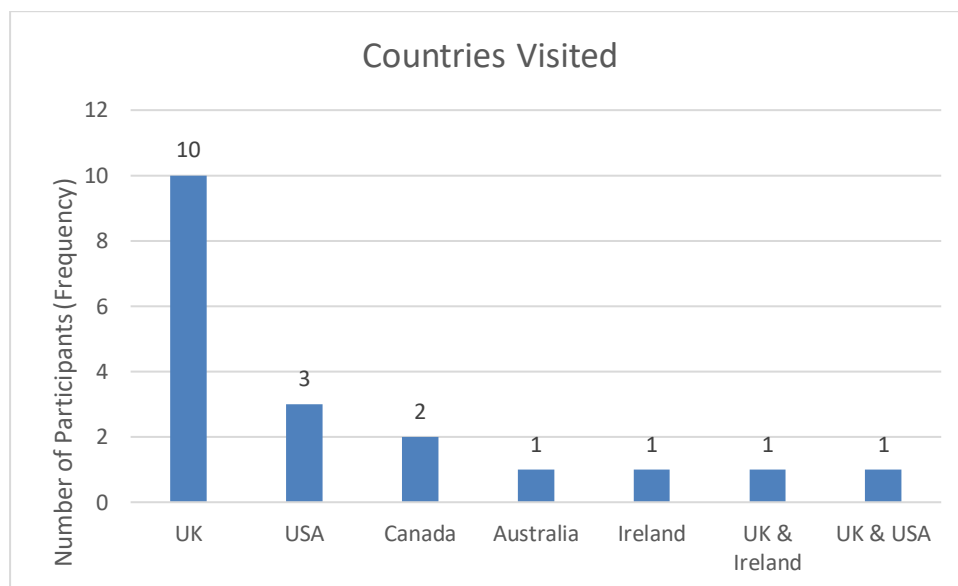


Fig. 58. Visiting English-speaking countries (detailed).

Question 17 was phrased as follows: have you attended any conferences, workshops, symposiums or courses on teaching English-speaking countries culture?

Attended any conference				
	Frequency	Percent	Valid Percent	Cumulative Percent
yes	21	20.8	21.0	21.0
Valid no	79	78.2	79.0	100.0
Total	100	99.0	100.0	
Missing System	1	1.0		
Total	101	100.0		

Table 29. Teachers and Conferences: Frequency and Percentages



Fig. 59. Culture Training courses that the teachers attended.

Out of the 100 responses that were obtained for this exploration, 21% indicated that respondents had attended a seminar or a symposium with a focus on improving the extent to which the culture of English-speaking countries was included in the Libyan curriculum (see table 29). The remaining 79% of individuals indicated that they had never received an opportunity to attend similar meetings (see fig. 59).

Question 10 also focused on teachers’ experiences and was phrased as follows: do you discuss culture-related issues with your students?

**Discussion of culture related issues  
with students**

	Frequency	Percent
often	14	14.00
sometimes	60	60.00
Valid rarely	23	23.00
never	1	1.00
Total	98	100.0

Table 30. Teachers Discussing Culture-Related Issues with Students

As shown in table 30, 14% of the research participants indicated that they often talk to students about issues related to culture while 60% of them gave an

indication that they sometimes include cultural topics in their classroom discussions. On the other hand, 23% of the respondents posited that they rarely include issues related to the culture of the students and that of the people around them in their discussions. Lastly, 1% of the teachers said that they have not attempted to include culturally relevant materials in their lesson plans (see fig. 60).

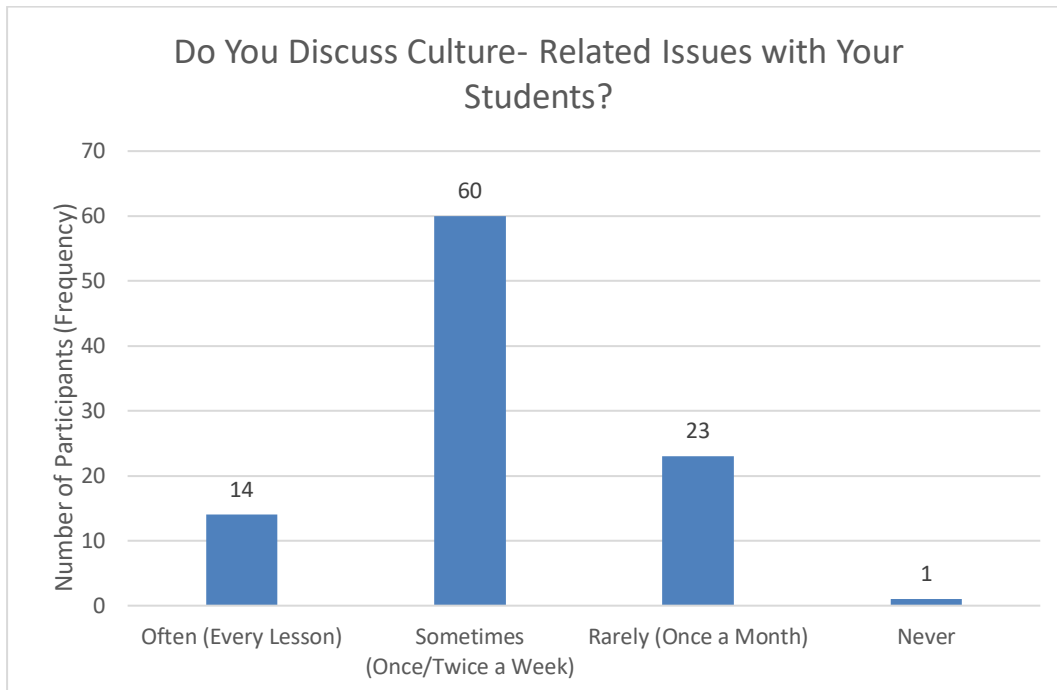


Fig. 60. Discussions with students.

#### **4.11 The Attitude of the Students towards Culture and How it Affects their Learning**

The fourth part of the survey analysis is focused on students. While the questions were responded to by teachers, their perceptions of learners' motivation and attitudes towards the cultural aspects of learning can prove to be important. As a result, the previous question is also of importance to the present section, but it mostly consists of question 9, which was phrased as follows: are your students interested in learning the culture of English-speaking countries?

Students interested in learning culture

	Frequency	Percent
Valid Yes	44	44
No	11	11
Not much	43	43
Do not know	2	2
Total	100	100.0

Table 31. Students' Interest in Learning Cultures

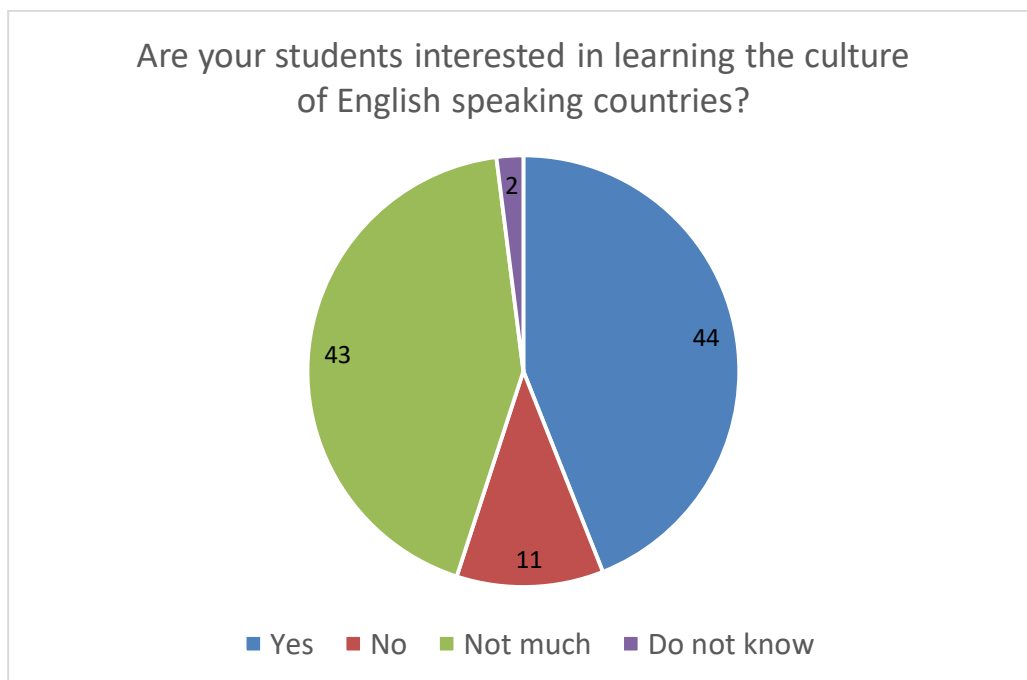


Fig. 61. Students' Interest in Learning Cultures.

Table 31 and fig. 61 show that 44% of the respondents believe that their learners are interested in learning about cultures, and only 11 of them do not think so. However, 43% of respondents also think that the learners' interest in various cultures is not great, and 2% of them are not sure about their view. The results of this question, as well as the previous one, were treated like as the independent and dependent variable (see table 30) in order to determine the effects that

students' interest in cultural studies can have on the frequency of discussions related to culture that are initiated by the teachers.

**Variables Entered/Removed<sup>a</sup>**

Mode	Variables Entered	Variables Removed	Method
1	studentsinterestedinlearningthecultureofEnglishspeakingcountries b		Enter

a. Dependent Variable: discussion of culture related issues with students

Table 32. Variables of the Analysis

**Model Summary<sup>b</sup>**

Mode	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.699 <sup>a</sup>	.488	.483	.49403

a. Predictors: (Constant), studentsinterestedinlearningthecultureofEnglishspeakingcountries

b. Dependent Variable: discussion of culture related issues with students

Table 33. Model Summary

For the task, the analysis of variance or ANOVA was employed. It can be defined as a set of frequently used statistical models that generally target the differences and similarities in the mean values of groups, thus testing their statistical significance (Hanneman et al., 2013, 338-340; Raykov and Marcoulides, 2013, 269). In turn, regression analysis is used to “relate a continuous (quantitative) explanatory variable to a continuous response variable” (Raykov and Marcoulides, 2013, 291).

Table 32 presents the variables of the analysis, and table 33 is the summary of the model, which offers the key information about it as determined by SPSS. From the data provided in the model summary (see table 33), it can be stated that the correlation coefficient of the relationship is 0.699. Furthermore, the results of

ANOVA are presented in table 34 with table 35 describing coefficients and table 36 focusing on residual statistics (which are the parameters that are used to check the model) (Raykov and Marcoulides, 2013, 244). The tables include the SPSS data about variables and predictors as well. The analysis is also displayed in fig. 62 and 63; the latter presents a scatterplot of residual statistics to determine their distribution. The results imply that there is a positive relationship between the independent and dependent variable. In other words, there is a positive correlation between the willingness of the learner to learn material which is related to the English culture and the frequency with which their teacher introduces such materials. Thus, it is prudent to conclude that the more willing the learners are, the higher are the chances that the instructor will include materials that are culturally relevant in their lessons as indicated by the analysis.

#### ANOVA<sup>a</sup>

a. Dependent Variable: discussion of culture related issues with students

b. Predictors: (Constant), studentsinterestedinlearnignthecutureofEnglishspeakingcountries

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	22.831	1	22.831	93.543	.000 <sup>b</sup>
	Residual	23.919	98	.244		
	Total	46.750	99			

Table 34. ANOVA Results

#### Coefficients<sup>a</sup>

a. Dependent Variable: discussion of culture related issues with students

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.154	.114		10.110	.000
	studentsinterestedinlearnignthecutureofEnglishspeakingcountries	.490	.051	.699	9.672	.000

Table 35. Coefficients

**Residuals Statistics<sup>a</sup>**

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.6448	3.1162	2.1500	.48023	100
Residual	-.64482	1.37425	.00000	.49153	100
Std. Predicted Value	-1.052	2.012	.000	1.000	100
Std. Residual	-1.305	2.782	.000	.995	100

a. Dependent Variable: discussion of culture related issues with students

Table 36. Residual Statistics

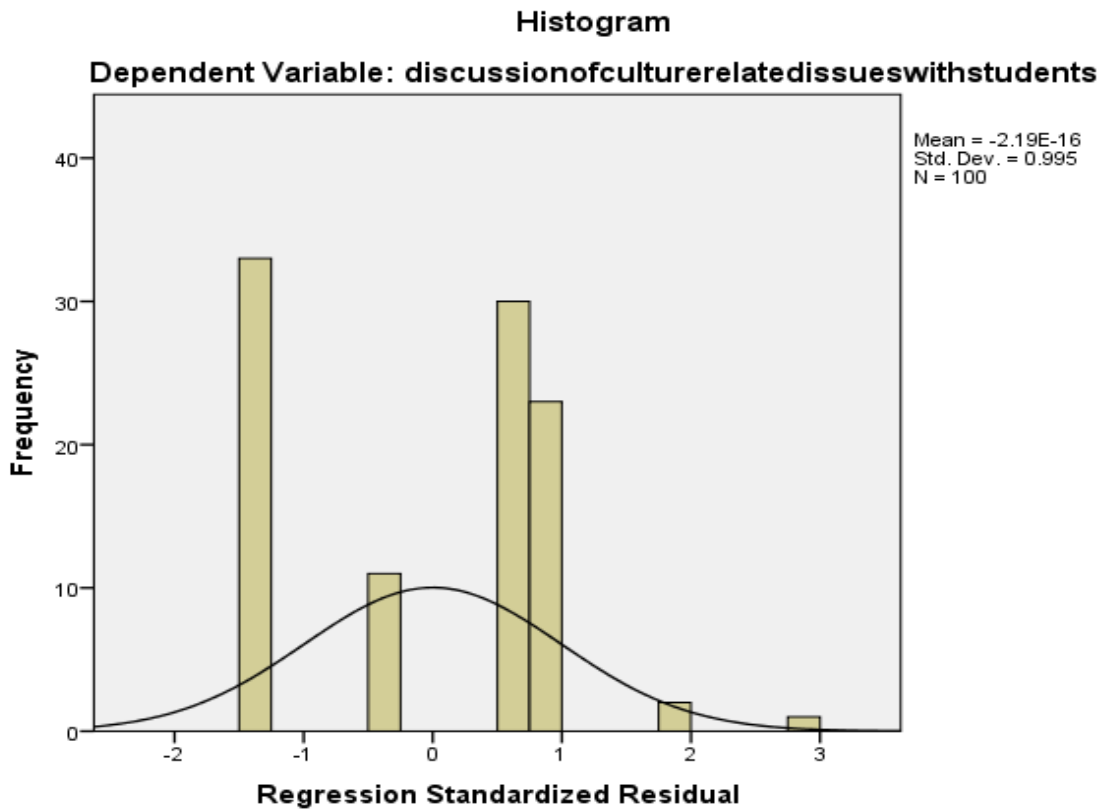


Fig. 62. Regression (histogram).

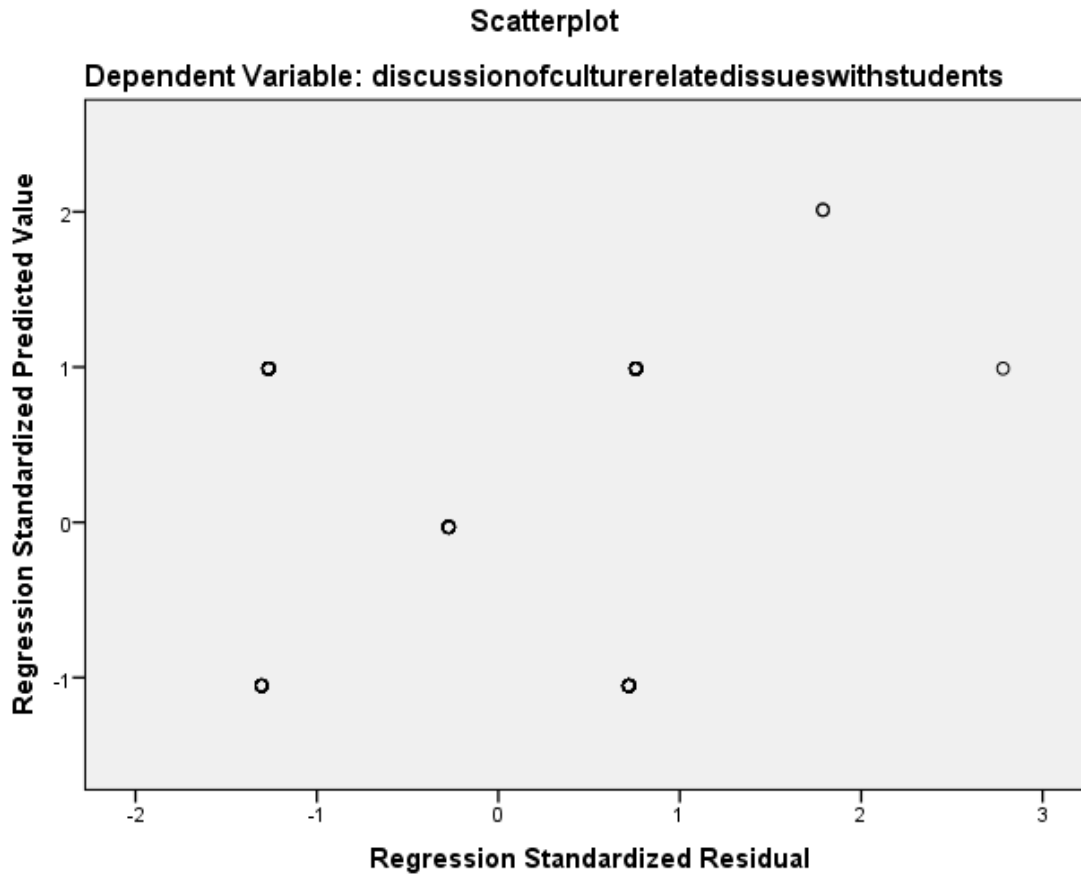


Fig. 63. Regression (scatterplot).

### *Cultural Competence*

The final part of the survey analysis covers question 6, which has some sub-questions that are aimed at examining the textbooks that are available for the use of the respondents. The question itself was phrased as follows: do Libyan English textbooks contain any cultural content related to English-speaking countries?

**Libyan textbooks contain material which discusses culture**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	61	55.5	61.0	61.0
Valid no	39	35.5	39.0	100.0
Total	100	90.9	100.0	
Missing System	10	9.1		
Total	110	100.0		

Table 37. Cultural Content in English Textbooks

55% of the respondents said that Libyan textbooks contained materials which addressed their culture and English-speaking ones (see table 37). However, the remaining 35.5% reported the opposite (see fig. 64).

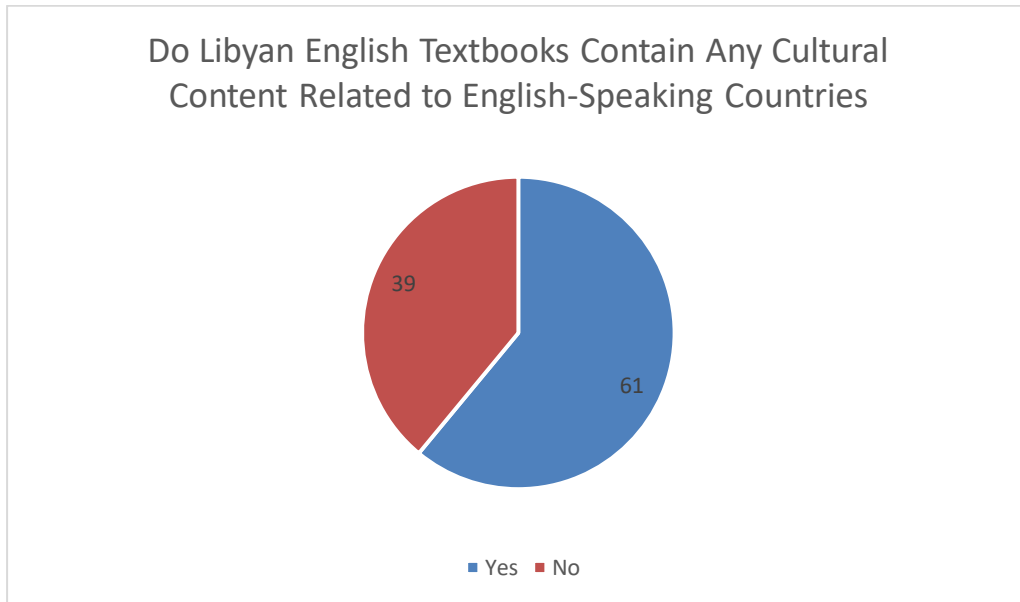


Fig. 64. Libyan English textbooks contain materials related to English-speaking cultures.

*Sections of the Textbooks which Contain Culturally Relevant Material*

Question 6 also has an additional prompt aimed to gain more insights into the presence of cultural elements in textbooks. It is phrased as follows: if you answered “yes” what are they?

		If yes what are they			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	history and geography	36	24.0	24.0	24.0
	literature and arts	42	28.0	28.0	52.0
	values and beliefs	13	8.7	8.7	60.7
	social conventions	17	11.3	11.3	72.0
	political issues	1	.7	.7	72.7
	religion	4	2.7	2.7	75.3
	sports	36	24.0	24.0	99.3
	others	1	.7	.7	100.0
	Total	150	100.0	100.0	

Table 38. Cultural Content in English Textbooks (Continued)

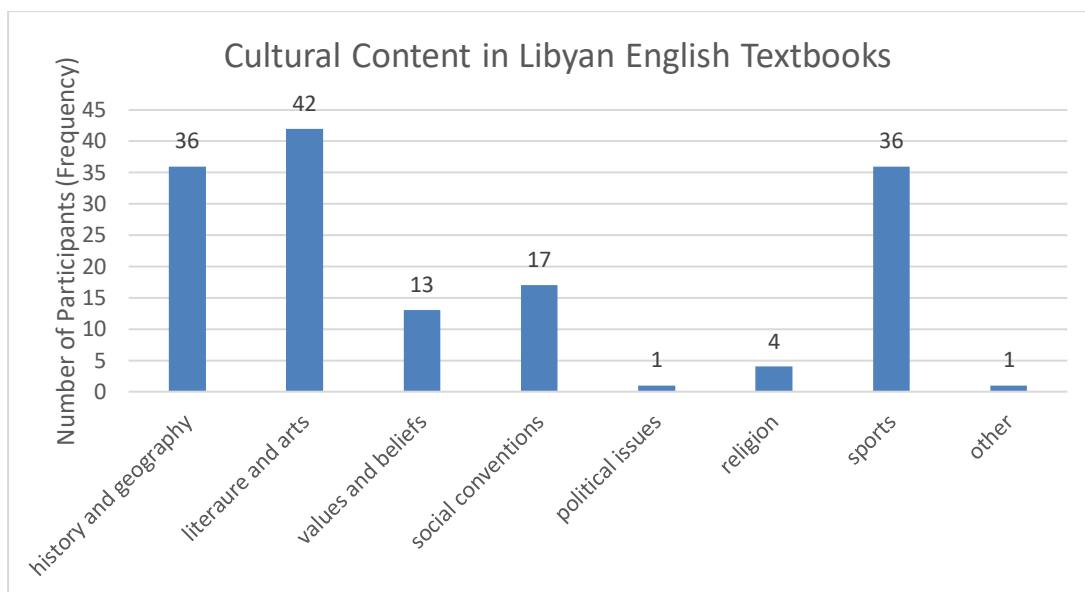


Fig. 65. Libyan English textbooks contain materials related to culture (more specific).

As can be seen from table 38 and fig. 65, 24% pointed to the fact that textbooks contained the materials which covered history and geography. In addition to that, 28% of the responses indicated that textbooks considered literature and arts. Moreover, 8.7% of the feedback suggested that there were textbooks which taught learners about values and beliefs. Notably, 0.7% of the responses indicate that there are textbooks which are dedicated to addressing cultural issues. Additionally, 2.7% of the feedback says that textbooks refer to the matters of religion. Furthermore, 24% of the responses state that textbooks contain some information about sports. Lastly, 0.7% of the feedback indicated that textbooks could include culturally relevant content from other fields.

#### 4.12 Summary

The analysis of the survey devoted to the topic of culture in teaching was carried out with the help of statistical software SPSS, which allowed employing descriptive and inferential (ANOVA) statistics and producing graphs to illustrate responses. Several key areas were covered, and they included demographics, teachers' perceptions (ideas and beliefs), teachers' experiences of students'

attitudes towards the cultural elements of teaching, and cultural competence. The final section focuses on the available textbooks and their content.

The demographics allow demonstrating that the respondents can present an expert opinion on the topic, which implies that their beliefs and experiences, as well as accounts of the available resources, are important to consider. The analysis allows determining that, on average, teachers tend to value the cultural components of teaching and suggest using specific strategies and tools to ensure their integration into lessons. Furthermore, the statistical analysis has found that the perceived interest of the students in culture affects teachers' willingness to incorporate cultural elements and relevant discussions into lessons.

## **Chapter 5- The experiment**

### **Introduction**

The present chapter offers a review of the experiment that was carried out as a part of a project dedicated to the use of cultural instruction in foreign language learning. Here, the experiment is described, and its methodology is justified, after which the results of its measurements are presented. The findings include the consideration of both qualitative and quantitative data that was collected and their analysis.

### **5.1 Experiment Description**

The first element of the project consisted of participant recruitment. First, it was necessary to obtain the permission of the Libyan Minister of Education to conduct the research in a secondary school in Tripoli. The permission was granted with a choice of three schools. The researcher proceeded to contact the schools' teachers and managers, failing to get in touch with one of the managers who did not respond. Most of those who responded were not interested because of the need to spend time on additional lessons that would be required for the study. After all, the teachers have to work within limited timeframes, within which they have to cover the syllabus, and the lessons meant for this research are not included in the Libyan syllabus. However, one teacher was particularly excited about the experiment, seeing value in it. Having obtained the consent of all the parties involved, the project managed to recruit 56 students, 29 of which were allocated to the control group; the rest (27 students) were placed in the experimental group. After the recruitment procedures, the experiment was performed.

The control group proceeded with their studies as usual; the teacher employed standard curriculum and learning materials (in particular, textbooks) when working with them. Alongside regular lessons, the experimental (or pilot) group had special lessons, which were taught by the same teacher and focused on the culture of English-speaking countries, including topics like important cultural

phenomena, festivals, food, geography, and other cultural aspects. The detailed list of the topics is presented in Appendix F.

The materials for the special lessons were prepared and printed by the researcher. The special lessons used the British Council plans, and over the course of the project, students from the experimental group had 12 sessions, which took place twice a week for a total of 6 weeks. The timeframe of the project and the number of lessons per week were determined by the specifics of Libyan curricula and school calendar. As a result, both the researcher and the participating teacher had to ensure that there was enough time for the students to cover the curriculum materials. Additionally, it should be noted that the special lessons used learning aids, including some authentic materials (like menus, maps, and so on), visual materials, and videos. The key equipment included the computer and LCD projector, Internet access, as well as a whiteboard. The majority of the special lessons were delivered by the researcher.

Upon the assignment to a group (that is, prior to the experiment), the students took the Quick Placement Test and filled out a questionnaire. The process was also repeated at the end of the project (after the students of the experiment group finished the 12th session). Additionally, the perspectives of the participants on the project were gathered through informal interviews. The quantitative results were analyzed with the help of SPSS, and the qualitative ones used thematic analysis.

## **5.2 Methodology Justification**

The project employed several methods, including quantitative and qualitative ones. Its basic design was that of an experiment: it involved the random allocation of its participants to one of two groups, including a control and a pilot group. Therefore, the process involved randomization and control, which are required for the experimental design (Privitera & Ahlgrim-DeLzell, 2018). The choice of the design is explained by the aims of the present study, which were to

determine the impact of the special lessons on the placement test outcomes and students' perspectives on cultural education. Since the effects needed to be quantitative so as to be measurable, the quantitative Quick Placement Test by Macmillan Publishers (2018) was used for the task; it is a rather well-established tool, which justifies its employment. It was applied pre- and post-experiment to gather enough data to make conclusions about the effects of the project.

In a similar way, a questionnaire was developed to address more specific questions that would be able to demonstrate the changes (if any) in the students' attitudes and perspectives on cultural education. Qualitative parameters were quantified by using Likert scales. Consequently, it was possible to use quantitative means (percentages) to describe these results. The choice of percentages was explained by the fact that descriptive statistics can be effectively used to demonstrate changes in the students' perspectives.

However, for the researcher, the non-measurable effects of the experiment were also of importance. The study aimed to determine the attitudes of the teacher and students to the special lessons and their feedback about the project because these parameters are significant for the evaluation of educational programs and are likely to affect the decision of using them in future. Thus, a qualitative informal interview was used to gather the data at the end of the experiment. Basically, the researcher asked the participants to share their opinions on the project. The process involved transcribing the responses, and the transcriptions were then analyzed.

The specifics of an informal interview include the fact that it is not very structured and does not involve formal procedures (Coolican, 2014, p. 174); as a result, the participants are most likely to share the information that they want to share about the topic without being affected by the direction which the researcher decides to take. Also, informal interviews can make participants more comfortable, which is an advantage of the method. The settings and format were

chosen to make the interviews as convenient and comfortable for the interviewees as possible.

The analysis methods were guided by the specifics of the gathered data. The quantitative data were processed with SPSS, focusing on the calculation of percentages, because they can measure the changes that the groups experienced after the experiment. Additionally, for the experimental data, statistical significance was determined with the help of a t-test to check whether the results were chance-related (Creswell, 2014). For the qualitative data, thematic analysis was used, a common and well-established approach that helps to organize qualitative information following the researcher to identify patterns (Clarke & Braun, 2014, p. 1947).

The project employed the methods that suited its aims and complemented each other, which justifies their choice and is the primary strength of the research. Indeed, by applying mixed methods, the research avoided being restricted by only one type of data, and by fitting the methods together, it ensured that the data were managed appropriately and that the investigation could fulfill its aims (Creswell, 2014). The main limitation of the study is the sample, which is not very big and is rather specified; only teenage girls from Tripoli were recruited, which will limit the result's generalizability (Privitera & Ahlgrim-DeLzell, 2018). However, by taking this limitation into account, the study will still be able to present some important findings on the effects of cultural education on students. Additionally, it should be noted that the interviews generate subjective data, not the objective information that is provided by quantitative research. Still, the aim of the interviews was to gather the students' personal opinions, which is why this aspect of the methodology is not problematic. Thus, the limitations of the study are anticipated and taken into account.

## 5.3 Experiment Results

### 5.3.1 Sample Characteristics

The project recruited only Libyan students who had lived in Tripoli their entire life; they were ethnically homogenous, and their socioeconomic status was more or less the same. Finally, they had a similar educational background: all of them had studied English as a Foreign Language in their secondary school (primary and first year). These similarities were ensured specifically to improve the quality of the results: when the experimental and comparison groups are similar, the possibility of confounding variables affecting the outcomes is lower. Only the students of the teacher who was involved in the project could be offered to take part in it, and only those who consented to participate were randomly assigned to the control and pilot groups. Only female students participated in the project, and in the pilot group, 100% of them were aged between 16 and 18 years (see Figure 1). In the control group, there was more age variation. Prior to the experiment, almost 6.9% of the students were 16 years old, 89.7% were 16-18, and 3.4% were over 19 (see Figure 2). After the experiment, the number of the students under 16 remained the same, but there were no students over 19 years, and 93% of the control group became 16-18 years old.

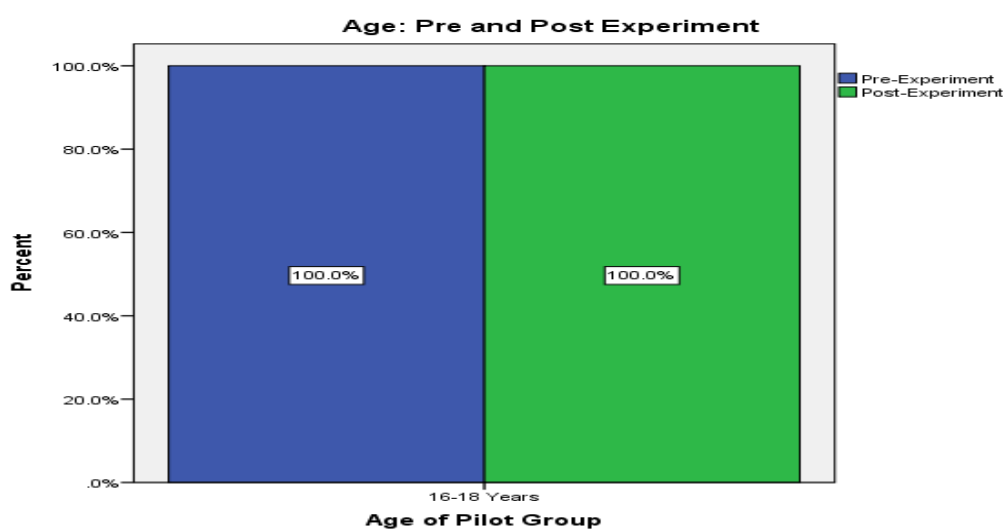


Figure 1. Age of the participants (pilot group).

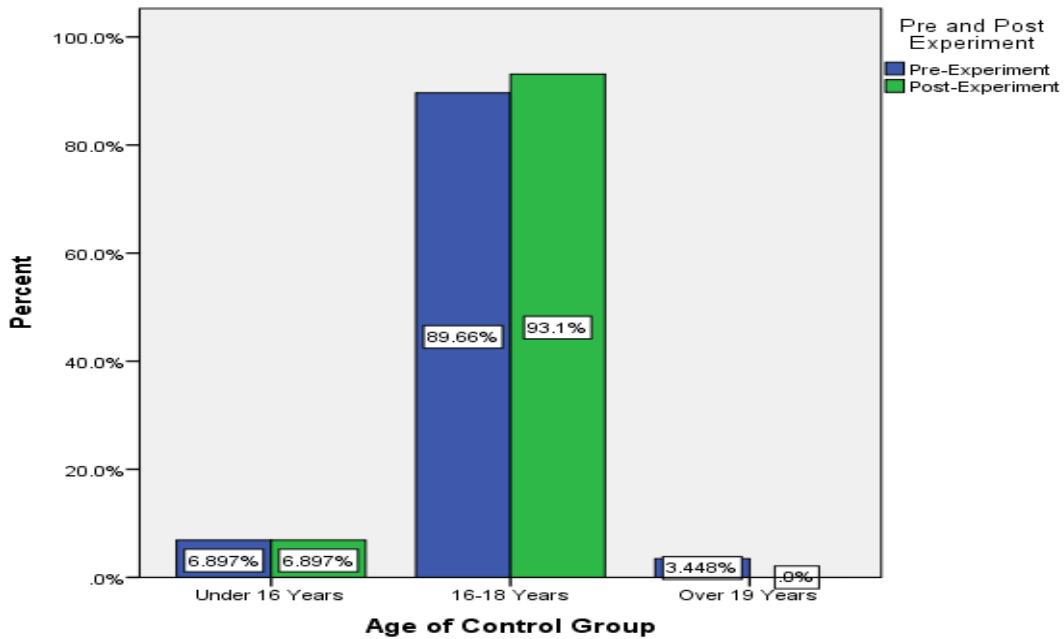


Fig. 2. Age of the participants (control group).

### 5.3.2 Results of the Test

The New Inside Out Quick Placement Test was used to determine the participants' proficiency in the English language before and after the experiment. Each placement session lasted between 40 and 45 minutes as recommended by the test's developers. The test targets structures and vocabulary with the help of 60 multiple-choice questions; the scores for the students were calculated in accordance with the rubric of the test, which establishes a student's proficiency level (from beginner to advanced). The results of the participants are presented below both for the control group (see table 1) and experimental group (see table 3). Additionally, the placement of students in specific categories is present in tables 2 (for the control group) and 4 (for the experiment group).

<b>Student</b>	<b>Pre-experiment</b>	<b>Student</b>	<b>Post-experiment</b>		
1-	17	1-	20		
2-	26	2-	19		
3-	20	3-	15		
4-	30	4-	37		
5-	32	5-	27		
6-	22	6-	25		
7-	28	7-	29		
8-	24	8-	19		
9-	32	9-	30		
10-	20	10-	21		
11-	24	11-	18		
12-	20	12-	29		
13-	20	13-	25		
14-	16	14-	22		
15-	16	15-	17		
16-	28	16-	25		
17-	25	17-	26		
18-	19	18-	20		
19-	38	19-	37		
20-	22	20-	24		
21-	22	21-	22		
22-	25	22-	25		
23-	17	23-	14		
24-	22	24-	20		
25-	19	25-	20		
26-	20	26-	25		
27-	18	27-	29		
28-	21	28-	22		
29-	16	29-	28		
<b>Total</b>	<b>659</b>	<b>Total</b>	<b>690</b>	<b>Change</b>	<b>31</b>

Table 1. Control Group Results

<b>Total Score</b>	<b>Number of Students Pre-Experiment</b>	<b>Number of Students Post-Experiment</b>	<b>Level</b>	<b>CEFR level</b>
0-9	0	0	Beginner	A1
10-19	8	6	Elementary	A1+ to A2
20-29	17	20	Pre-intermediate	A2 + to B1
30-39	4	3	Intermediate	B1
40-49	0	0	Upper-intermediate	B2
50-60	0	0	Advanced	C1

Table 2. Control Group Placement

<b>Student</b>	<b>Pre-experiment</b>	<b>Student</b>	<b>Post-experiment</b>
1-	23	1-	27
2-	28	2-	37
3-	21	3-	18
4-	17	4-	19
5-	16	5-	19
6-	29	6-	30
7-	17	7-	24
8-	27	8-	25
9-	25	9-	25
10-	27	10-	28
11-	16	11-	31
12-	34	12-	36
13-	17	13-	16
14-	20	14-	19
15-	20	15-	26
16-	23	16-	28
17-	29	17-	33
18-	30	18-	32

19-	21	19-	19		
20-	30	20-	35		
21-	18	21-	26		
22-	26	22-	31		
23-	23	23-	28		
24-	26	24-	30		
25-	23	25-	22		
26-	26	26-	33		
27-	39	27-	39		
Total	651	Total	736	<b>Change</b>	85

Table 3. Experimental Group Results

Total Score	Number of Students Pre-Experiment	Number of Students Post-Experiment	Level	CEFR level
0-9	0	0	Beginner	A1
10-19	6	6	Elementary	A1+ to A2
20-29	17	10	Pre-intermediate	A2 + to B1
30-39	4	11	Intermediate	B1
40-49	0	0	Upper-intermediate	B2
50-60	0	0	Advanced	C1

Table 4. Experimental Group Placement

As can be seen from tables 1 and 3, before the experiment, the total score of the control group was higher than that of the experiment group (659 against 651). However, tables 2 and 4 also show that the placement of the students was very similar for both groups. In particular, they both had the same number of intermediate students, but the control group had more elementary students (8 versus 6). The difference can be explained by the fact that the control group had 29 students, which means two more students than in the experimental group.

After the experiment, the experimental group got a higher total score than the control one (690 versus 736). Additionally, the change between the pre- and post-test scores in the experimental group was greater and amounted to 85 points; for the control group, it constituted only 31 points. Furthermore, by the end of the project, the number of intermediate students in the control group was reduced by one, and in the experimental one, it increased by seven. The number of elementary students did not change in the experimental group, but it was reduced by one person in the control one. The number of pre-intermediate students increased in the control group by three people. In the experimental group, the number of intermediate students was reduced by seven. Admittedly, some students from the experimental group still did worse during the second test, but the same dynamics can be seen in the other group as well. Thus, the experimental group has demonstrated more positive dynamics in the total score and placement categories. However, it is also necessary to consider the statistical significance of the results.

The appropriate statistical test to analyze the differences in the pre-test and post-test scores for each group is the paired sample t-test. This statistical procedure is used to find out whether the means of two sets of observations are significantly different (Ott & Longnecker, 2016, p. 325). Measures for each entity should be obtained twice giving rise to pairs of observations. The null hypothesis in a paired t-test presumes that the difference in the true means between pairs of observations is zero, whereas the alternative hypothesis proposes that the mean difference between the paired samples is not zero.

The hypotheses can be written as follows:

$$H_0: \mu = 0$$

$$H_A: \mu \neq 0 \text{ (two-tailed hypothesis)}$$

An analysis of the data using SPSS indicated that there was no significant difference in the pre-test scores ( $M=22.72$   $SD=5.45$ ) and post-test ( $M=23.79$   $SD=5.62$ ) scores of the control;  $t(28) = -1.182$   $p=0.247$ . However, there was a significant difference in the pre-test scores ( $M=24.11$   $SD=5.75$ ) and post-test

(M=27.26 SD=6.32) scores of the experimental group;  $t(26)=-4.035$   $p<0.05$ . Therefore, we reject the null hypothesis and conclude that there is a significant difference between the pre-test and post-test quick placement test scores in the control and experimental groups. The SPSS output is indicated in Tables 5 and 6. The graphical illustrations of the total scores in each group are also indicated in Figures 3 and 4.

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	PretestCont	22.72	29	5.450	1.012
	PosttestCont	23.79	29	5.615	1.043
Pair 2	PretestExp	24.11	27	5.747	1.106
	PosttestExp	27.26	27	6.322	1.217

Table 5. Paired Sample Statistics

**Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	PretestCont - PosttestCont	-1.07	4.869	.904	-2.921	.783	-1.182	28	.247
Pair 2	PretestExp - PosttestExp	-3.15	4.054	.780	-4.752	-1.544	-4.035	26	.000

Table 6. Paired Sample T-Test Output

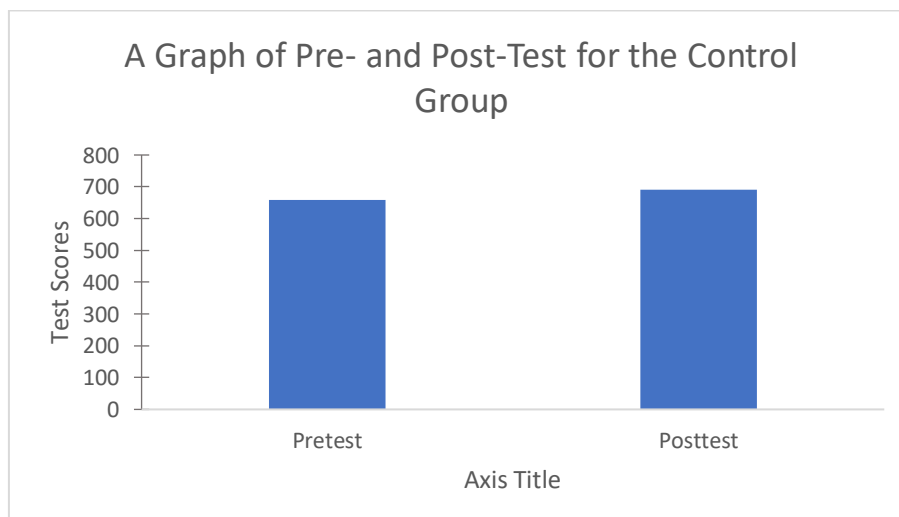


Fig. 3: A graph of pre-test and post-test quick placement test scores for the control group.

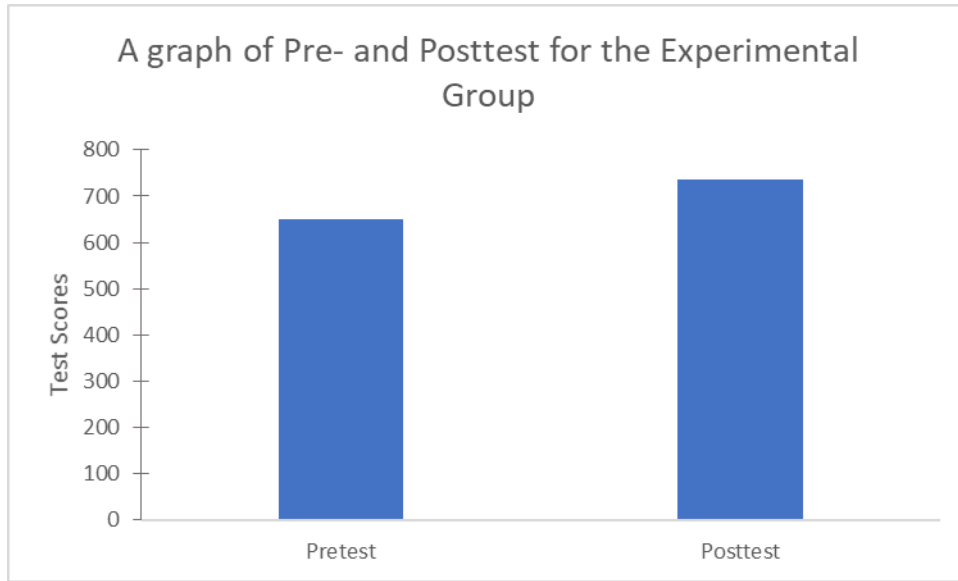


Fig. 4: A graph of pre-test and post-test quick placement test scores for the experimental group.

An independent sample t-test, is usually used to compare the means of two sets of unrelated data, was conducted to determine the differences in the post-test scores between the control and experimental groups. The purpose of this test was to determine the impact of the intervention on the test performance. It was assumed that the variances between the two groups were unequal. There was a significant difference in the post-test scores of the control ( $M=23.79$   $SD=5.62$ ) and those of the experimental group ( $M= 27.26$   $SD= 6.32$ );  $t(52.11)=-3.466$   $p=0.035$ ). The SPSS outputs of this test are indicated in Tables 7 and 8.

		N	Mean	Std. Deviation	Std. Error Mean
Score (Posttest)	C	29	23.79	5.615	1.043
	E	27	27.26	6.322	1.217

Table 7. Group Statistics

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Score (Posttest)	Equal variances assumed	.605	.440	-2.173	54	.034	-3.466	1.595	-6.665	-.267
	Equal variances not assumed			-2.163	52.11	.035	-3.466	1.602	-6.681	-.251

Table 8. Independent Sample T-Test

To sum up, there is some difference in the pre- and post-experiment results of the control and experiment group, which is not significant for the pre-experiment performance. In other words, the groups had roughly the same level of proficiency before the project. However, after the project, the new scores were different in a statistically significant way with the experimental group performing better. Therefore, the experimental lessons can indeed improve one's language proficiency as shown by this project.

It should be pointed out that the presented study has significant limitations. First, only female Tripoli students of specific age were engaged in the project, and the results should be applied specifically to this population. Furthermore, the project was carried out for six weeks with a total of 12 special lessons, which means that the experimental activity is also rather particular, and the study results cannot be used to describe another one, for instance, with a different duration. Still, the findings indicate that a statistically significant change in the English language proficiency was achieved as a result of the experimental lessons in the studied population, even though the conclusion cannot be applied to a different population or educational program. Further research is required that would involve more diverse populations and other experimental lessons (with different duration and, possibly, content). However, the developed program is apparently appropriate for female Tripoli students who are 16-19 years old, which implies that it can be implemented within the specified settings to improve the proficiency of students in the future.

### 5.3.3 Student Questionnaire Pre- and Post-Experiment

The questionnaire gathered the information about demographics, but it was predominantly aimed at determining the students' experiences with English and the culture of English-speaking countries, as well as their motivation to study it. This section will present the results of the analysis of their responses pre- and post-experiment.

**5.3.3.1 Students' experiences.** The first culture-related question in the questionnaire was phrased as follows: Have you ever traveled to non-English speaking countries where you used English for communication? As can be seen from Figures 5 and 6, the results for the two groups were comparable in that most students have not used English in non-English-speaking countries, but for the experimental group, the number of those who did so was greater (31% versus 37%). The figures did not change after the experiment.

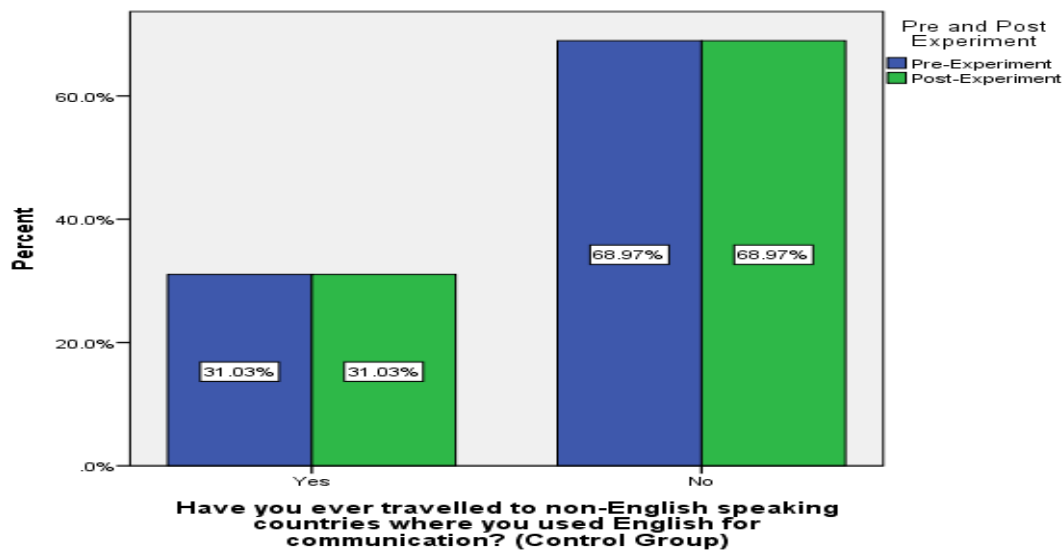


Fig. 5. Traveling to other countries (control group). Questionnaire question 3.

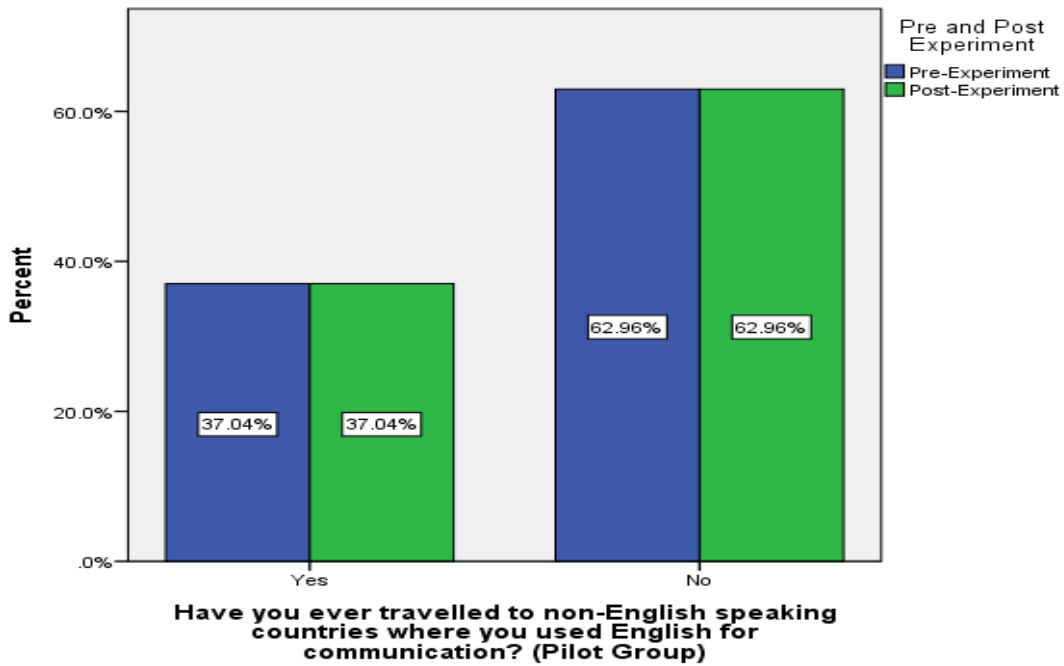


Fig. 6. Traveling to other countries (pilot group). Questionnaire question 3.

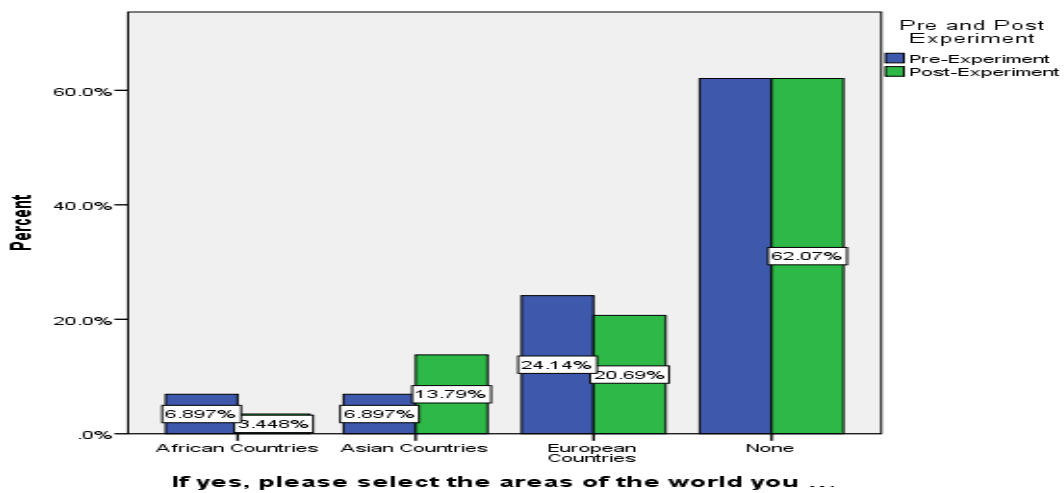


Fig. 7. Traveling to other countries (control group). Questionnaire question 3.

The students who stated that they had used English in non-English-speaking countries were also asked to name the specific countries. However, most of them did not name any of the countries (62% in the control group and 48% in the experiment group). The majority of those who named a country visited European countries (24% and 33%), Asian (6.8% and 14%), and African ones (6.8% and 3.7%). See Figure 7 and 8 for details. It is noteworthy that for the control group, the number of responses for each country fluctuated prior to and after the experiment. It might indicate that there were mistakes or students chose

wrong answers deliberately. Overall, the responses suggest that some of the students have had some experience with using English for communication in travel, but most of them did not.

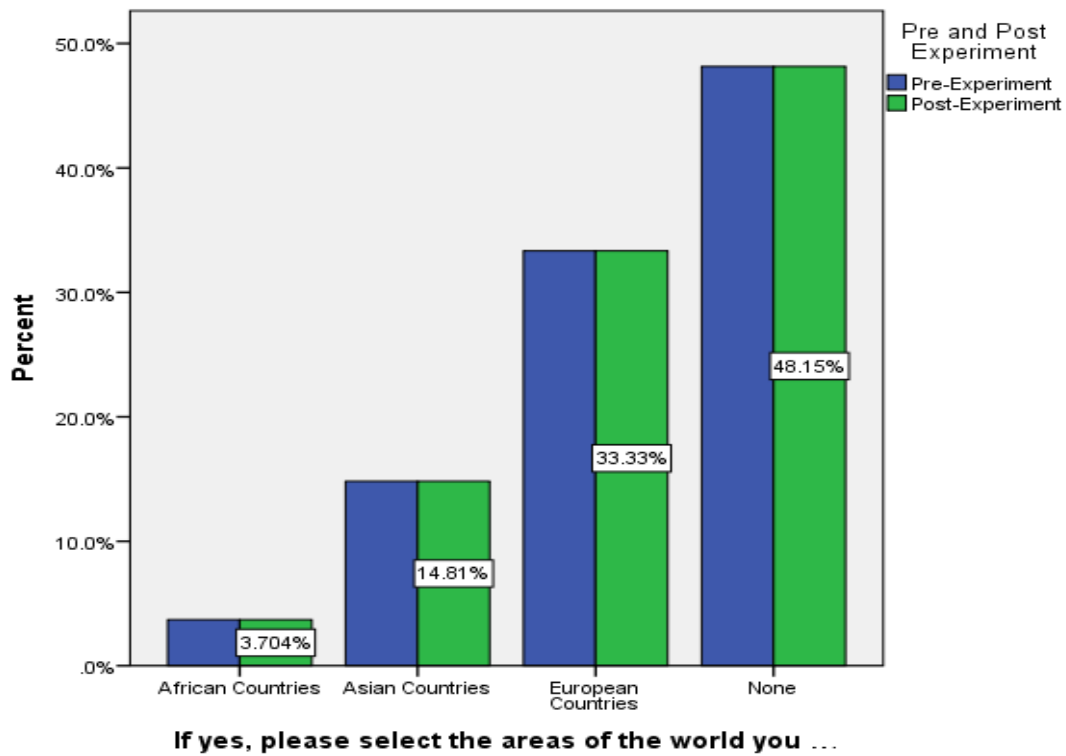


Fig. 8. Traveling to other countries (pilot group). Questionnaire question 3.

The next question determined if any of the students had ever had a native English-speaking teacher. For the control group, 37.9% reported such experience (see Figure 9), and for the experimental one, the figure was 33% (see Figure 10). The numbers are comparable, but it is clear that the experimental group had slightly less contact with native teachers; most students did not have any.

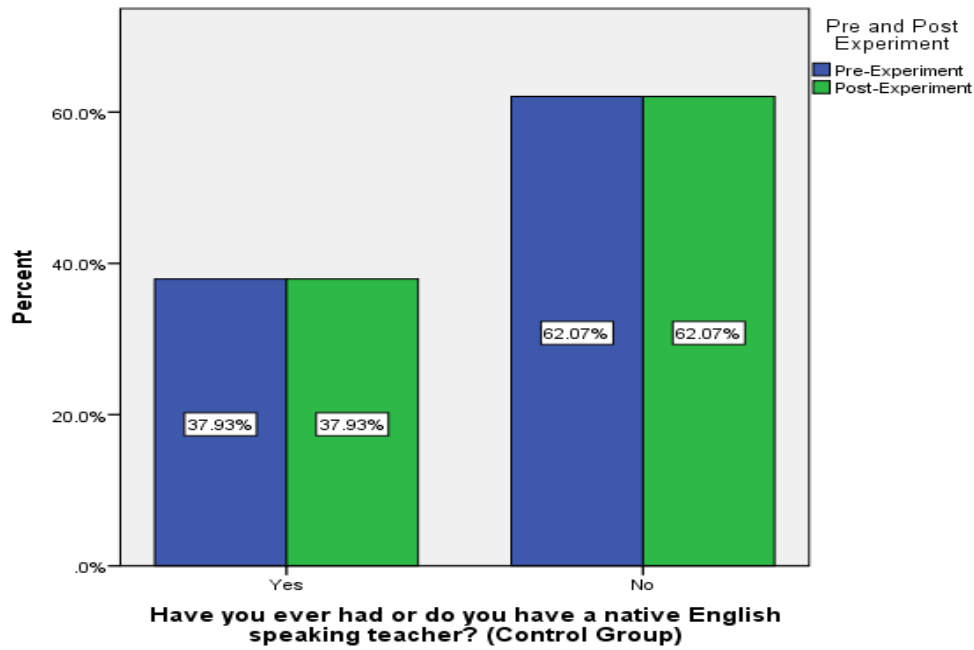


Fig. 9. Having a native English-speaking teacher (control group). Questionnaire question 4.

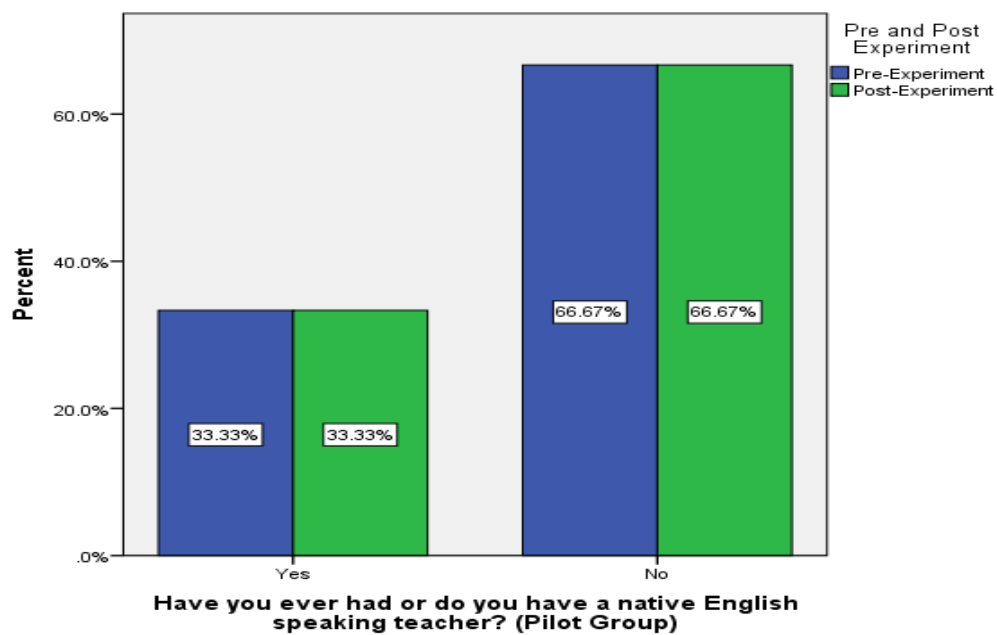


Fig. 10. Having a native English-speaking teacher (pilot group). Questionnaire question 4.

The fifth question focused on the way the cultures of English-speaking countries reached the students. Figures 11-20 illustrate the responses to this question. Expectedly, the control group shows little to no change pre- and post-experiment in the channels for learning about the culture of English-speaking

countries. In fact, this group reported a reduced effectiveness of school education in delivering culture-related information (see Figure 11). On the other hand, the changes in the responses of the experimental group are very noticeable, which indicates that for the students from this group, the culture-related information was delivered through a greater number of channels. Indeed, for some channels, 100% of the students reported them as the methods of gaining the information about cultures. While this outcome was anticipated for the school since the English classes of these students were modified to deliver culture-related information (see Figure 12), it was not as expected that films would end up performing the same function (see Figure 20). For other channels, the numbers also increased only in the experiment group. This result can be explained by the fact that the teacher either informed students about possible channels (prompting their use) or included them in the lessons, allowing students to use them. Overall, the students in both groups have a variety of channels for culture-related information, but the experimental lessons can increase their number.

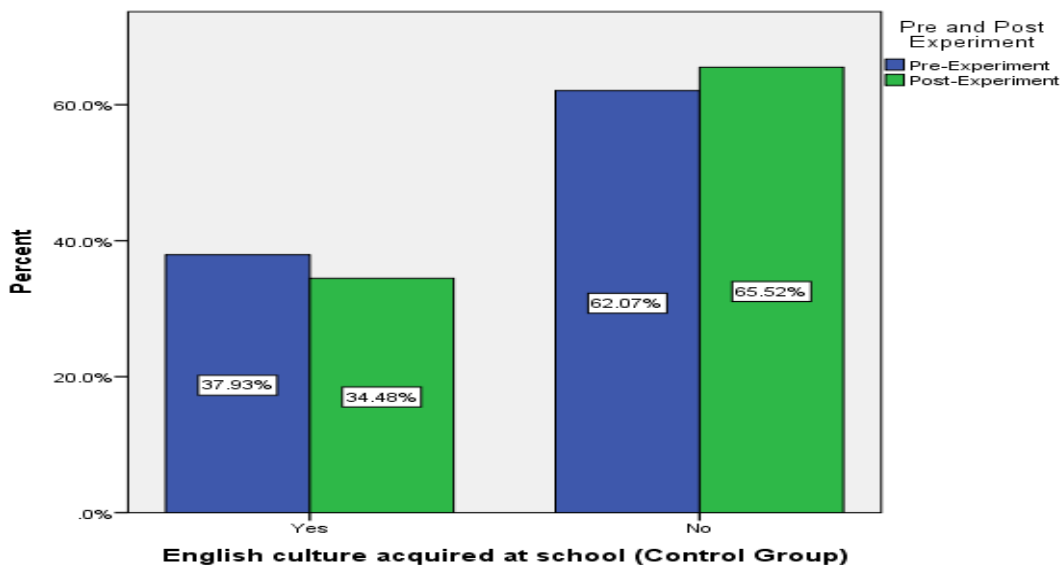


Fig. 11. School as a conduit for the cultures of English-speaking countries (control group). Questionnaire question 5.

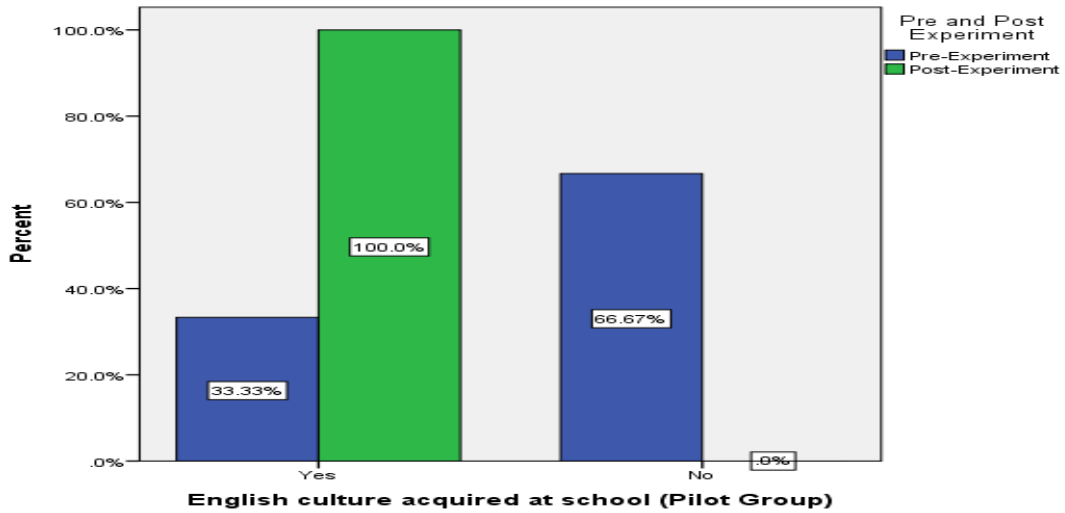


Fig. 12. School as a conduit for the cultures of English-speaking countries (pilot group).  
Questionnaire question 5.

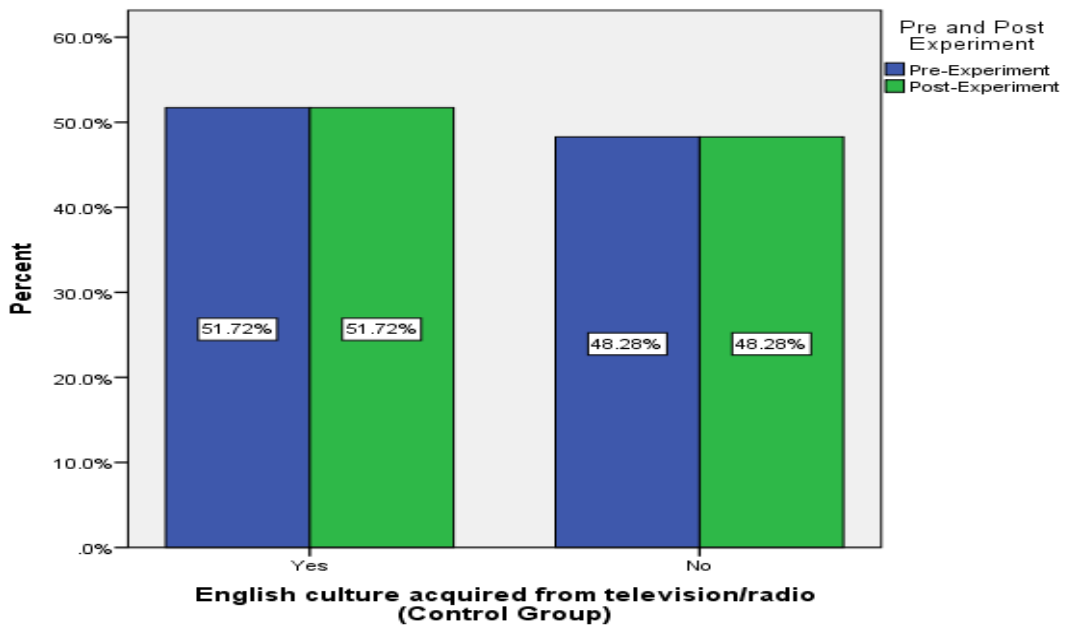


Fig. 13. Television/radio as conduits for the cultures of English-speaking countries (control group). Questionnaire question 5.

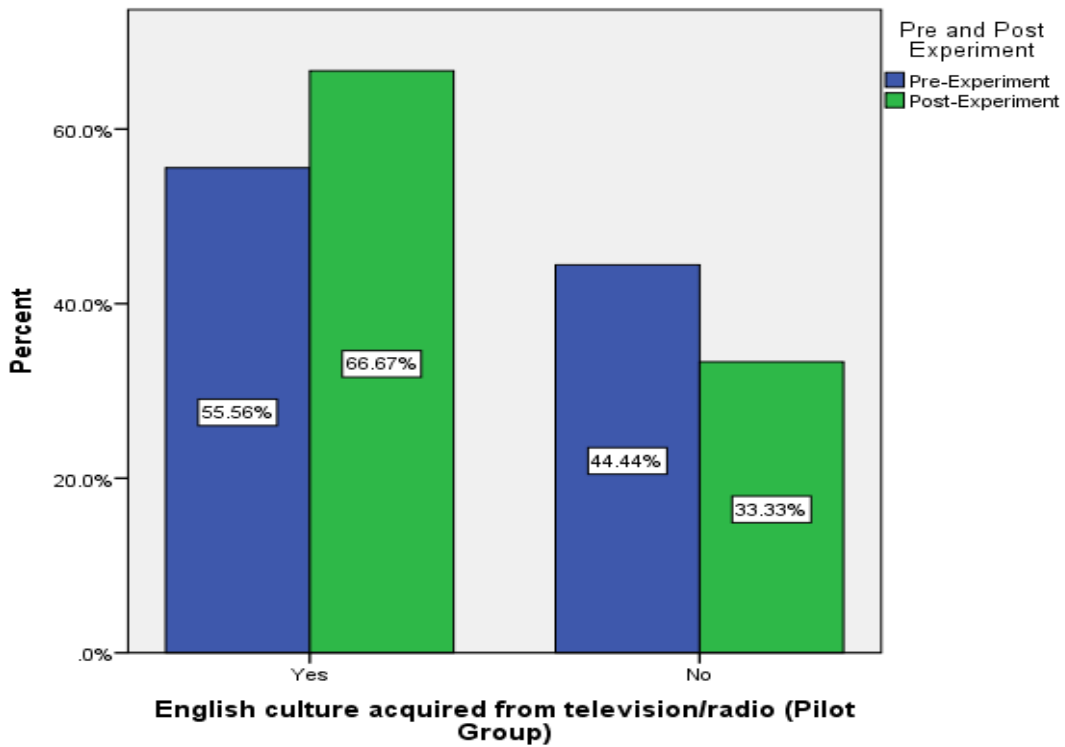


Fig. 14. Television/radio as conduits for the cultures of English-speaking countries (pilot group). Questionnaire question 5.

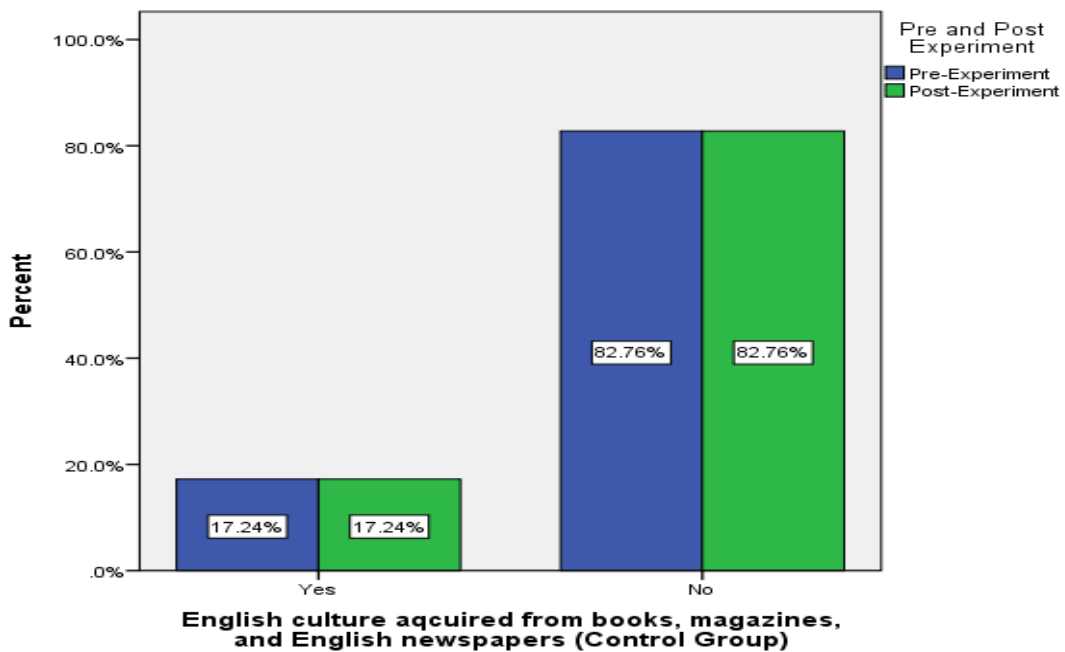


Fig. 15. Books, magazines, and English newspapers as conduits for the cultures of English-speaking countries (control group). Questionnaire question 5.

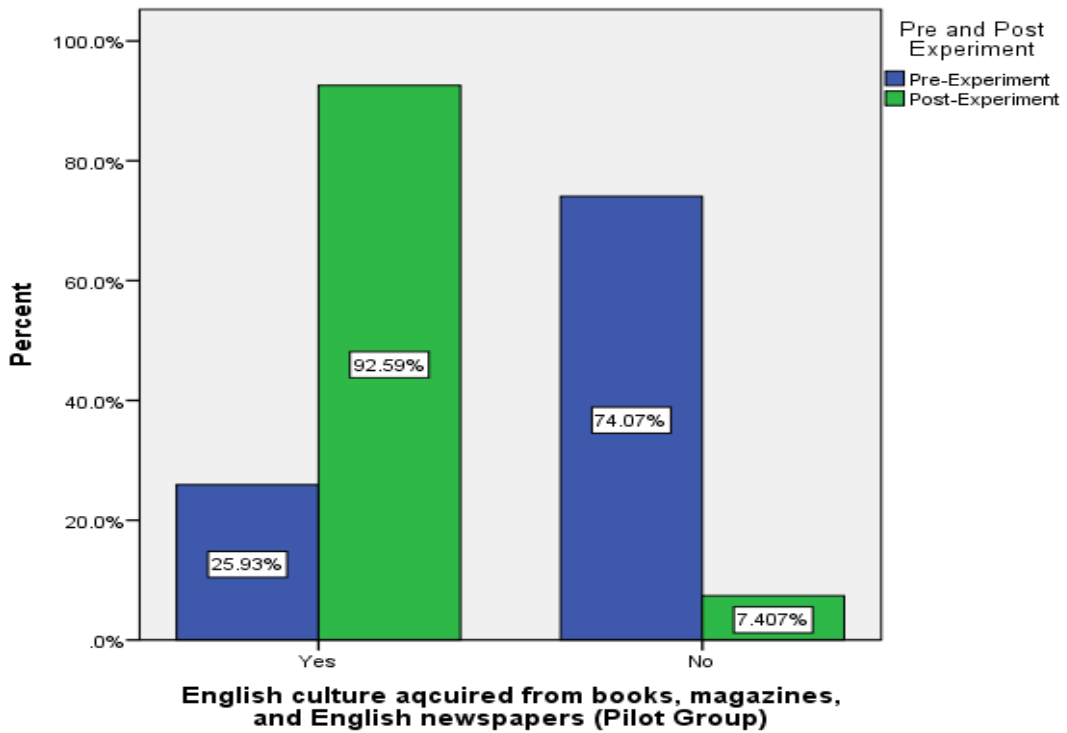


Fig. 16. Books, magazines, and English newspapers as conduits for the cultures of English-speaking countries (pilot group). Questionnaire question 5.

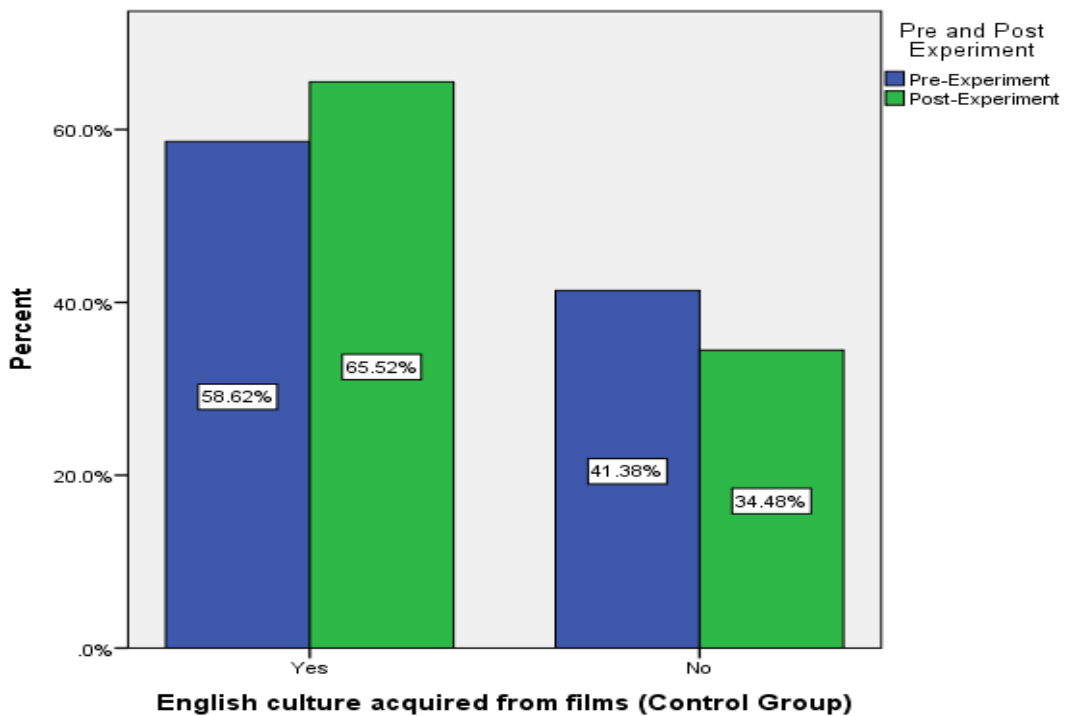


Fig. 17. Films as conduits for the cultures of English-speaking countries (control group). Questionnaire question 5.

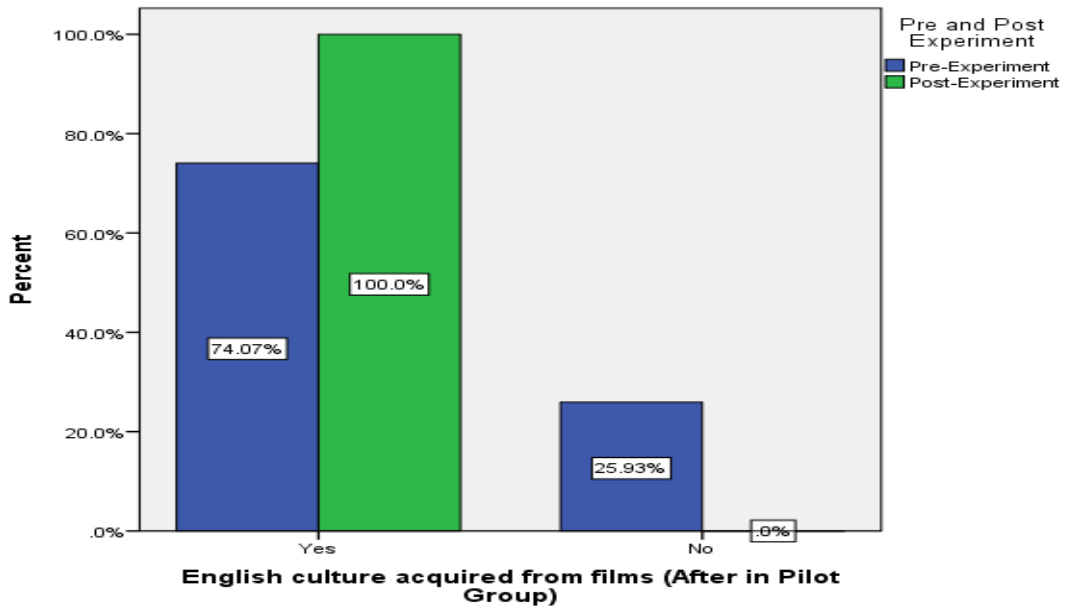


Fig. 18. Films as conduits for the cultures of English-speaking countries (pilot group).  
Questionnaire question 5.

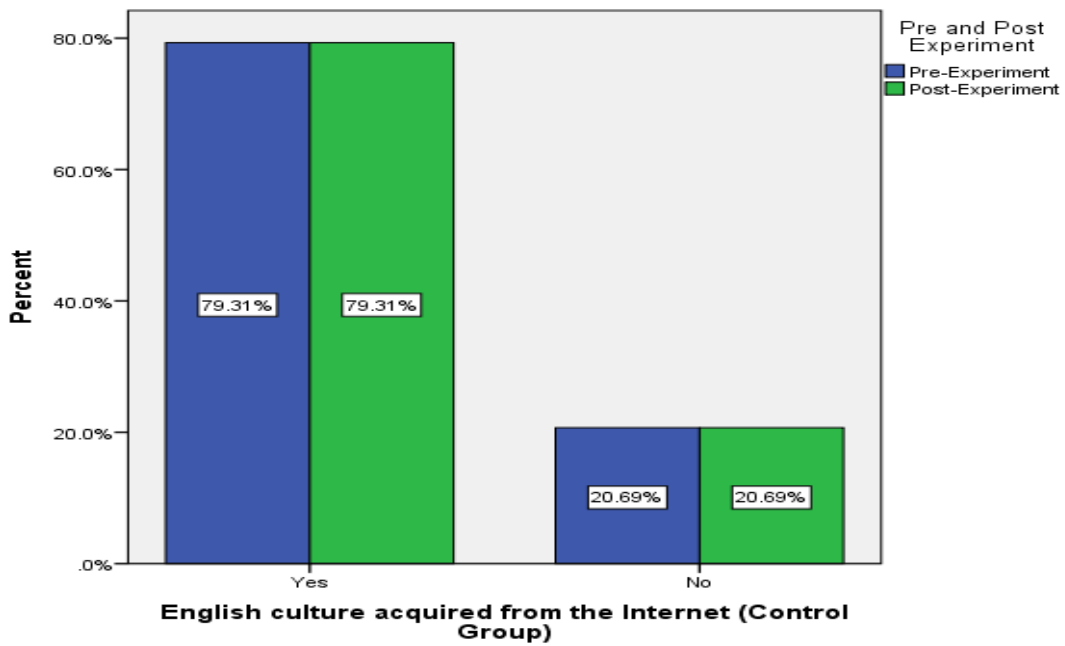


Fig. 19. The Internet as a conduit for the cultures of English-speaking countries (control group).  
Questionnaire question 5.

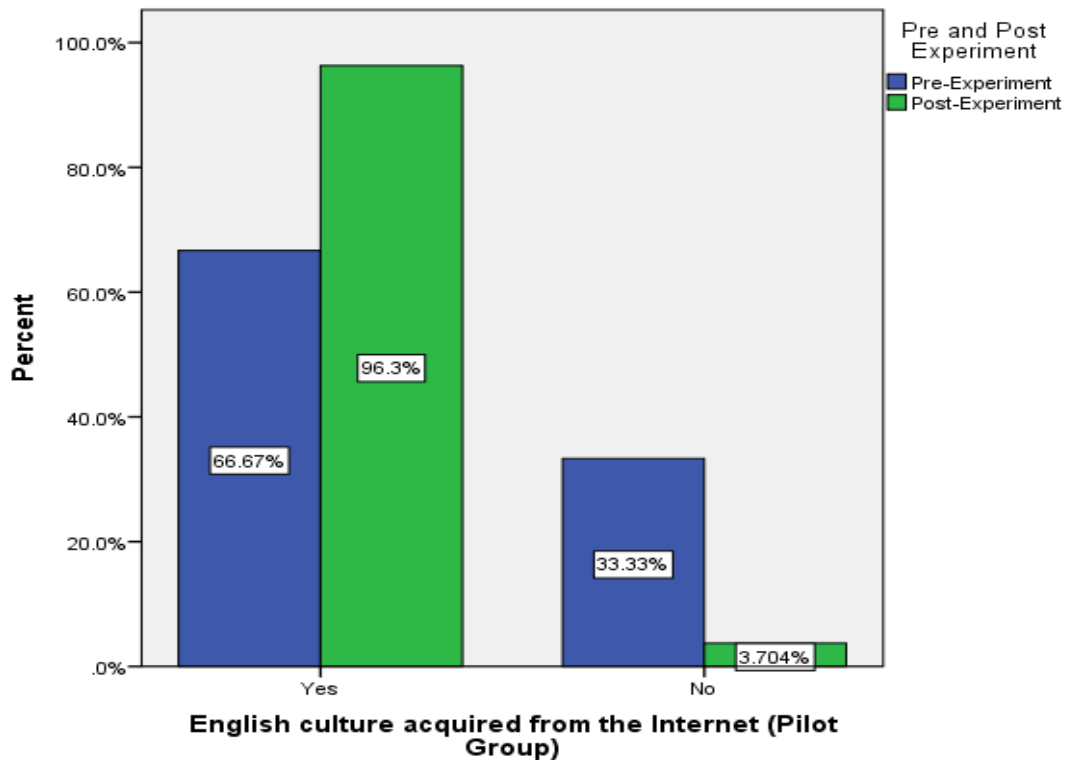


Fig. 20. The Internet as a conduit for the cultures of English-speaking countries (pilot group). Questionnaire question 5.

The next question was phrased as follows: Have you ever learned anything about the cultures of English-speaking countries in your English courses? If yes, what have you learned about these countries? The control group showed a small negative change in responses (see Figure 21). Positive changes were found only in the experimental group; before the experiment, 29% of them learned about cultures from English classes; after the experiment, 100% of them did. The results were expected (see Figure 22).

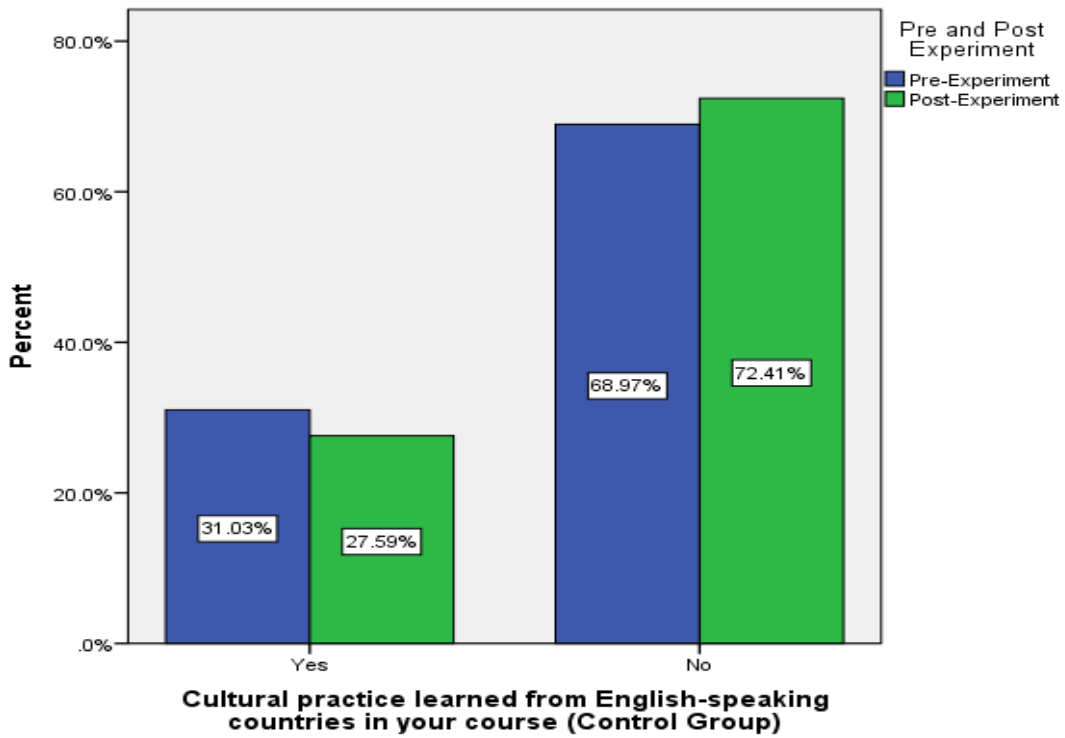


Fig. 21. Learning about the cultures of English-speaking countries during English courses (pilot group). Questionnaire question 6.

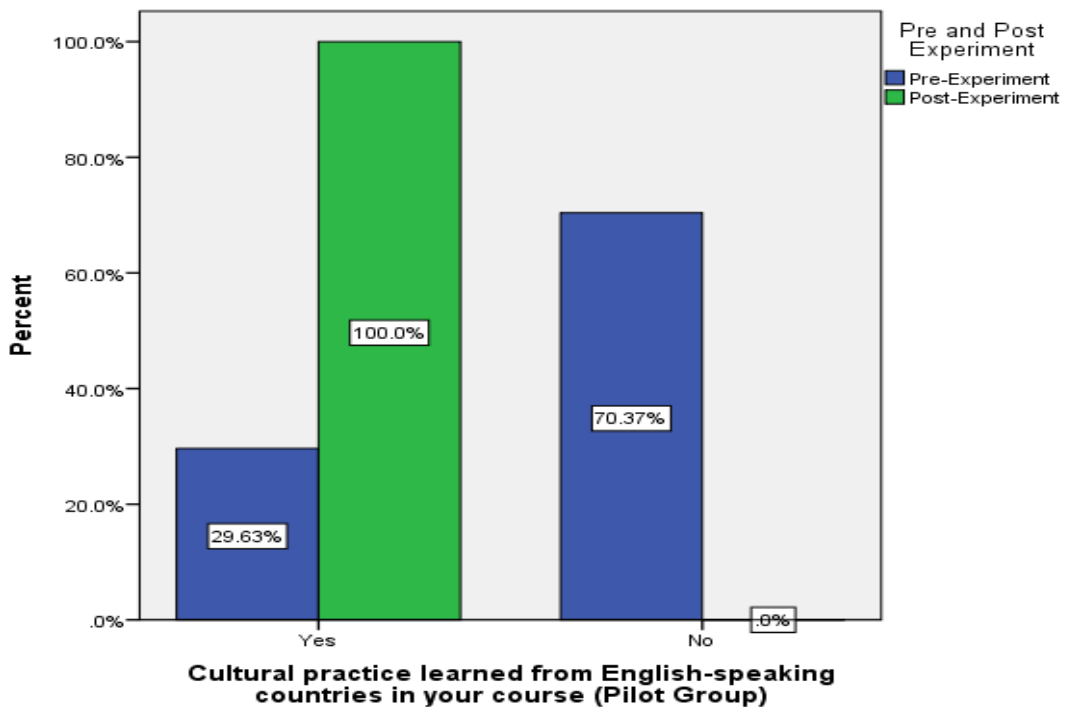


Fig. 22. Learning about the cultures of English-speaking countries during English courses (pilot group). Questionnaire question 6.

Additionally, the participants were asked to discuss the specific topics that they dealt with during the course. Figures 23-42 illustrate the variation in the responses pre- and post-experiment for both groups. As can be seen from the results, the control group exhibits no changes for most items but a small decrease for what concerns festivals (Figure 29), family relationships (Figure 31), history and geography (Figure 35), and sports (Figure 41) and a 4% increase for political issues (Figure 37). For the experiment group, there were large improvements with regard to every topic. This outcome is understandable: the experimental group was exposed to lessons that targeted the mentioned topics, which is why the students received relevant information. The control group appears to have received some information, but their learning materials simply did not include the mentioned topics to the extent to which they were represented in the materials for the culture-focused lessons. Thus, the experimental courses are better at delivering culture-related information to students than the usual lessons.

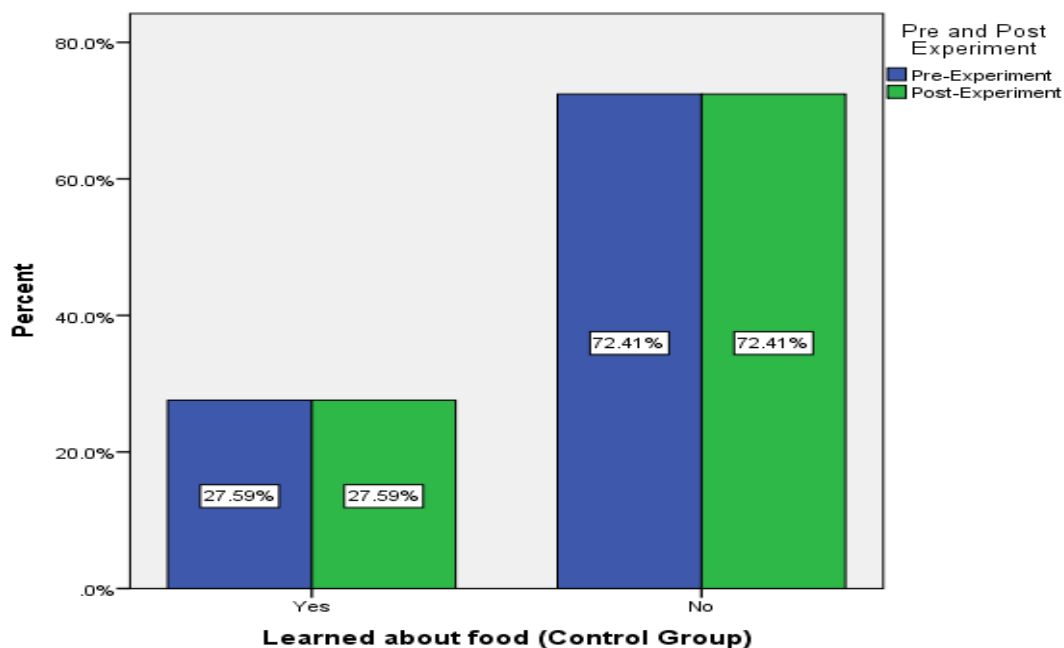


Fig. 23. Learning about food from the courses (control group). Questionnaire question 6.

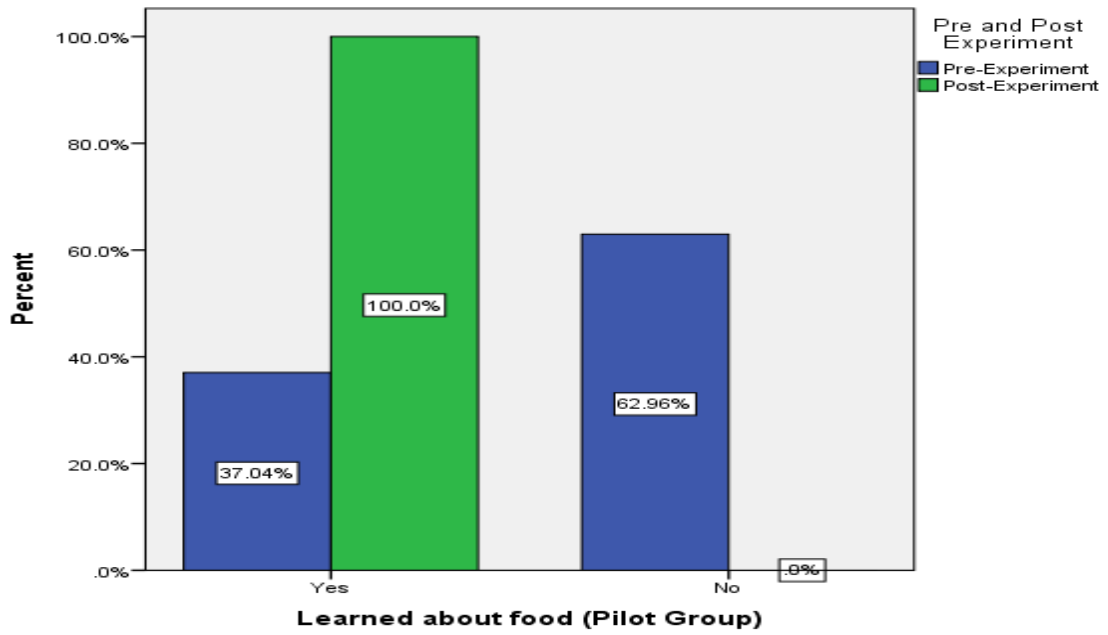


Fig. 24. Learning about food from the courses (pilot group). Questionnaire question 6.

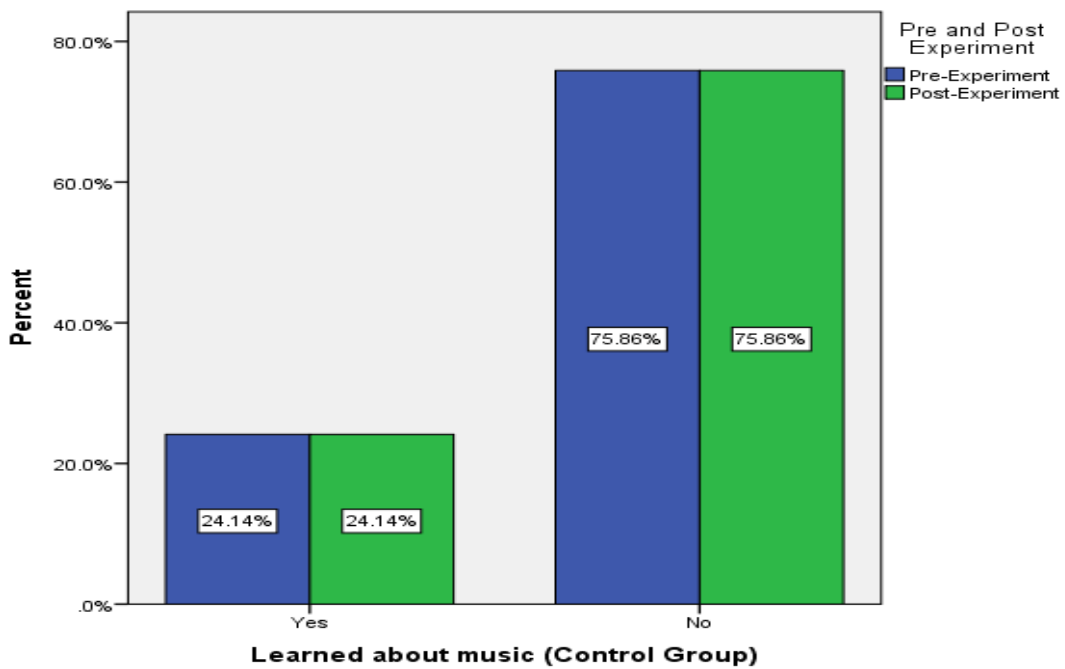


Fig. 25. Learning about music from the courses (control group). Questionnaire question 6.

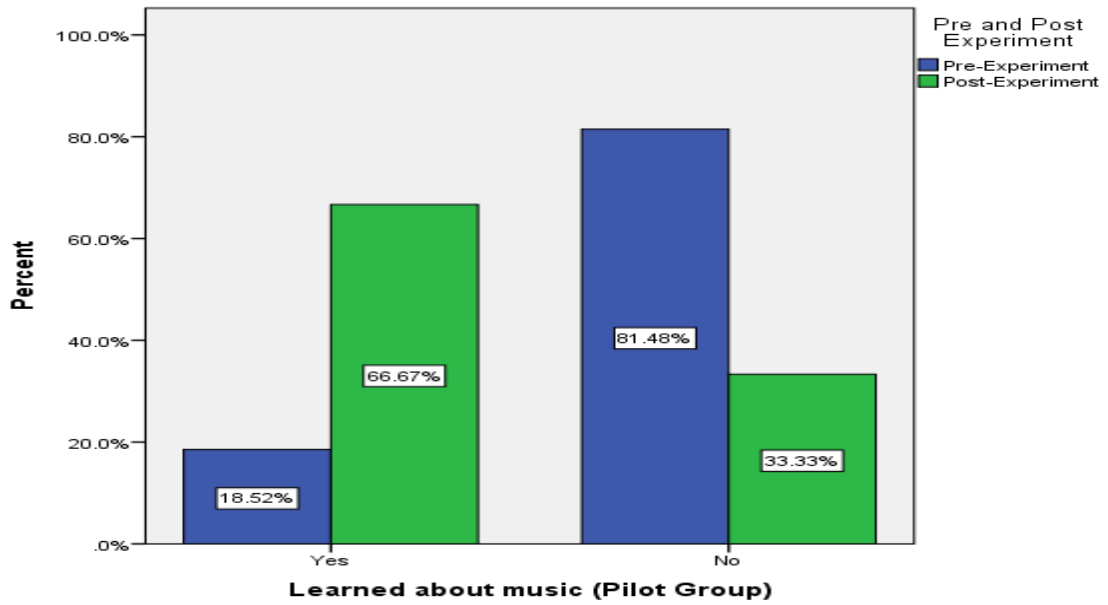


Fig. 26. Learning about music from the courses (pilot group). Questionnaire question 6.

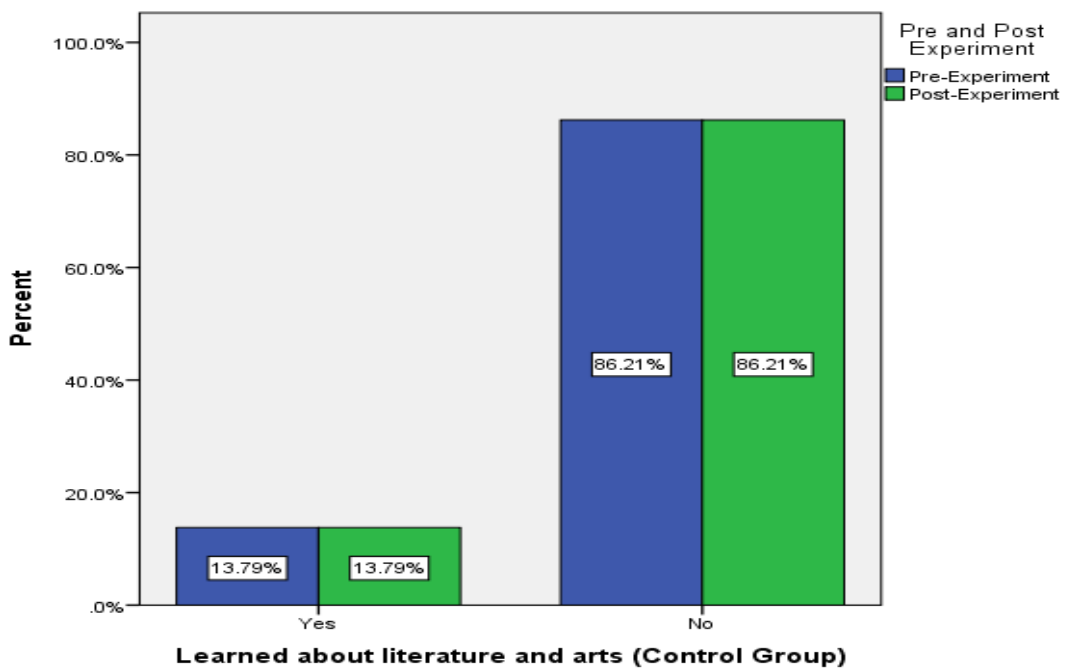


Fig. 27. Learning about literature and arts from the courses (control group). Questionnaire question 6.

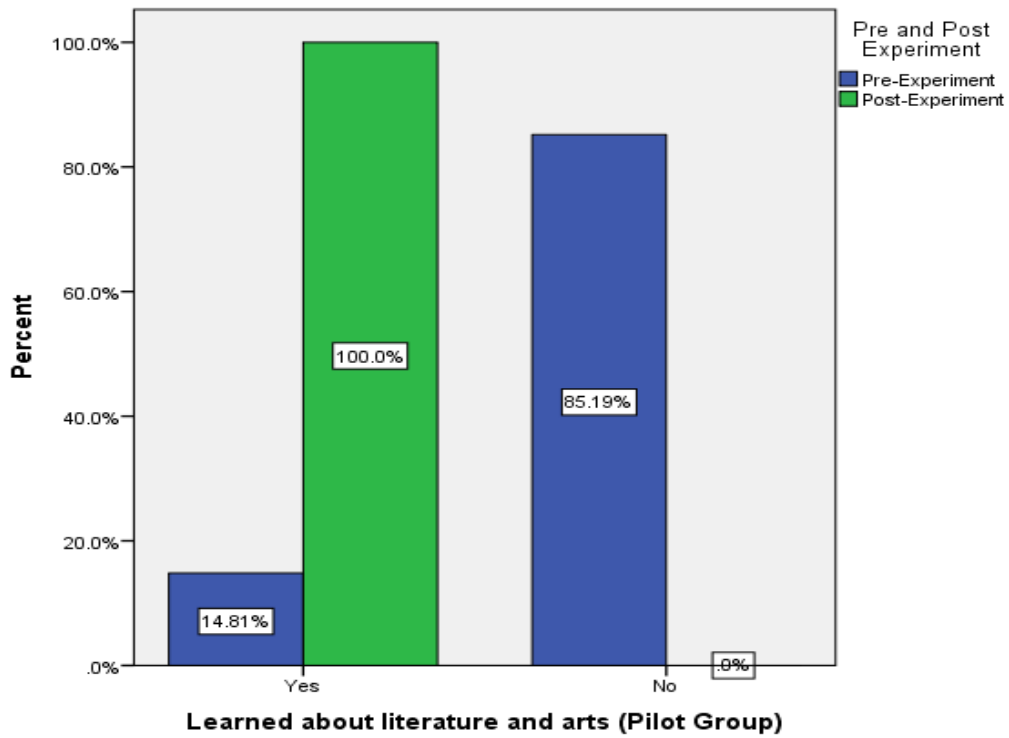


Fig. 28. Learning about literature and arts from the courses (pilot group). Questionnaire question 6.

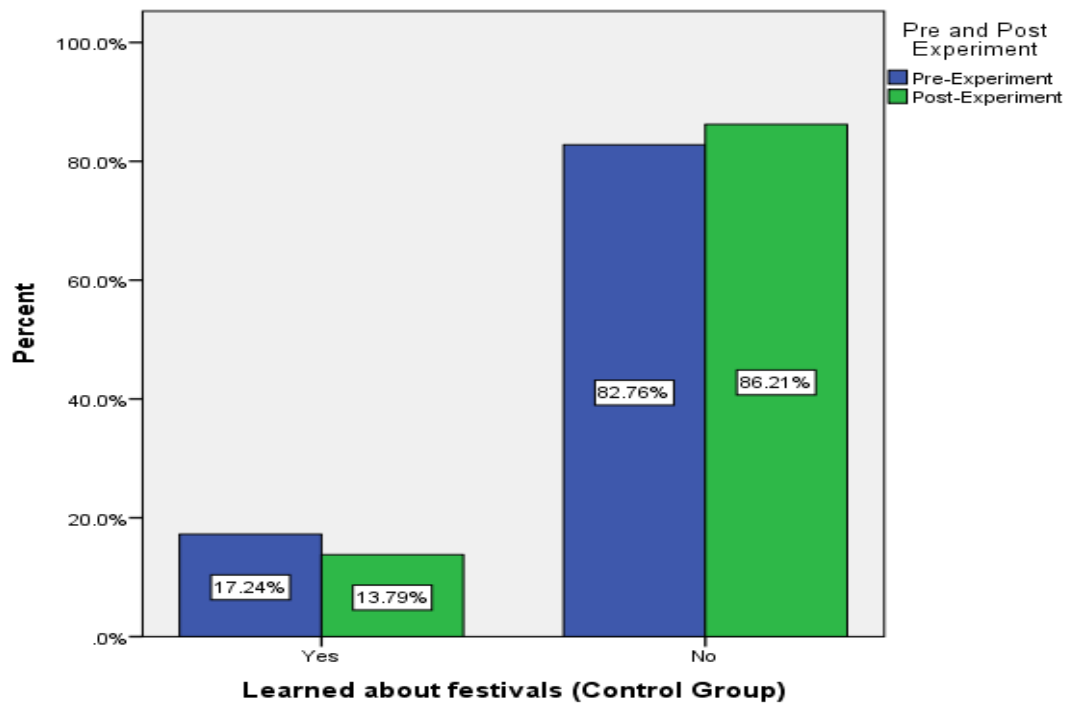


Fig. 29. Learning about festivals from the courses (control group). Questionnaire question 6.

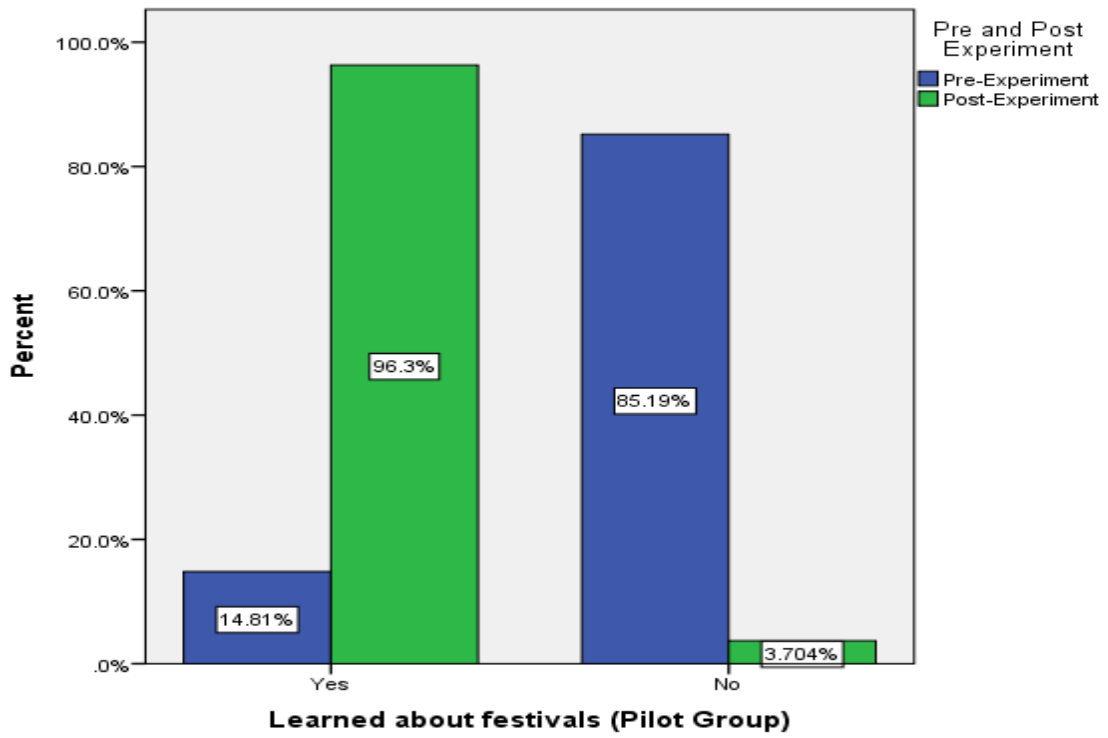


Fig. 30. Learning about festivals from the courses (pilot group). Questionnaire question 6.

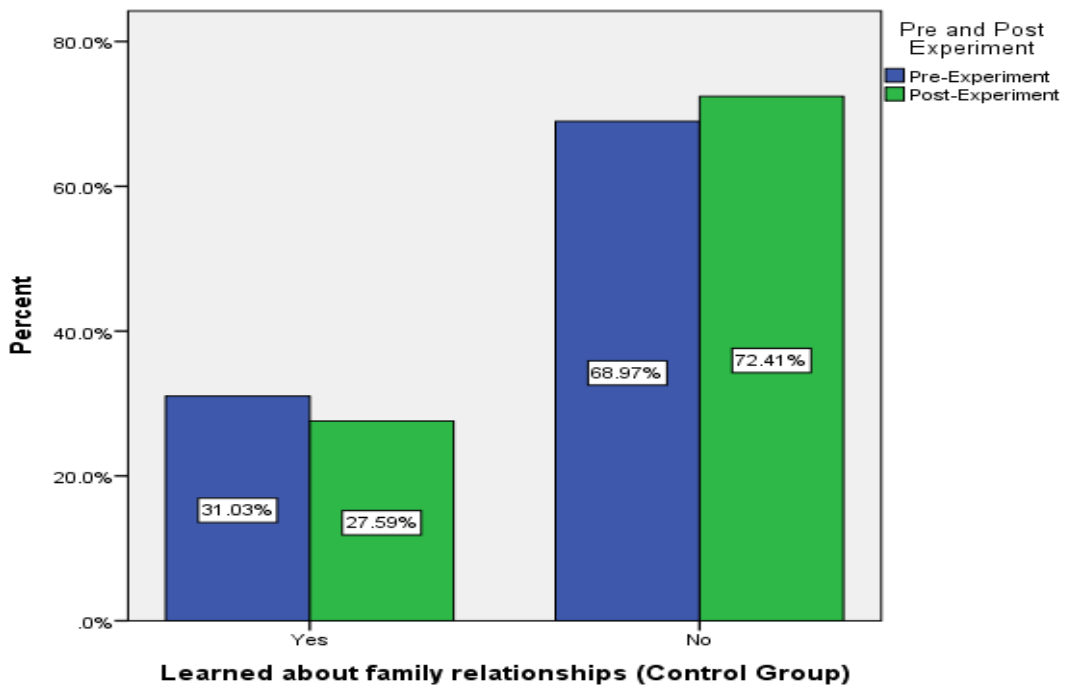


Fig. 31. Learning about family relationships from the courses (control group). Questionnaire question 6.

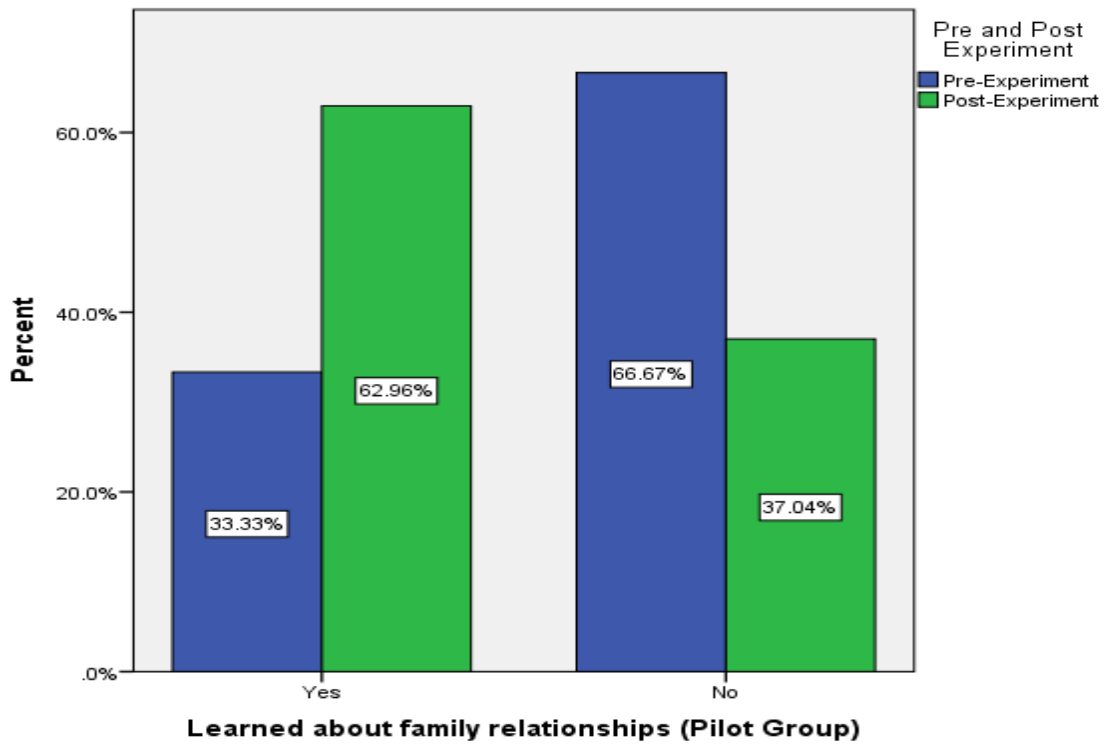


Fig. 32. Learning about family relationships from the courses (pilot group). Questionnaire question 6.

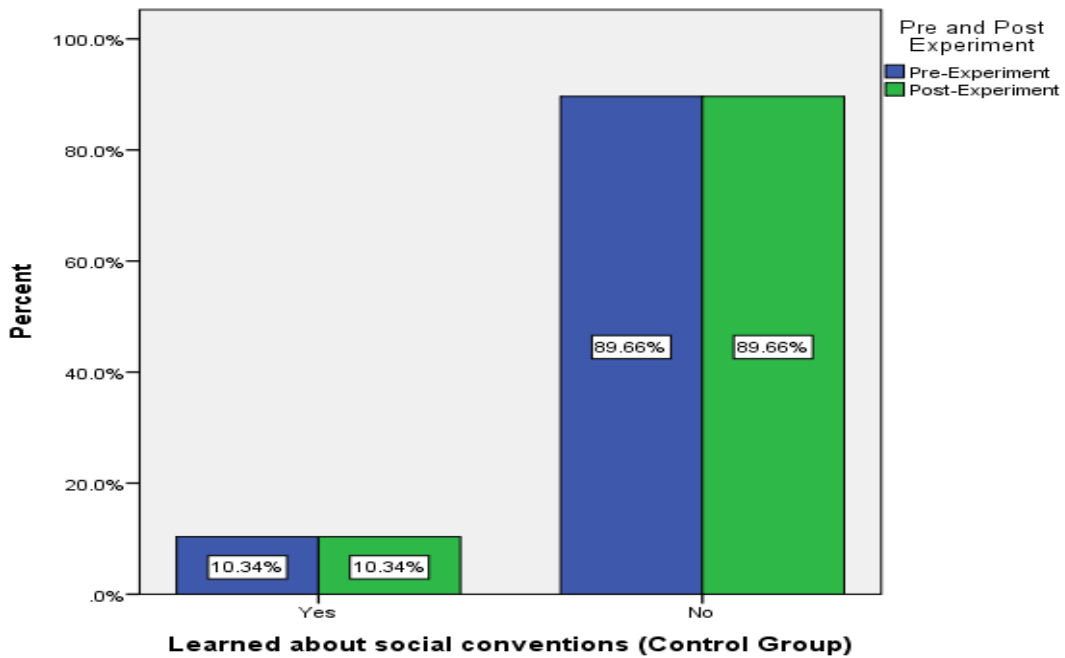


Fig. 33. Learning about social conventions from the courses (control group). Questionnaire question 6.

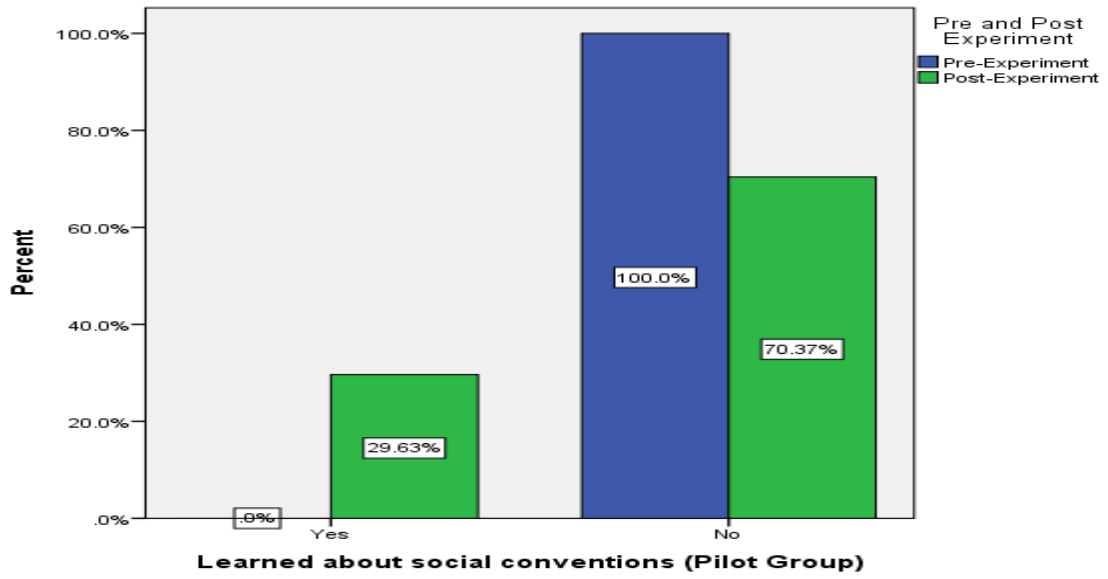


Fig. 34. Learning about social conventions from the courses (pilot group). Questionnaire question 6.

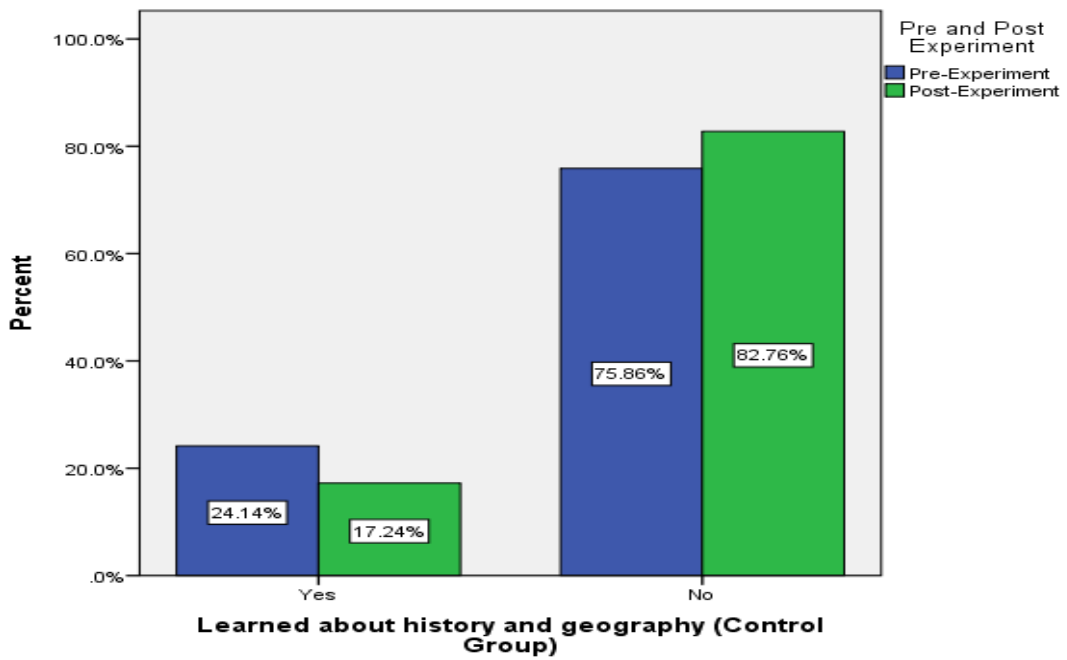


Fig. 35. Learning about history and geography from the courses (control group). Questionnaire question 6.

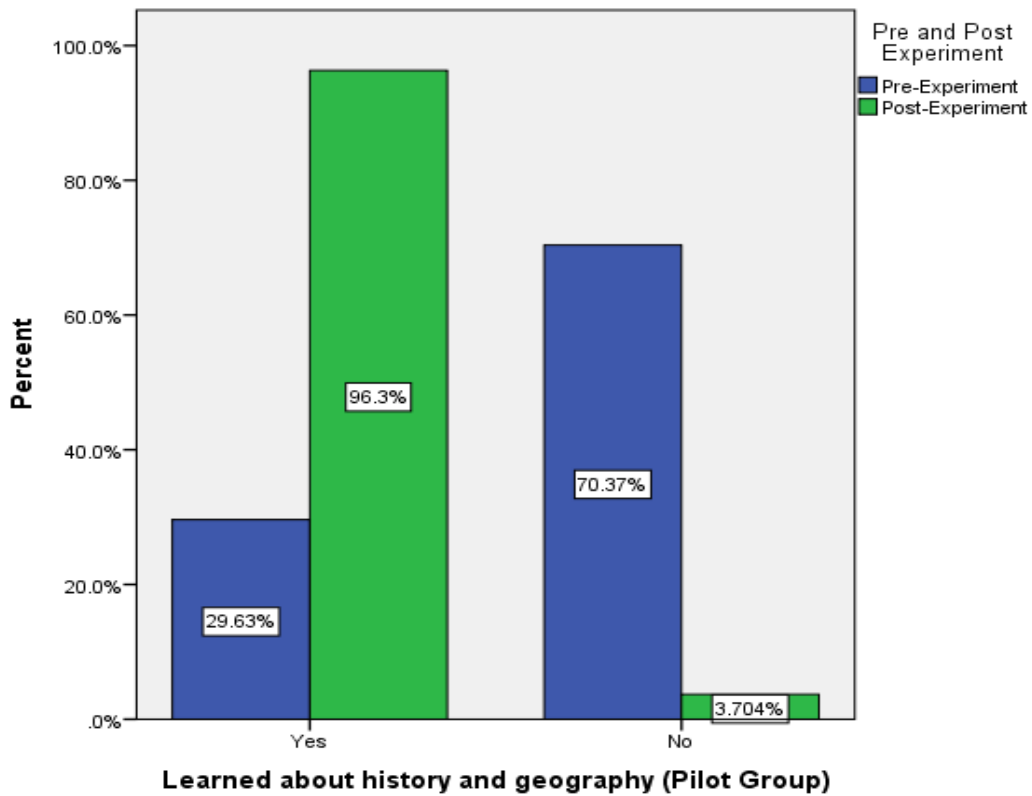


Fig. 36. Learning about history and geography from the courses (pilot group).  
Questionnaire question 6.

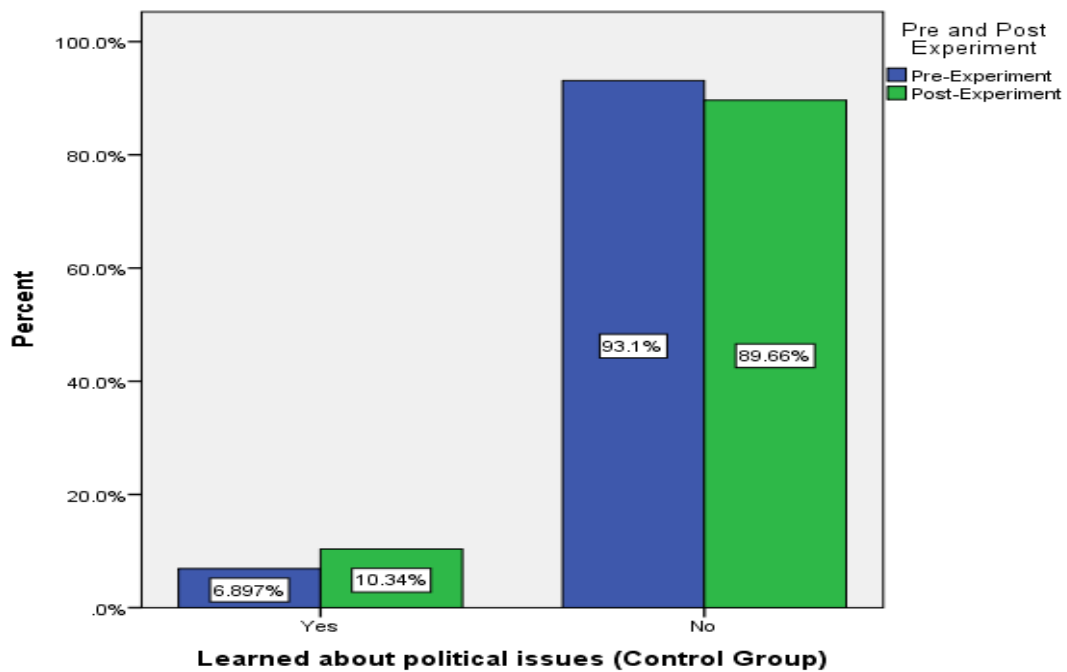


Fig. 37. Learning about political issues from the courses (control group). Questionnaire question 6.

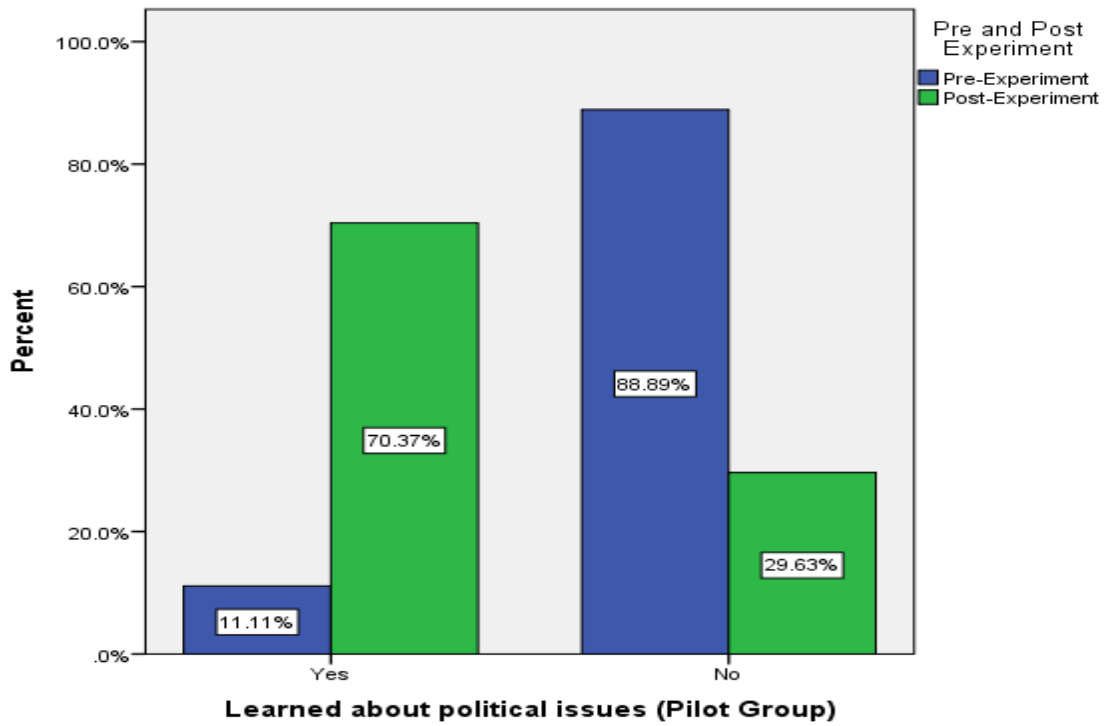


Fig. 38. Learning about political issues from the courses (pilot group). Questionnaire question 6.

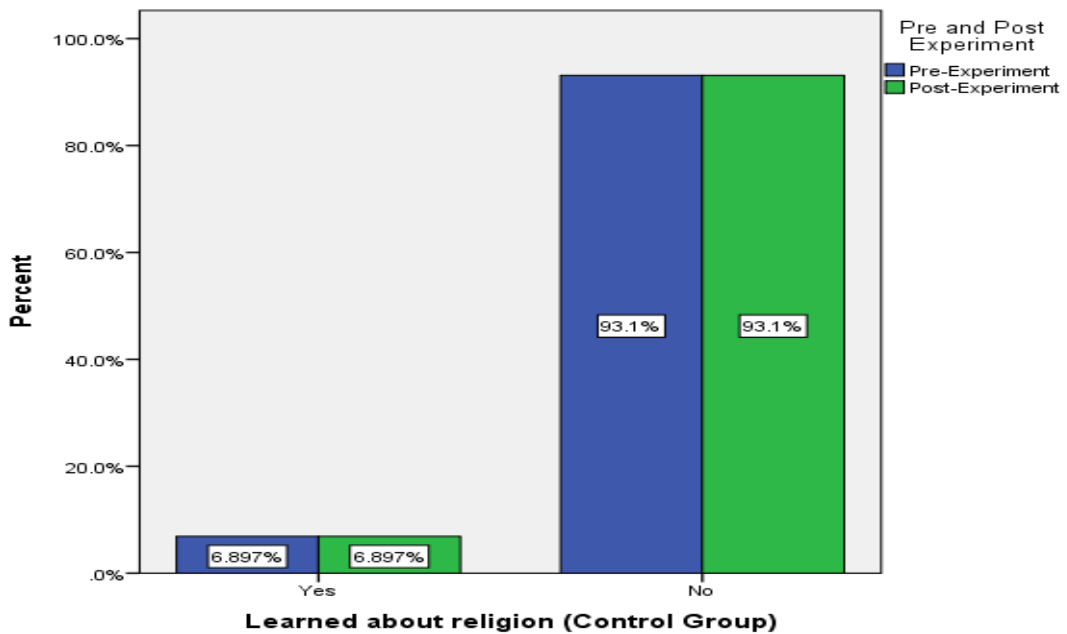


Fig. 39. Learning about religion from the courses (control group). Questionnaire question 6.

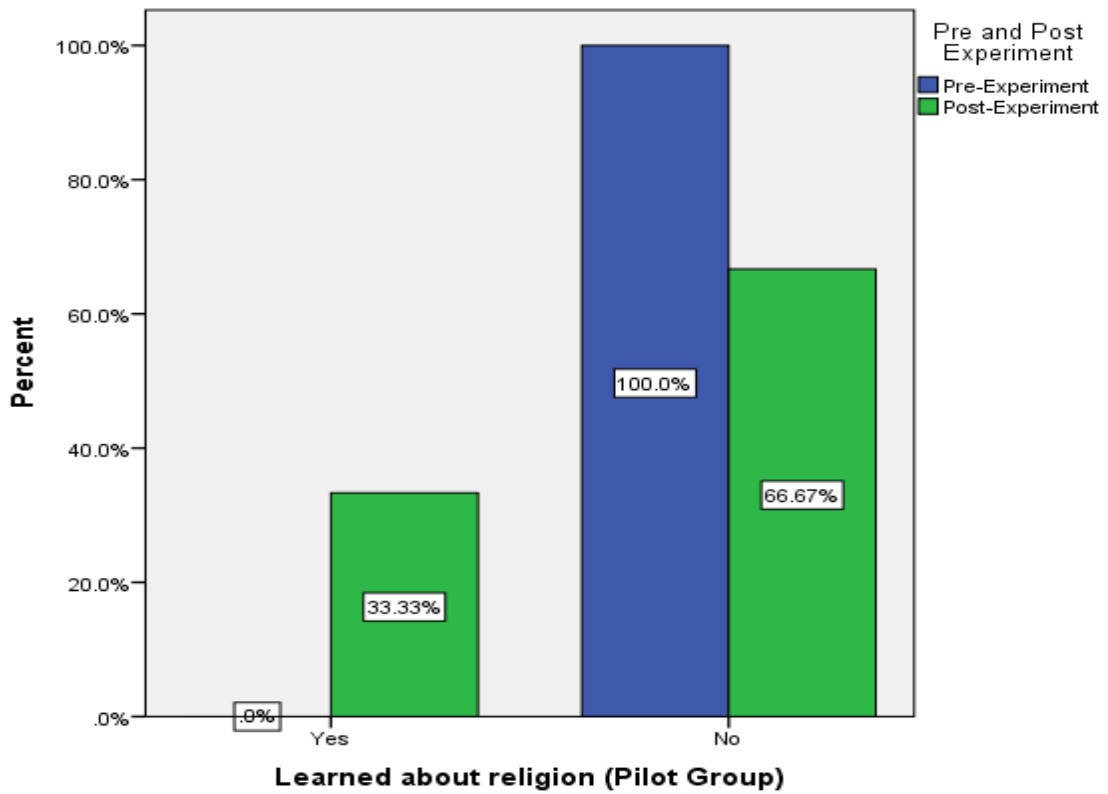


Fig. 40. Learning about religion from the courses (pilot group). Questionnaire question 6.

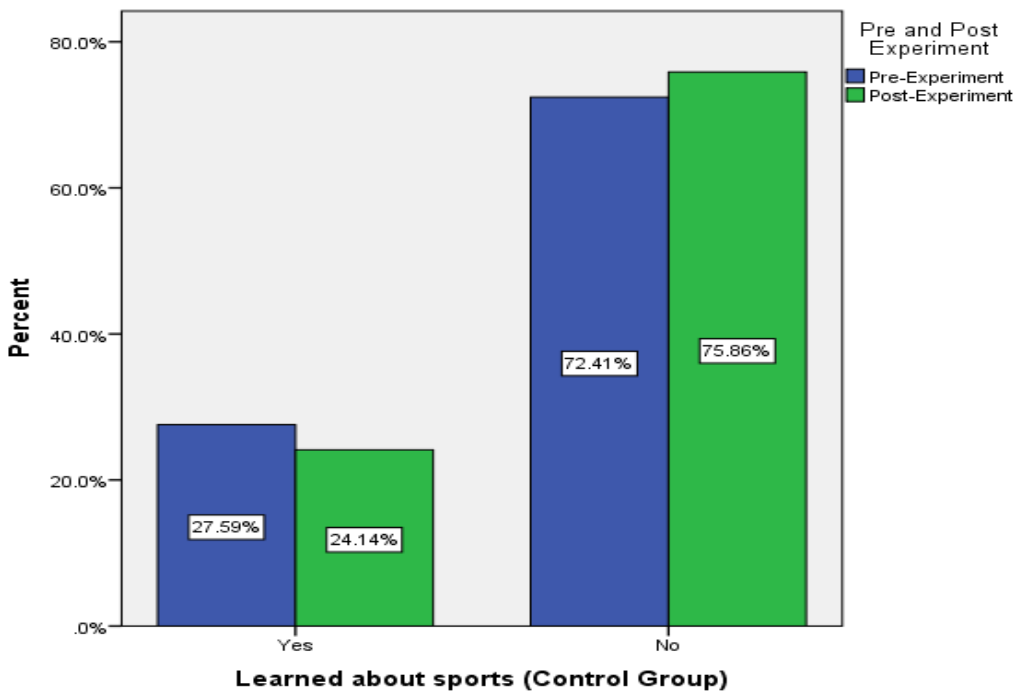


Fig. 41. Learning about sports from the courses (control group). Questionnaire question 6.

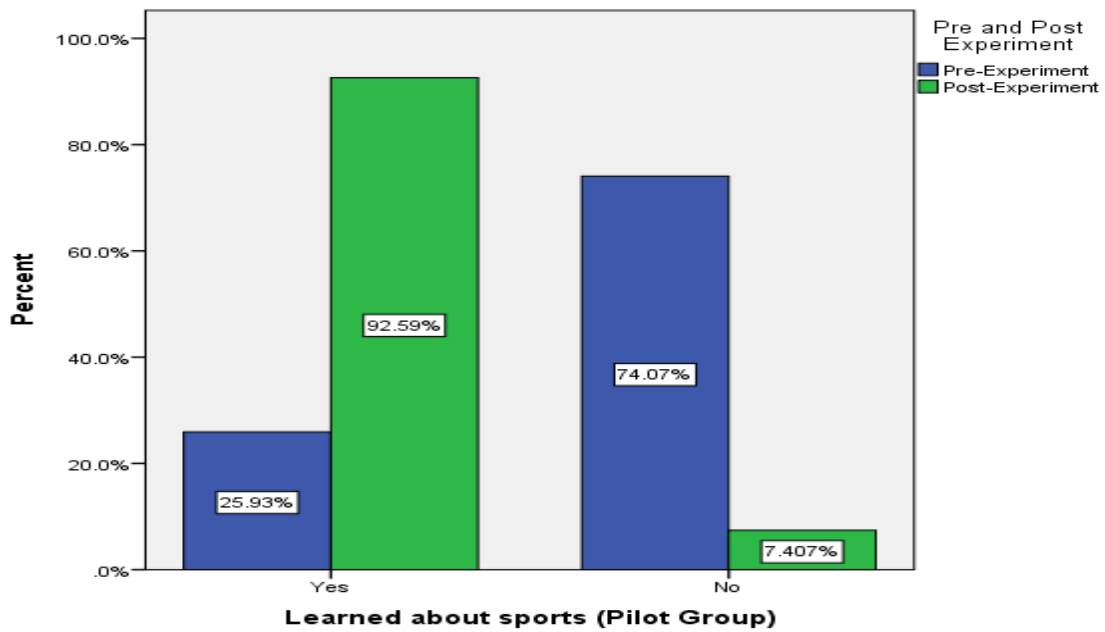


Fig. 42. Learning about sports from the courses (pilot group). Questionnaire question 6.

The following question was phrased as follows: does your teacher provide any information about the culture of English-speaking countries in your classes? In this question, the focus was on the information provided by the teacher and not the course content. Before the experiment, fewer students from the experimental group responded affirmatively when compared to the control group (25% versus 31%), but after the experiment, 100% of them stated that their teacher provided the information about culture (see Figures 43 and 44). Again, the cause of this change is apparent. It is noteworthy that for the control group, the figure also increased by slightly more than 3%. This change may be connected to the fact that the two groups were taught by the same teacher; possibly, she started to add some cultural information into the control group's lessons, but the group still did not have specific culture-related lessons.

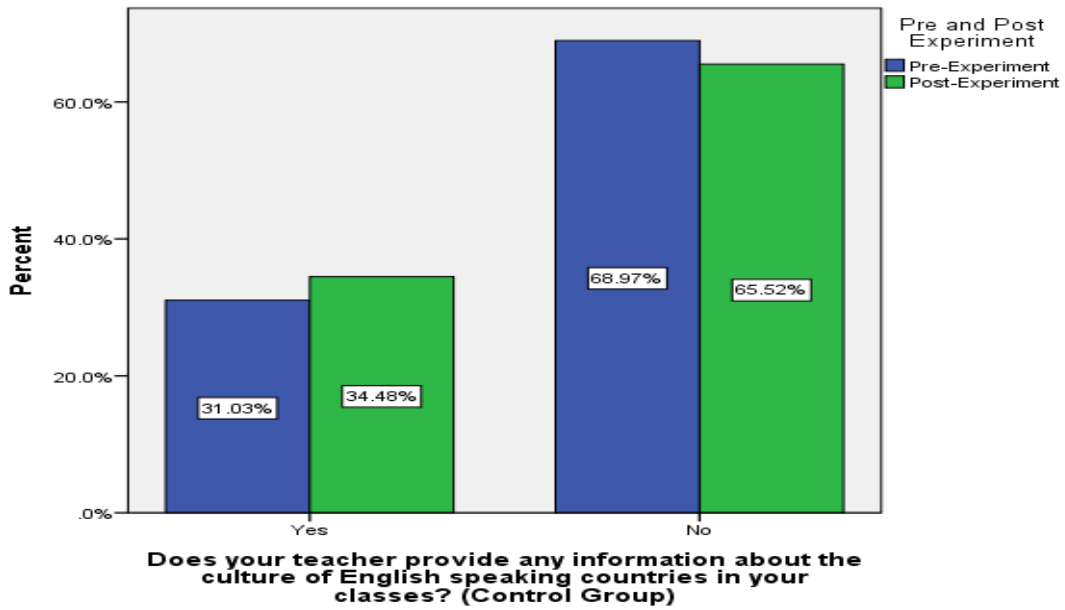


Fig. 43. Does your teacher provide any information about the culture of English-speaking countries in your classes? (Control group). Questionnaire question 7.

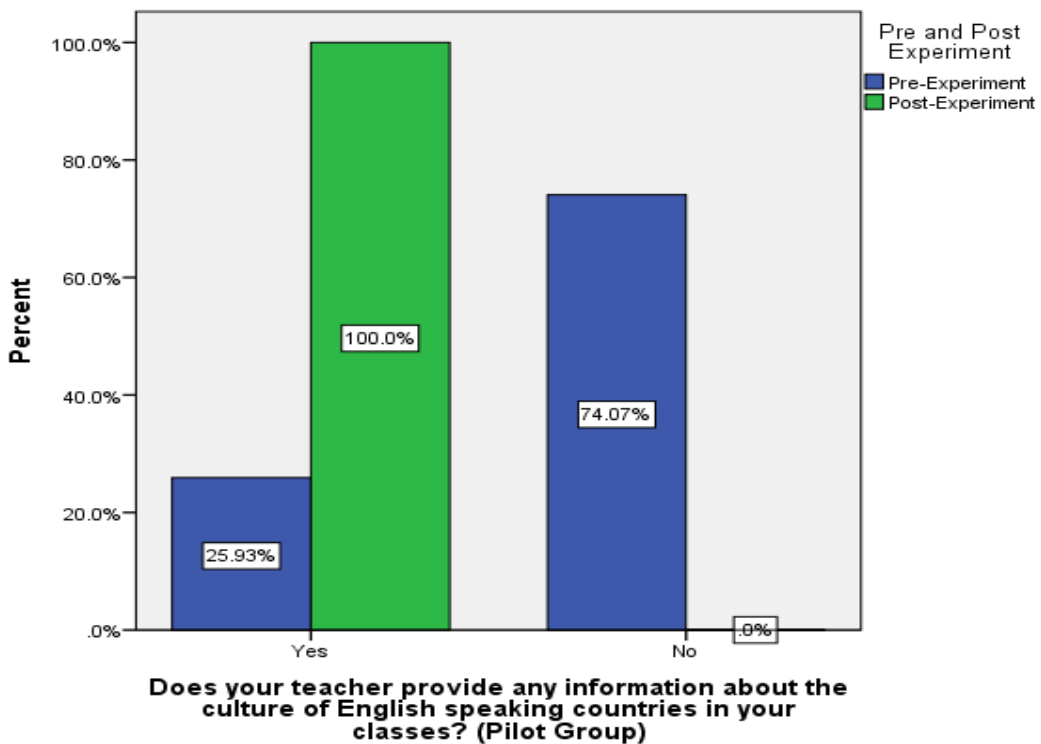


Fig. 44. Does your teacher provide any information about the culture of English-speaking countries in your classes? (pilot group). Questionnaire question 7.

Additionally, the students were asked to specify what kind of cultural information their teacher provided. Figures 45-64 present the results. The control group showed either no improvement or small positive or negative changes. In the majority of cases, the experimental group showed significant improvement. In some situations, the number amounted to 100% of affirmative responses, indicating that all students noticed their teacher paying attention to a particular cultural aspect. However, for the topic of literature and arts (Figure 50), the number of affirmative responses decreased, signaling that the teacher might have discussed this aspect of culture to a lesser extent during the experiment. This tendency may be connected to the fact that more attention was paid to other topics (see Appendix F).

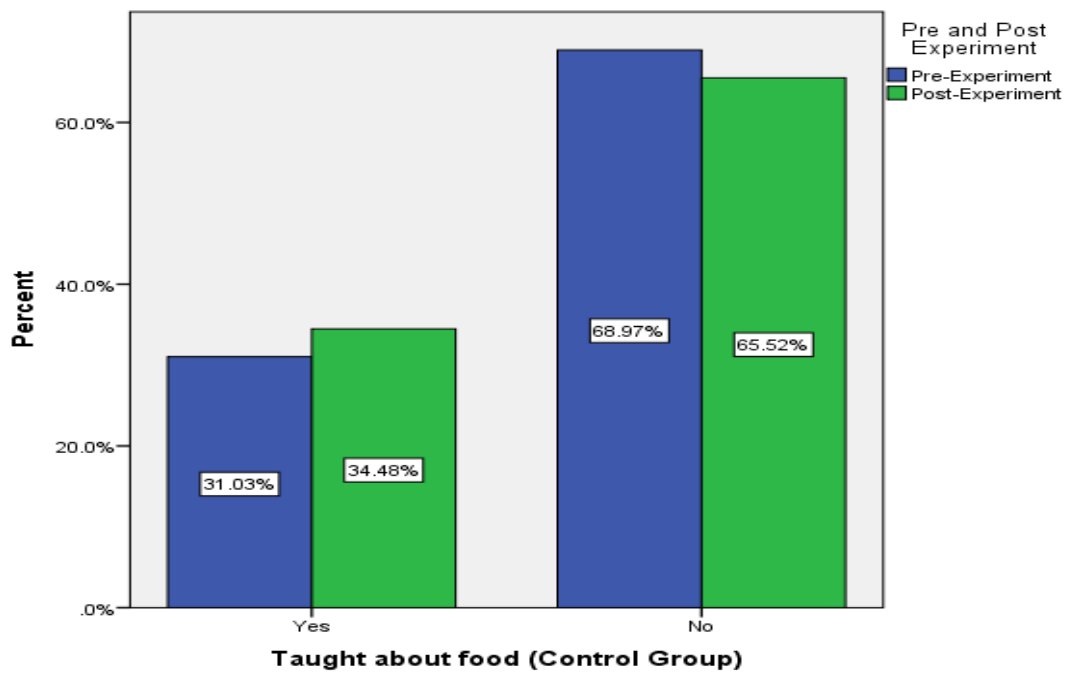


Fig. 45. Teachers providing information about food (control group). Questionnaire question 7.

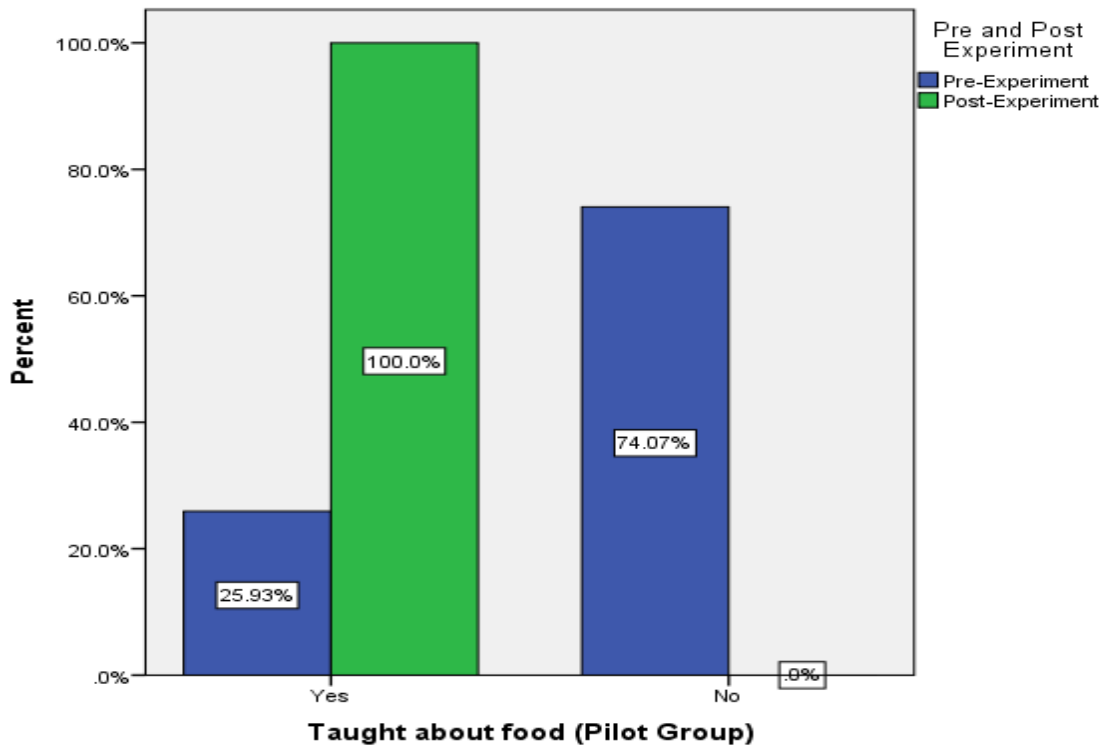


Fig. 46. Teachers providing information about food (pilot group). Questionnaire question 7.

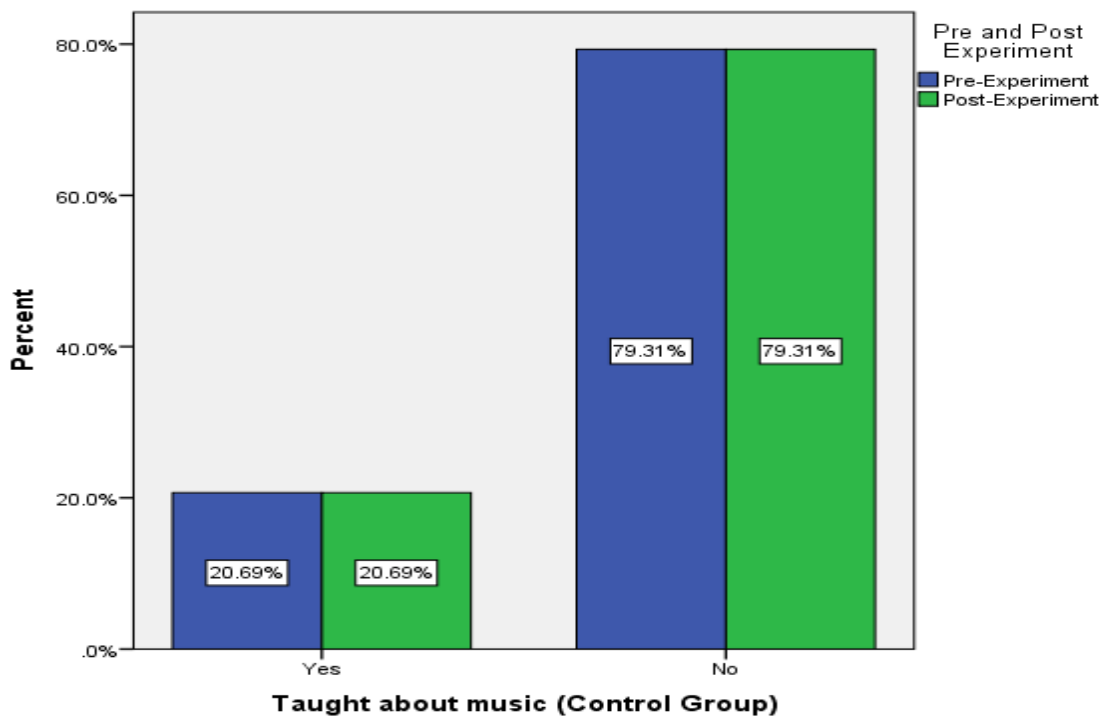


Fig. 47. Teachers providing information about music (control group). Questionnaire question 7.

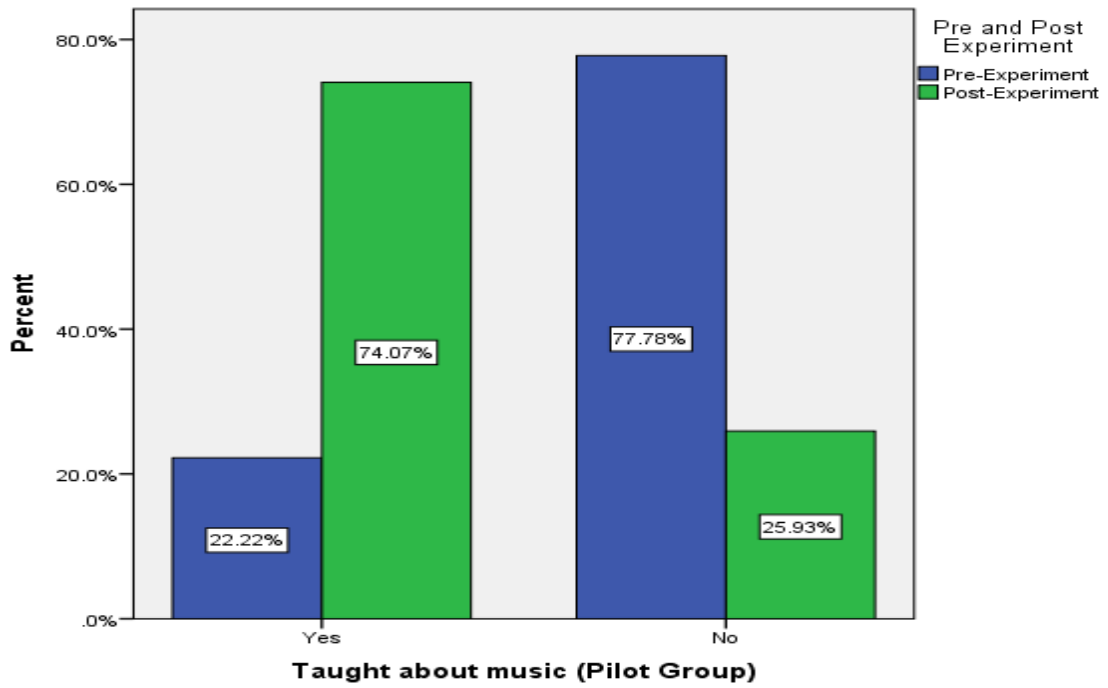


Fig. 48. Teachers providing information about music (pilot group). Questionnaire question 7.

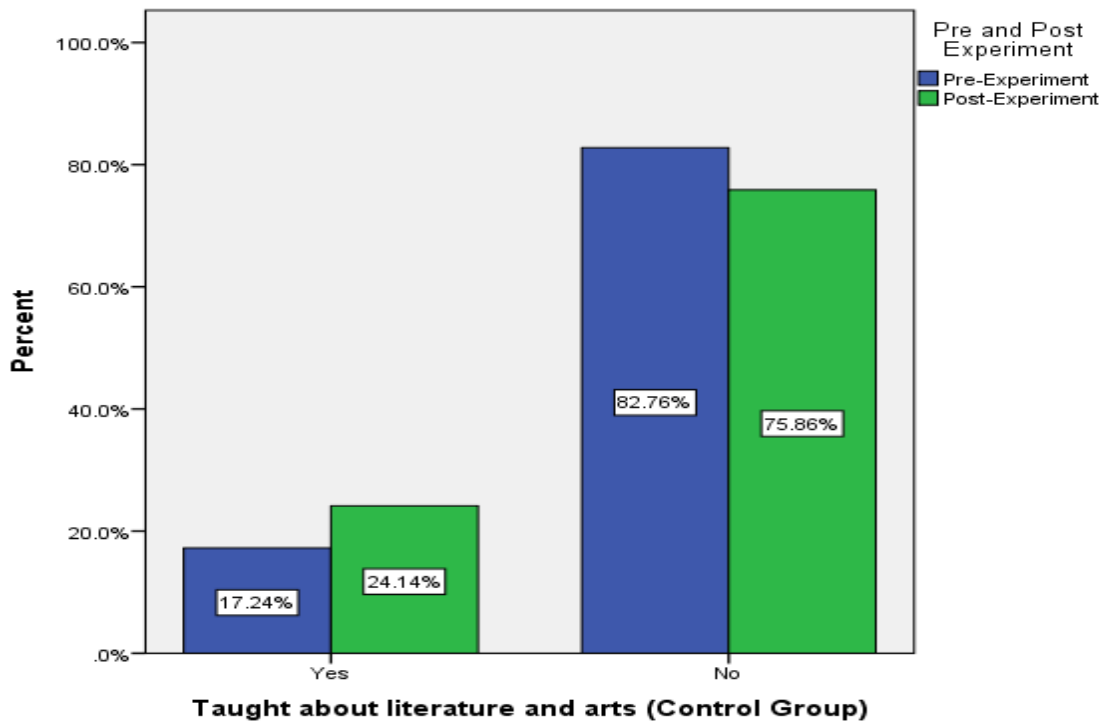


Fig. 49. Teachers providing information about literature and arts (control group). Questionnaire question 7.

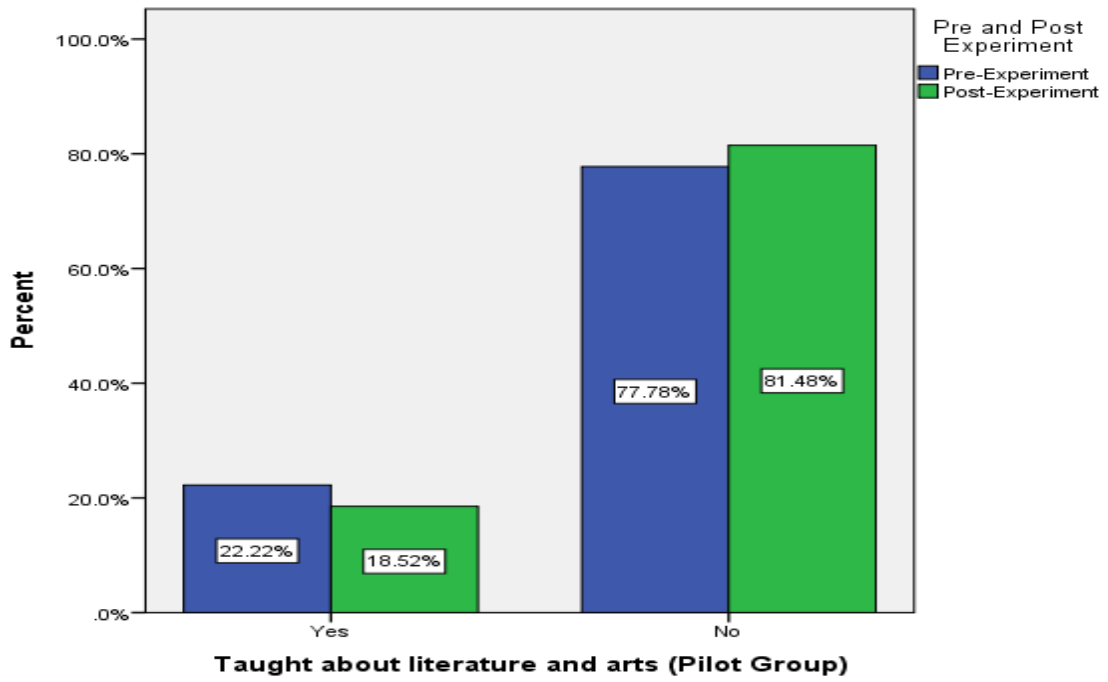


Fig. 50. Teachers providing information about literature and arts (pilot group).  
Questionnaire question 7.

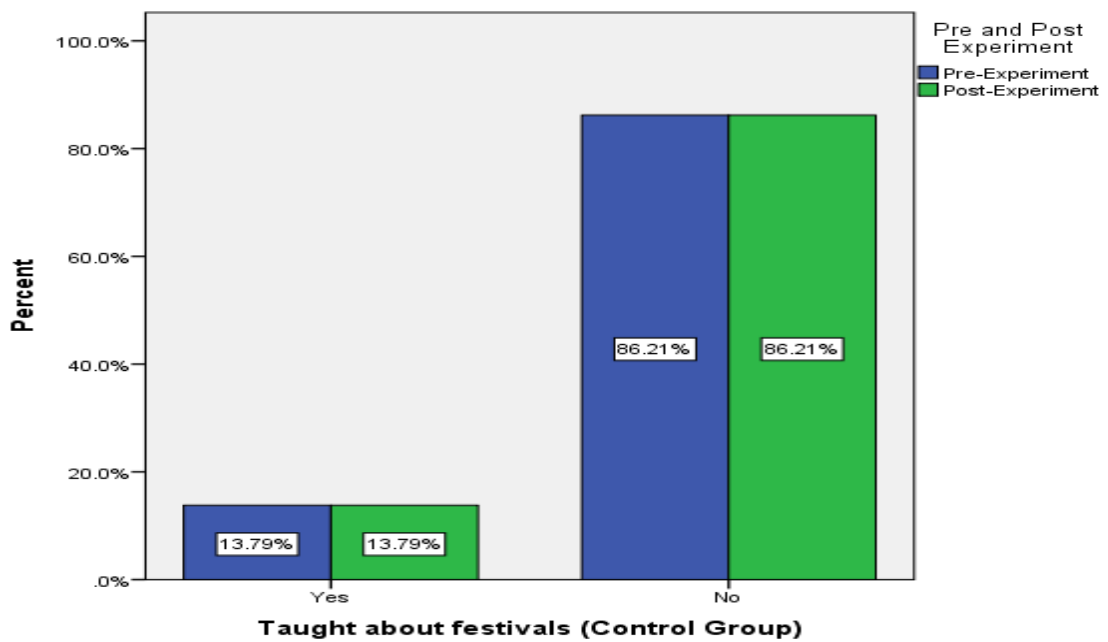


Fig. 51. Teachers providing information about festivals (control group). Questionnaire question 7.

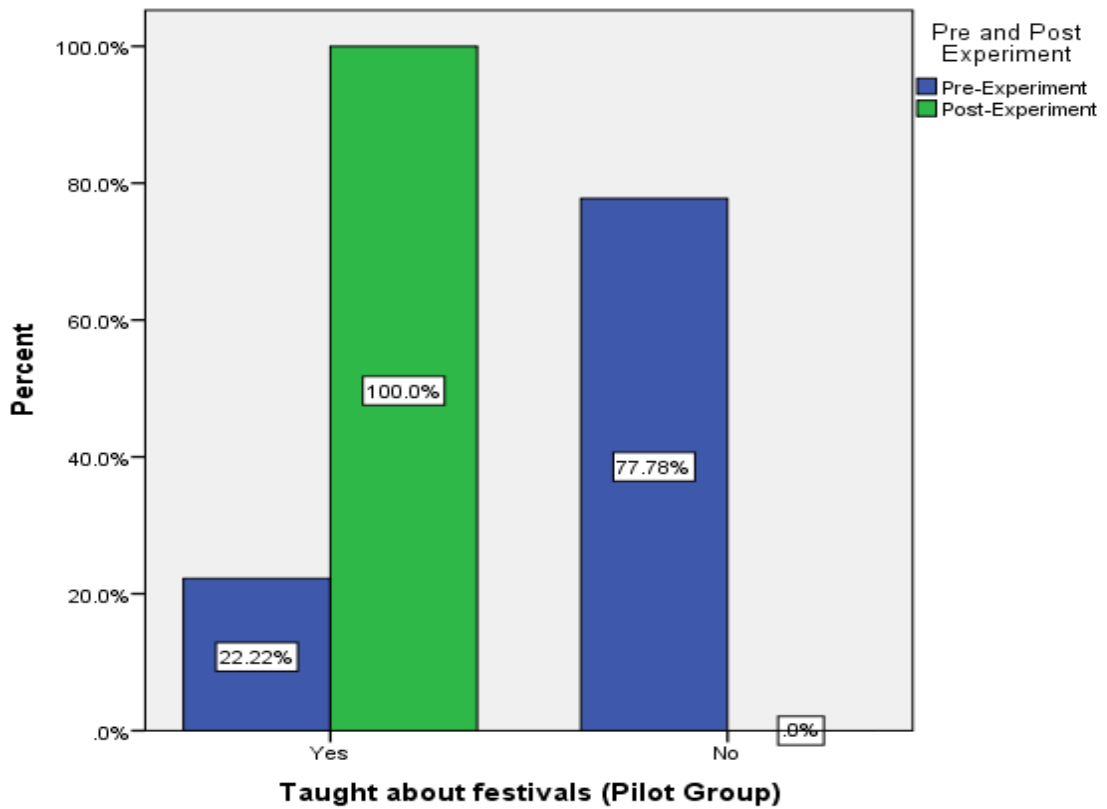


Fig. 52. Teachers providing information about festivals (pilot group). Questionnaire question 7.

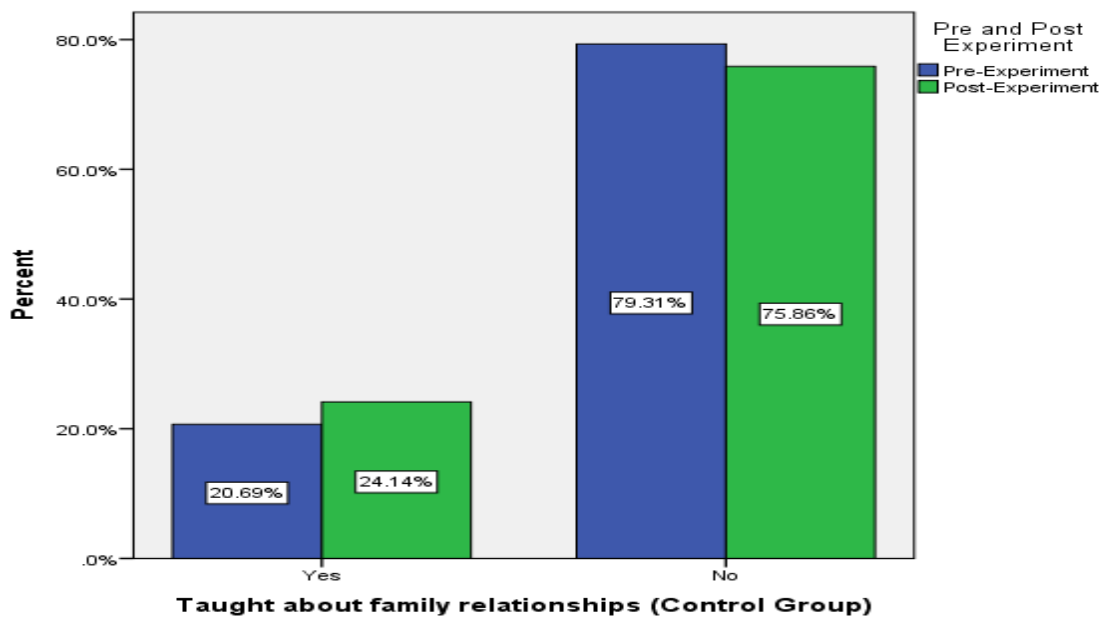


Fig. 53. Teachers providing information about family relationships (control group). Questionnaire question 7.

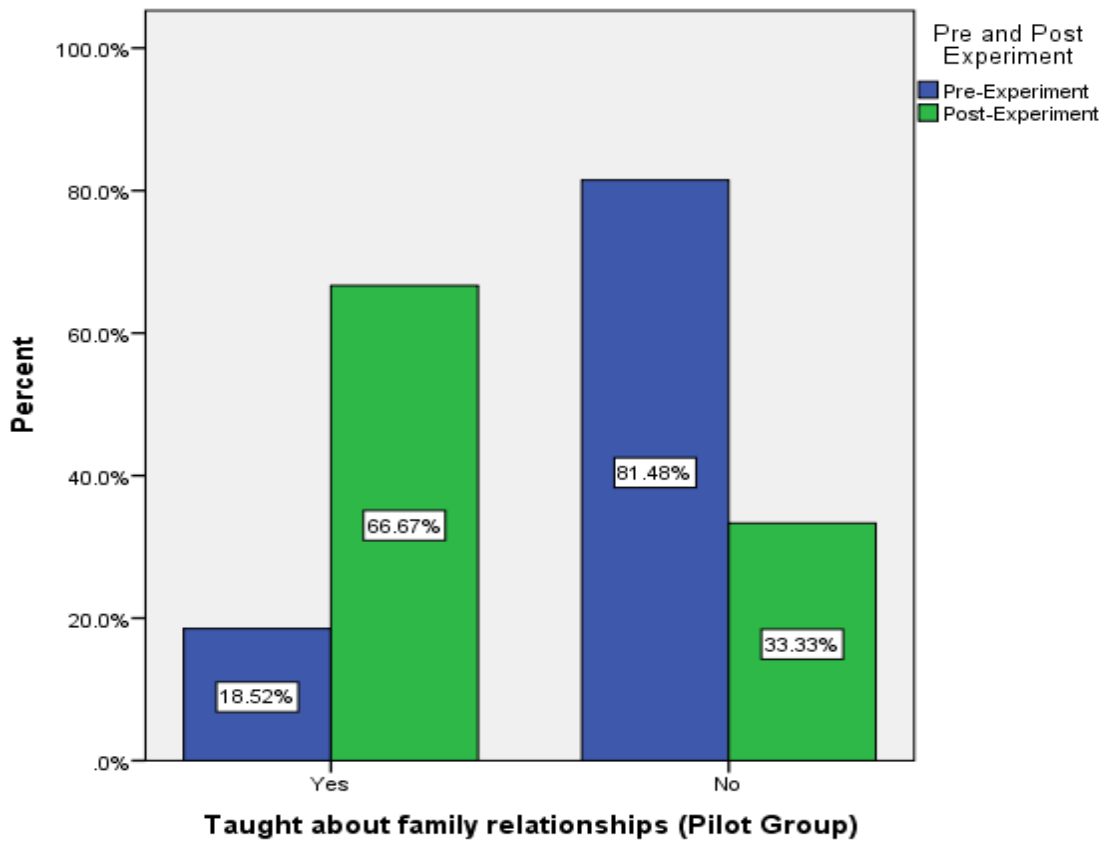


Fig. 54. Teachers providing information about family relationships (pilot group).  
Questionnaire question 7.

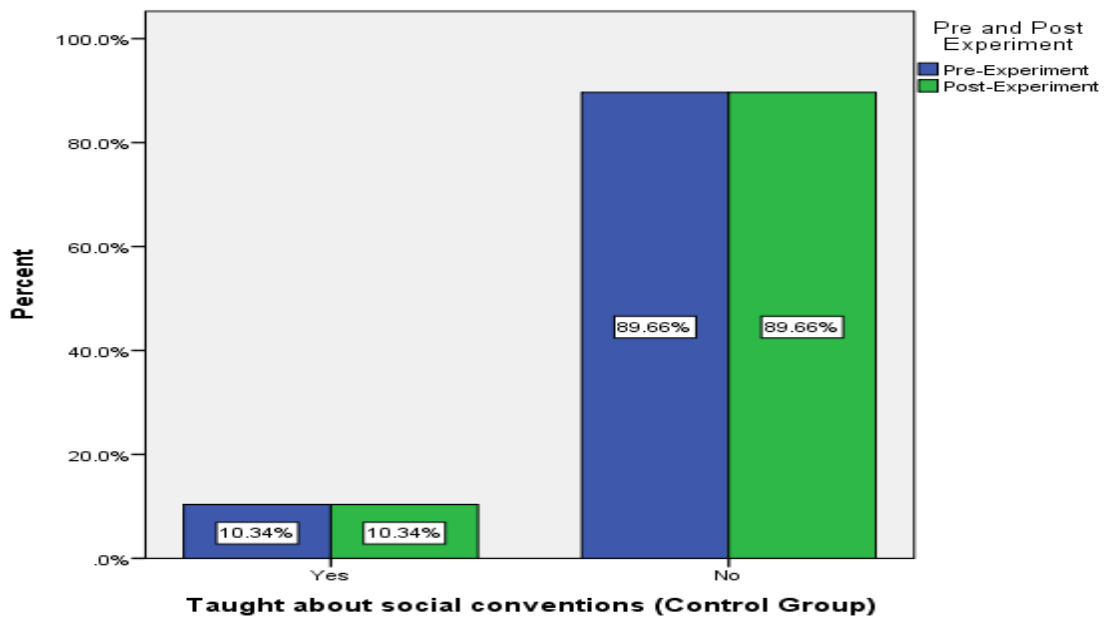


Fig. 55. Teachers providing information about social conventions (control group).  
Questionnaire question 7.

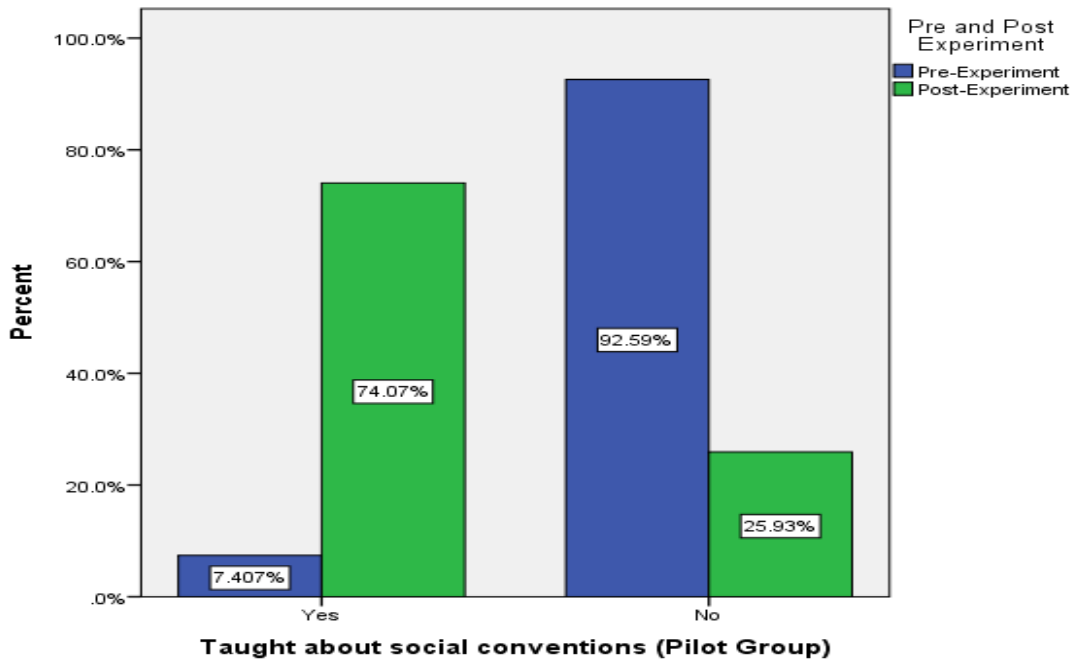


Fig. 56. Teachers providing information about social conventions (pilot group).  
Questionnaire question 7.

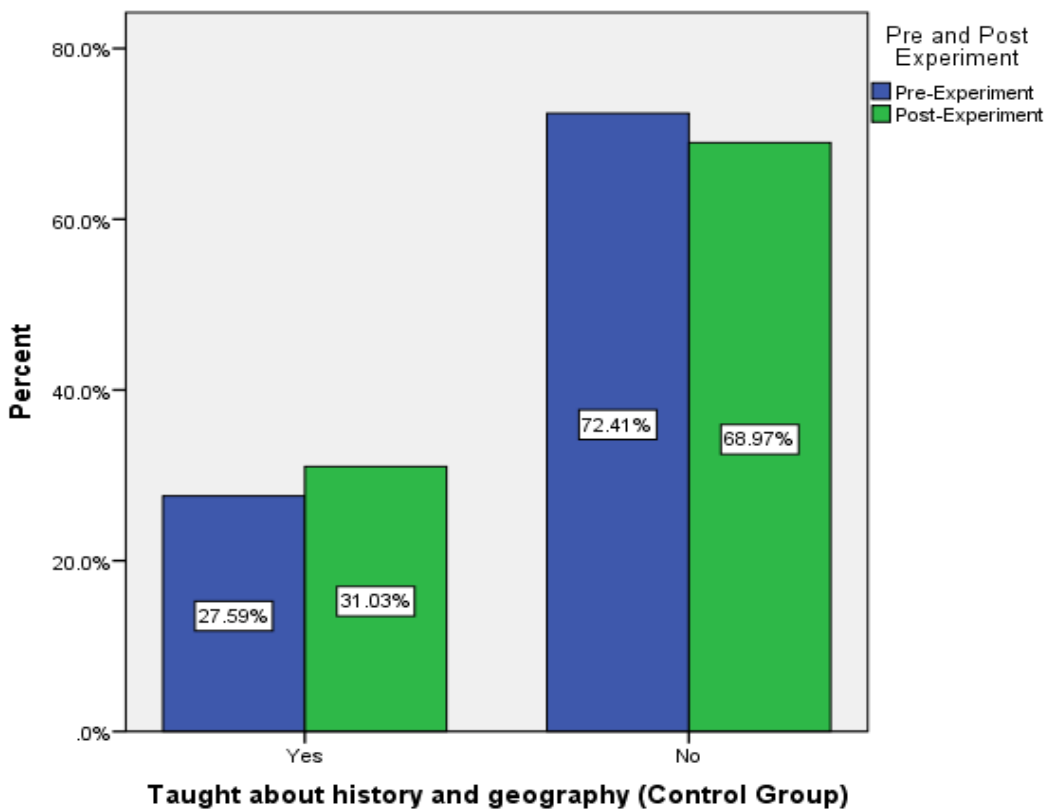


Fig. 57. Teachers providing information about history and geography (control group).  
Questionnaire question 7.

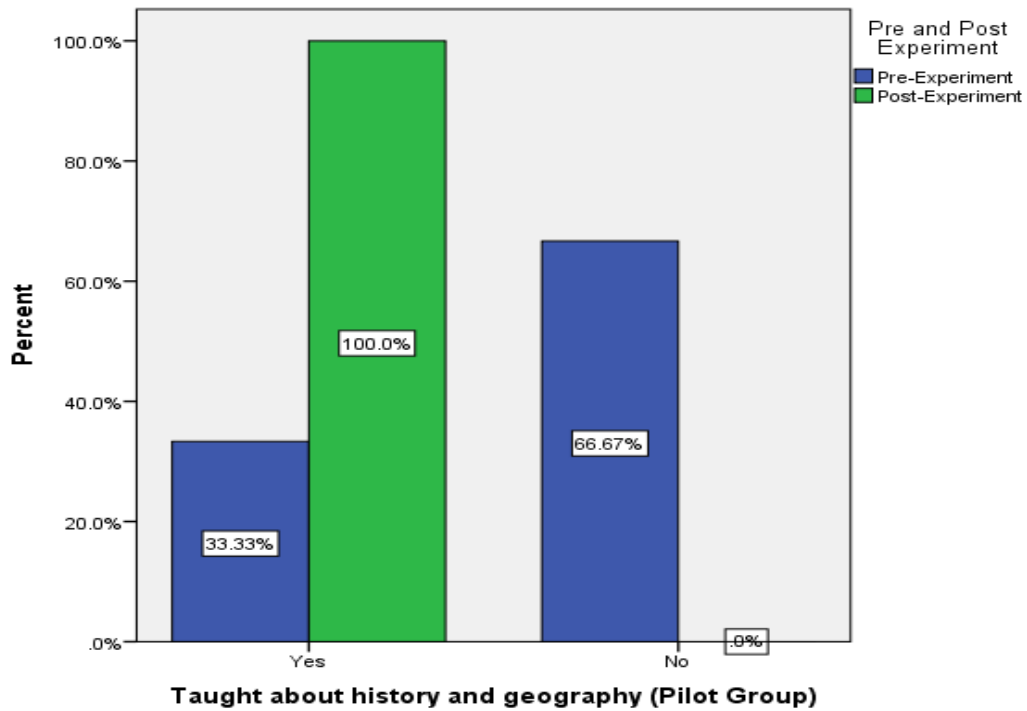


Fig. 58. Teachers providing information about history and geography (pilot group).  
Questionnaire question 7.

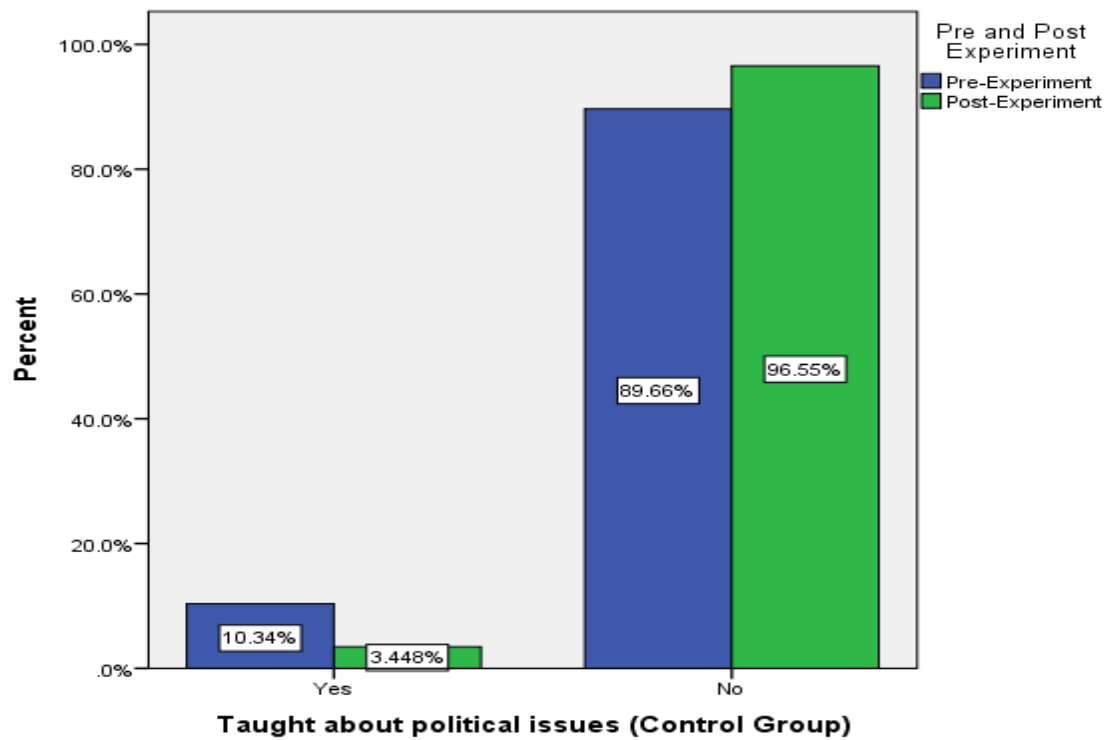


Fig. 59. Teachers providing information about political issues (control group).  
Questionnaire question 7.

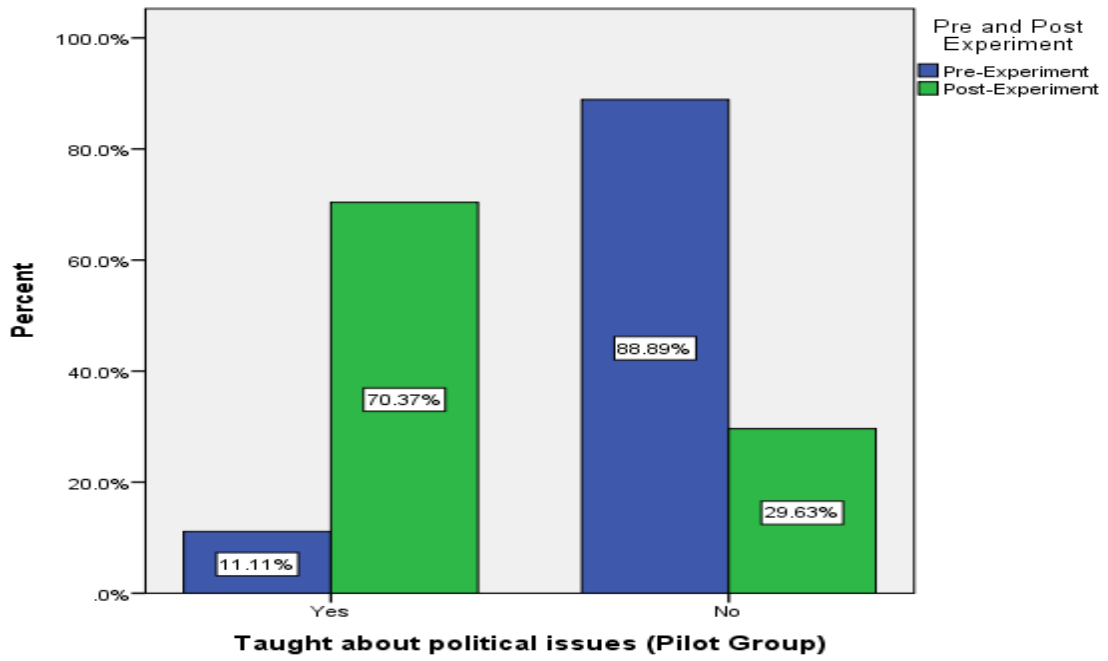


Fig. 60. Teachers providing information about political issues (pilot group).  
Questionnaire question 7.

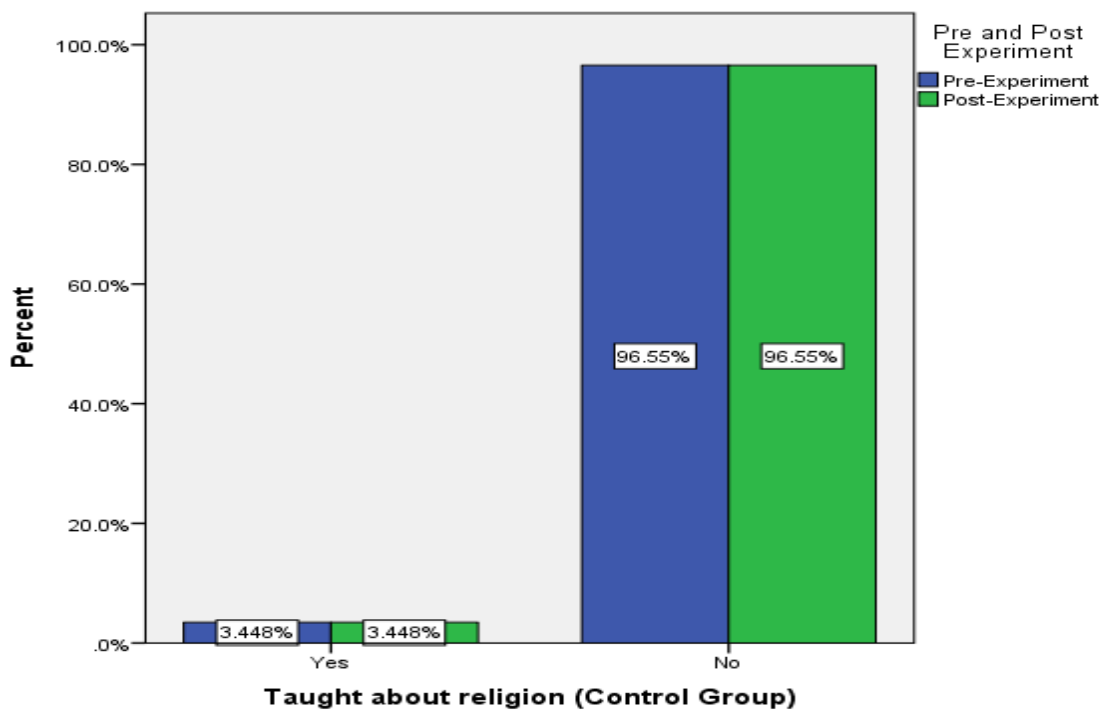


Fig. 61. Teachers providing information about religion (control group). Questionnaire question 7.

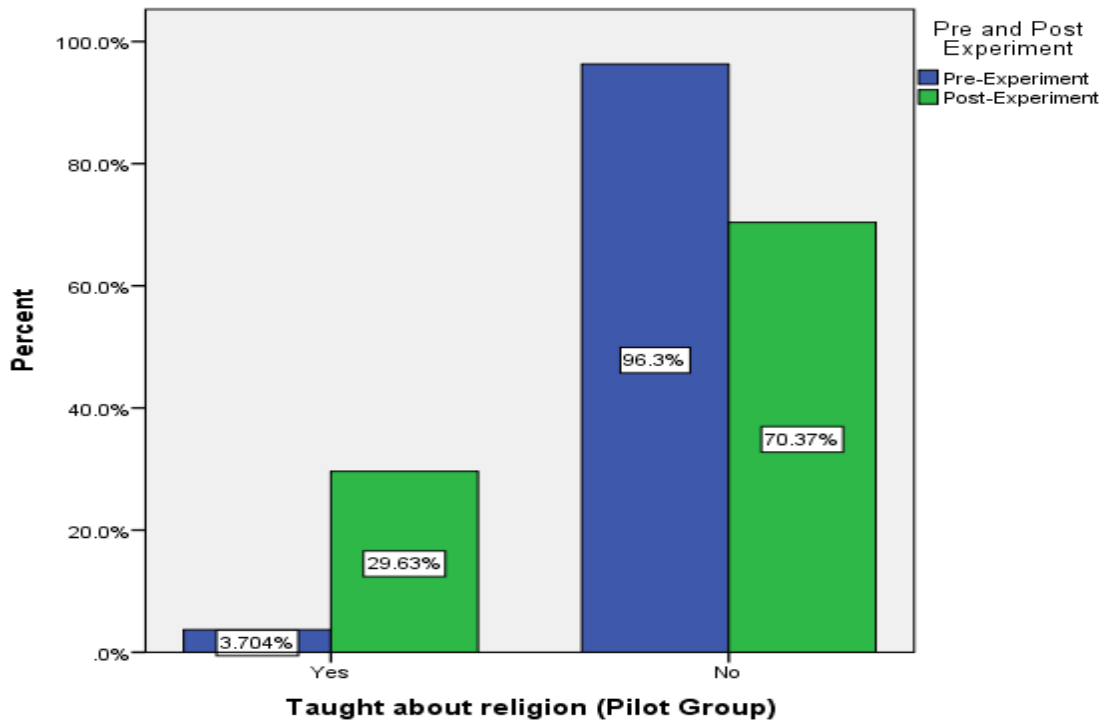


Fig. 62. Teachers providing information about religion (pilot group). Questionnaire question 7.

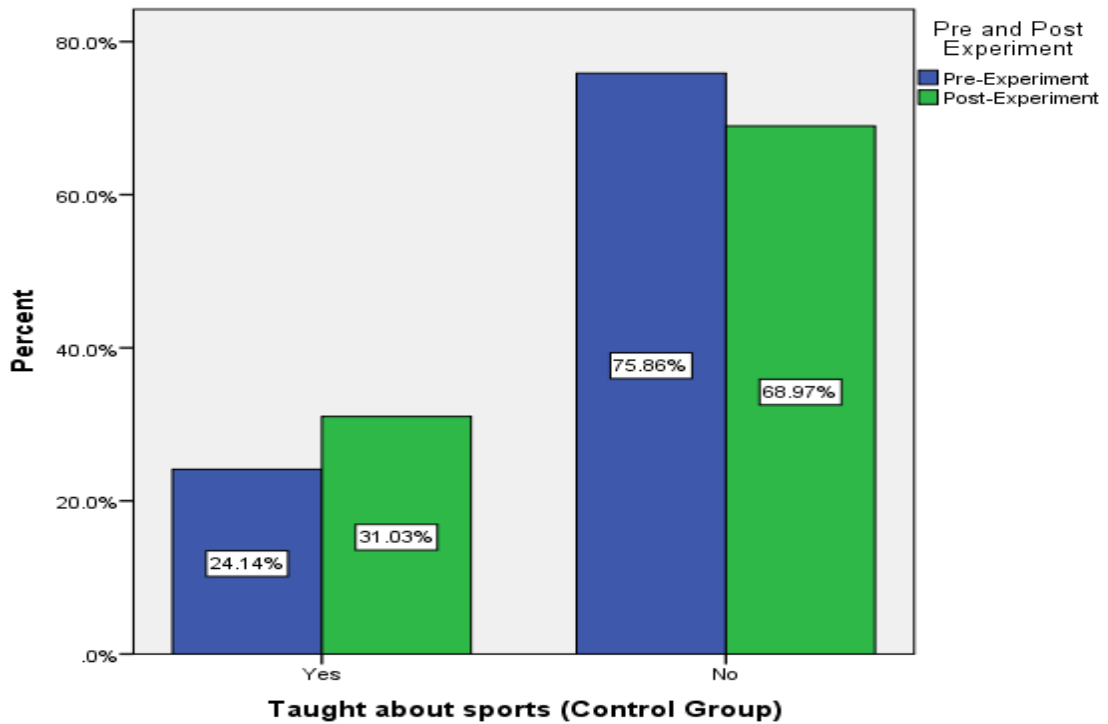


Fig. 63. Teachers providing information about sports (control group). Questionnaire question 7.

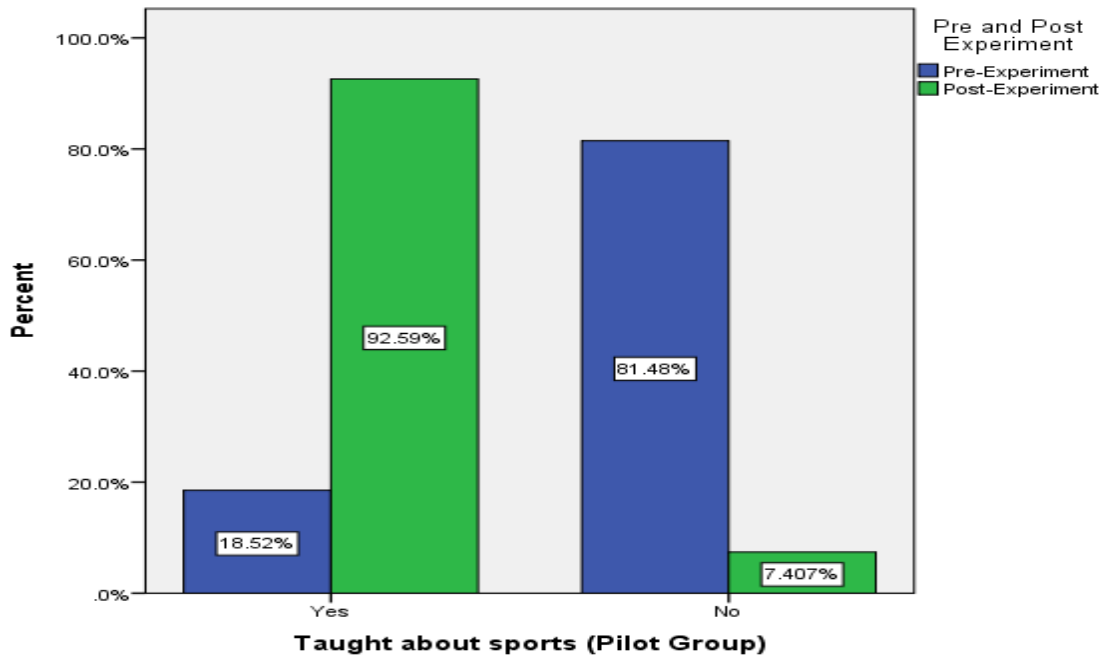


Fig. 64. Teachers providing information about sports (pilot group). Questionnaire question 7.

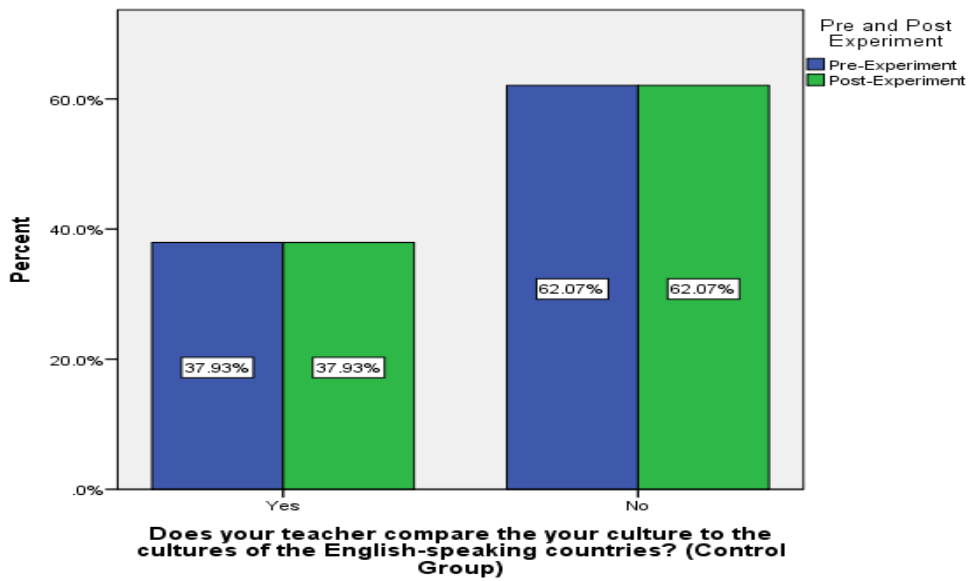


Fig. 65. Does your teacher compare your culture to the cultures of English-speaking countries? (control group). Questionnaire question 8.

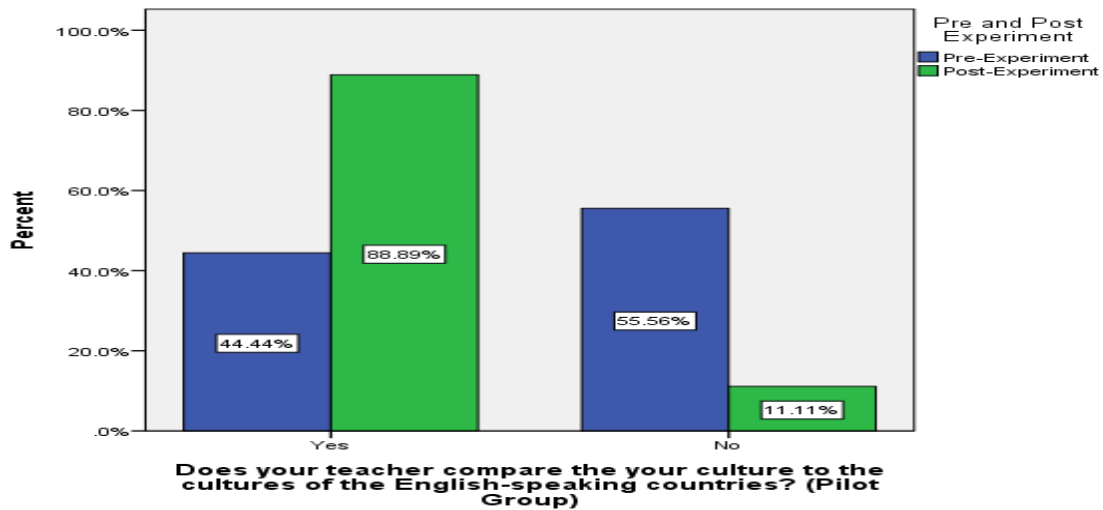


Fig. 66. Does your teacher compare your culture to the cultures of English-speaking countries? (pilot group). Questionnaire question 8.

Then, the students were asked the following question: Does your teacher compare your culture to the cultures of English-speaking countries? The responses did not change for the control group, in which 37.93% of the students reported that their teacher compared their culture to that of English-speaking countries (see Figure 65). However, 44.44% of the experimental group responded in a similar way before the experiment; the number changed to 88.89% after the experiment. Thus, either the teacher spent more time on the discussions or the students started being more attentive to them after the experiment.

Furthermore, the students were asked to consider the presence of cultural contents in their textbooks. Most of the control and experiment groups reported no cultural content in their textbook prior to the experiment and after it. In fact, fewer students reported the presence of cultural content after the experiment, which suggests that the textbook units studied by both groups during the experiment may have been less culture-related than those of the previous lessons (see Figures 67 and 68).

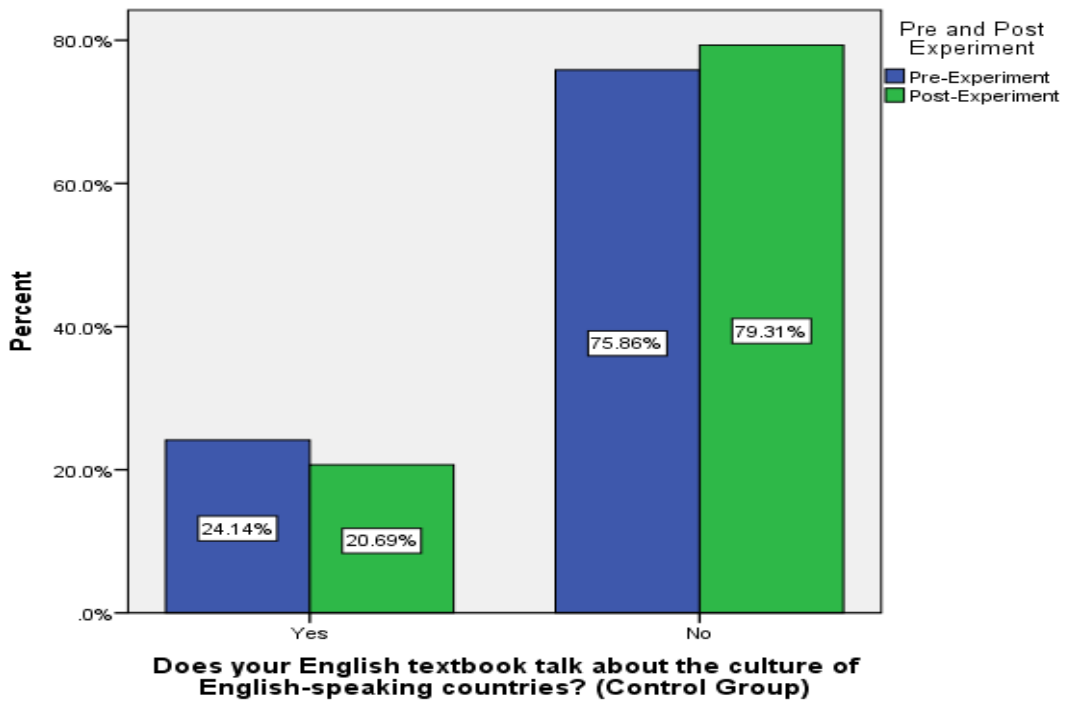


Fig. 67. Does your English textbook talk about the culture of English-speaking countries? (control group). Questionnaire question 9.

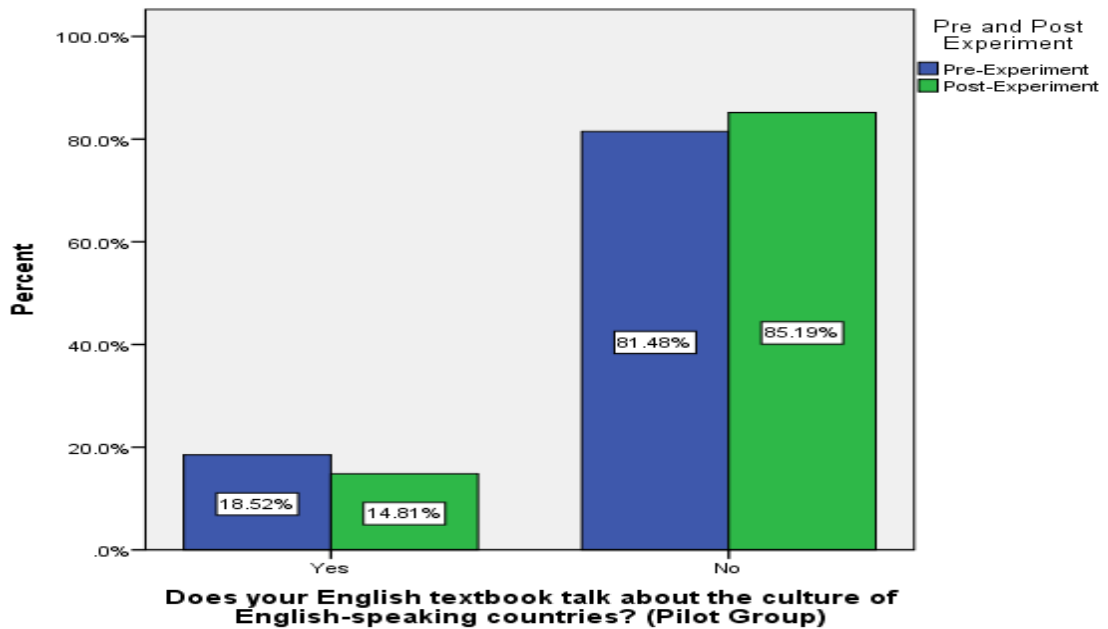


Fig. 68. Does your English textbook talk about the culture of English-speaking countries? (pilot group). Questionnaire question 9.

To summarize, the students' experiences allow making the following conclusions. Most of them have had no experience of using English in a foreign country, and most of them have not visited an English-speaking country. Additionally, most of them did not have a native speaker to learn from, and, in general, English-related experiences did not vary significantly for the control and pilot group before the experiment. However, after the experiment, the pilot group reported a greater coverage of English culture-related topics in their courses, as well as a greater effort of their teacher to cover such topics. This outcome can be explained by the fact that the experiment consisted of exposing students to culture, and the findings allow concluding that it succeeded.

### 5.3.3.2 Students' interests and preferences in learning about culture.

When asked if they were interested in learning the culture of English-speaking countries, the majority of both groups responded affirmatively (see Figures 69 and 70). Furthermore, for both groups, the number of interested students increased; for the experiment group, the increase was greater, and the number reached 100%. Therefore, the cultural lessons fostered interest in the culture of English-speaking countries.

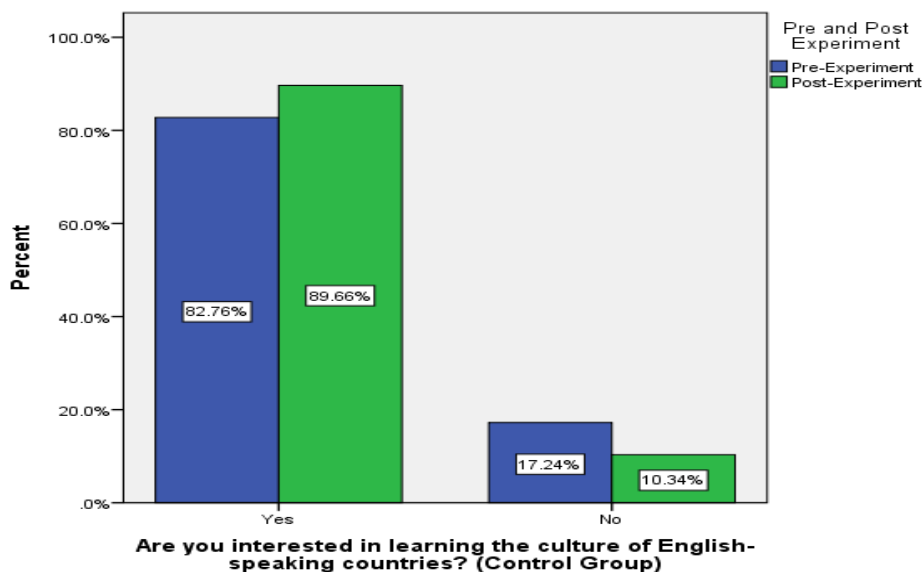


Fig.69. Are you interested in learning the culture of English-speaking countries? (control group). Questionnaire question 10.

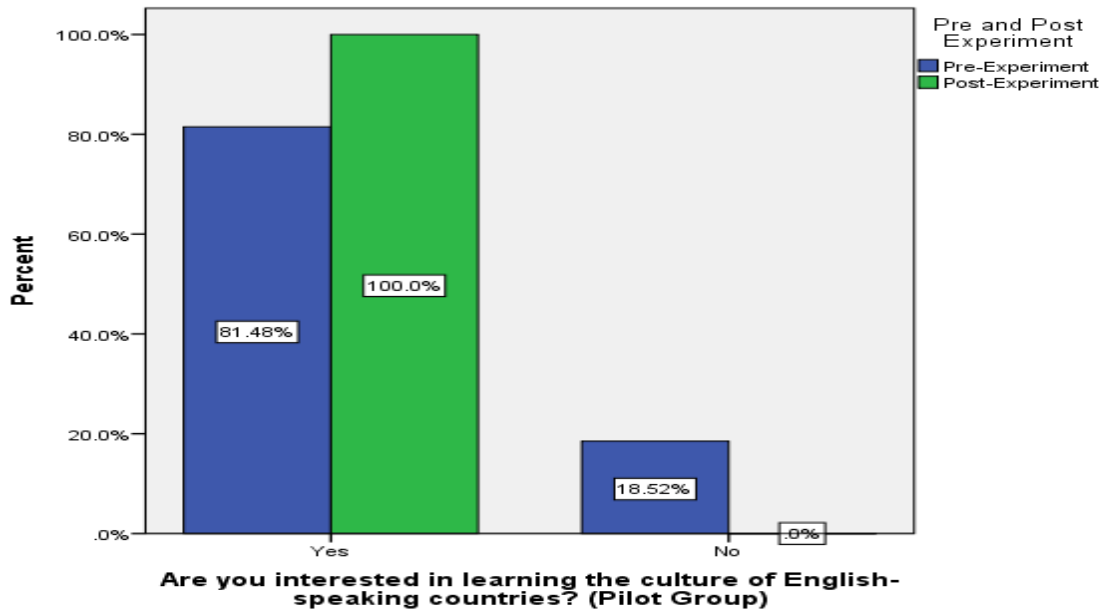


Fig. 70. Are you interested in learning the culture of English-speaking countries? (pilot group). Questionnaire question 10.

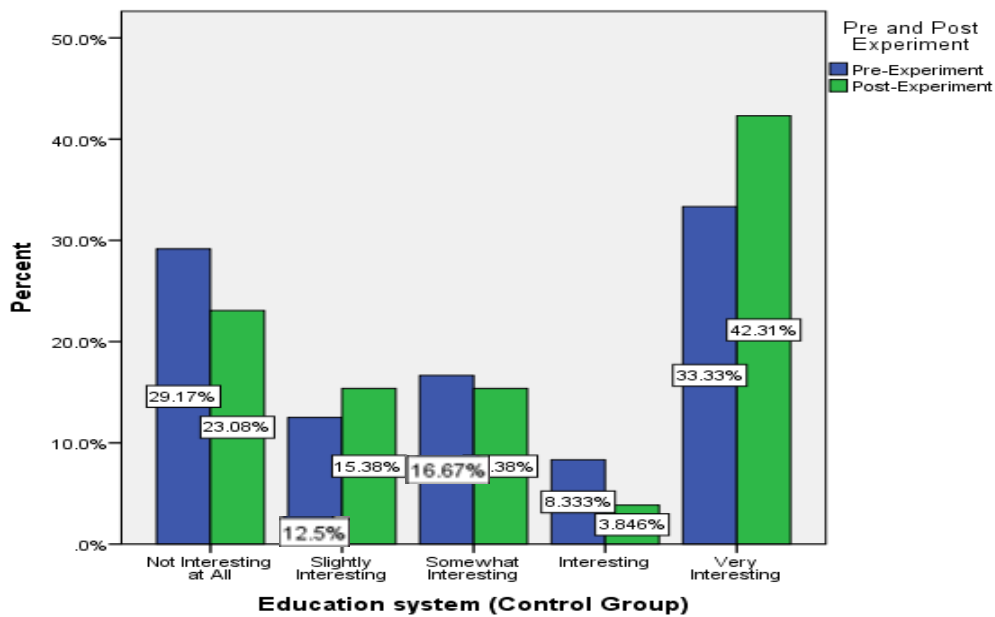


Fig. 71. Interest in learning about education systems (control group). Questionnaire question 10.

Figures 71-98 illustrate students' preferences in the different aspects of the cultures of English-speaking countries. In them, pre-experiment results are represented by the blue-colored bars, and green bars indicate the post-experiment results. For instance, in Figure 71, before the experiment, 29% of the students in

the control group found the education system topic not interesting at all, but after the experiment, the number reduced to 23%.

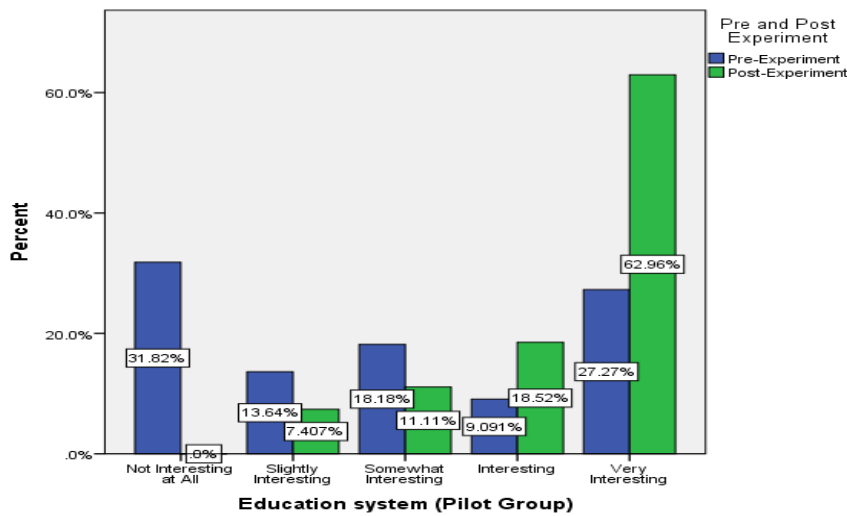


Fig. 72. Interest in learning about education systems (pilot group). Questionnaire question 10.

The interest in learning about education systems increased slightly for the control group (Figure 71) and significantly for the pilot group (Figure 72). Before the experiment, not many students were interested in history and geography and literature and arts, but the picture changes for the experimental group after the experiment (Figures 73-76). Political issues, institutions, and social problems were not very popular before (Figures 79-82; 91-92), and even after the experiment, students' feelings remained mixed. However, there has been a general tendency for an increase of interest for the experimental group in most topics after the experiment. For the control group, changes can be observed, but they can be positive or negative and tend not to be large. Both groups are relatively interested in the similarities and differences of cultures (Figures 95-98).

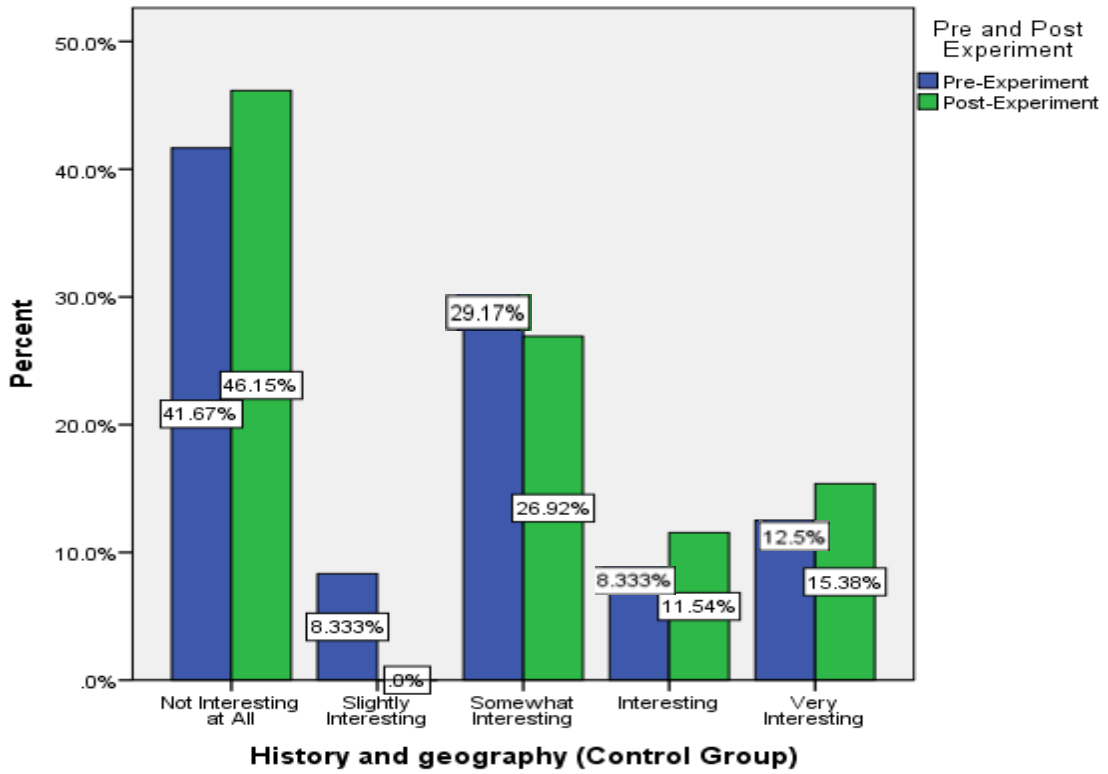


Fig. 73. Interest in learning about history and geography (control group). Questionnaire question 10.

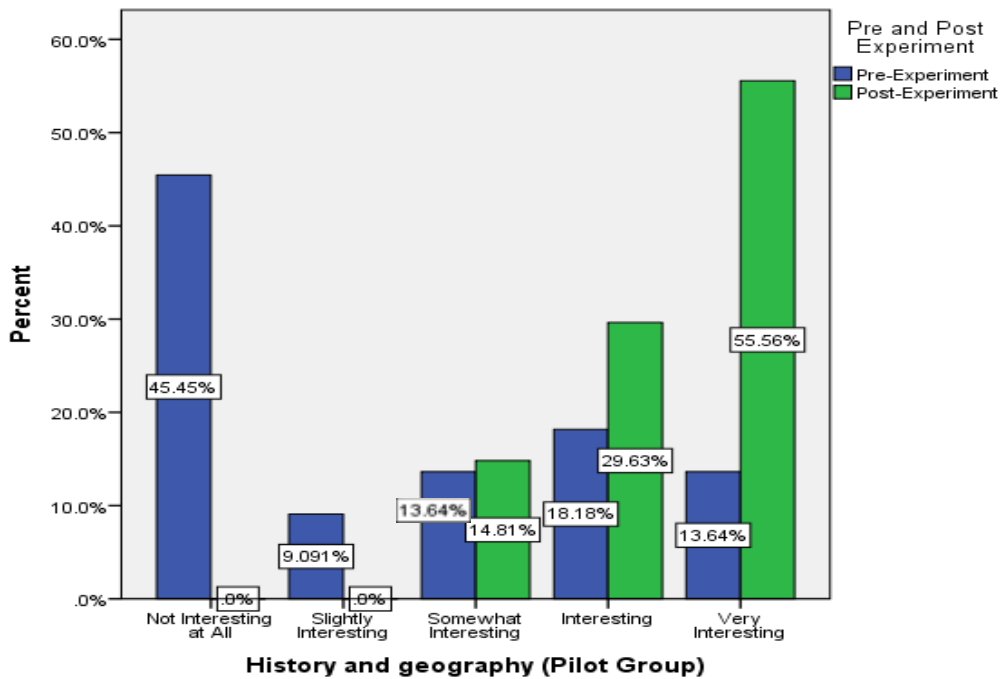


Fig. 74. Interest in learning about history and geography (pilot group). Questionnaire question 10.

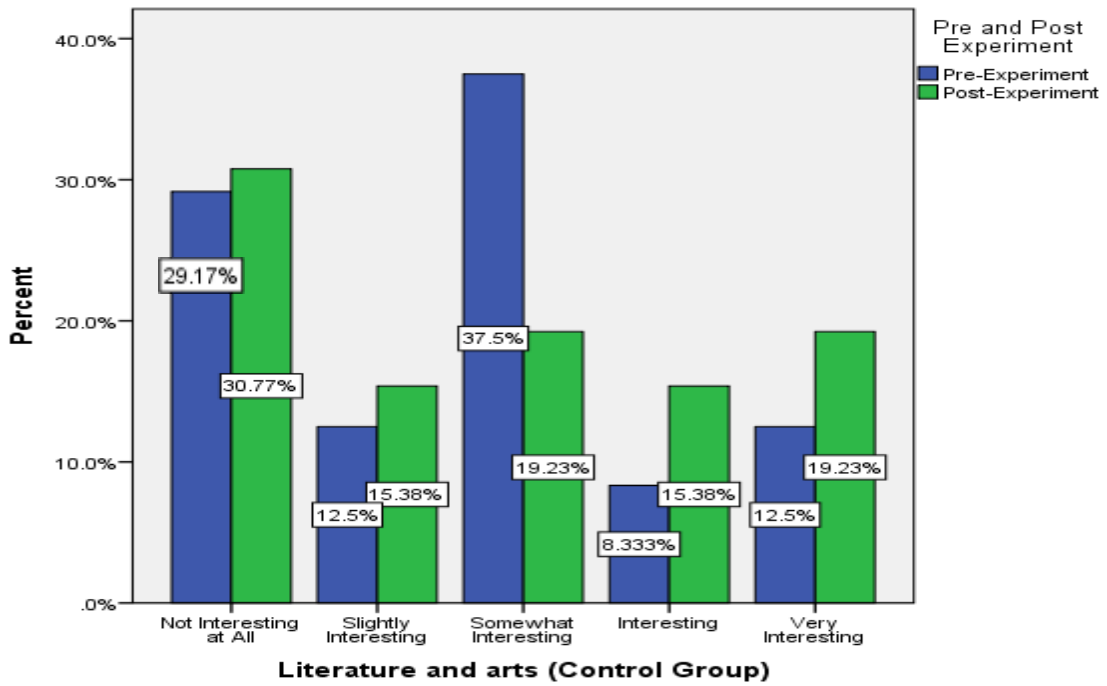


Fig. 75. Interest in learning about literature and arts (control group). Questionnaire question 10.

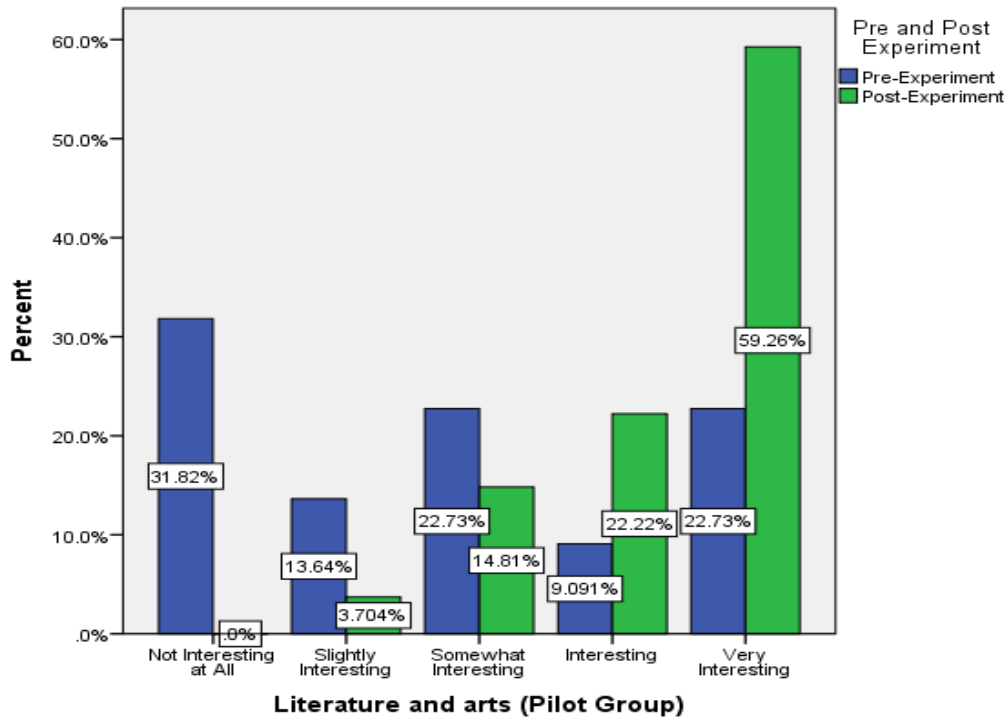


Fig. 76. Interest in learning about literature and arts (pilot group). Questionnaire question 10.

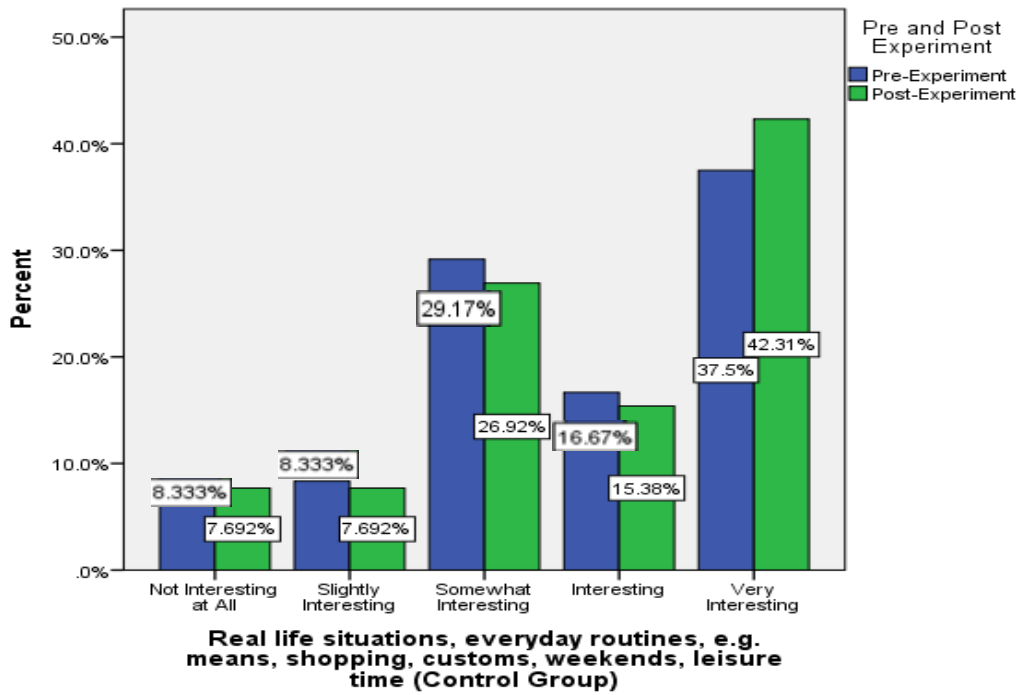


Fig. 77. Interest in learning about real-life situations (control group). Questionnaire question 10.

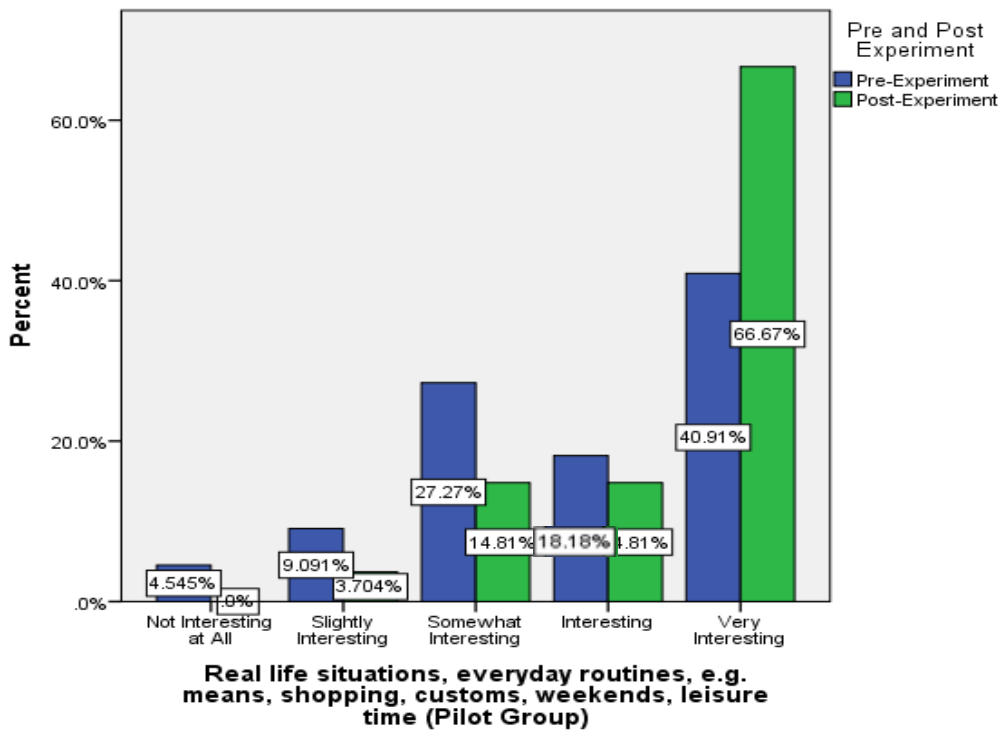


Fig. 78. Interest in learning about real-life situations (pilot group). Questionnaire question 10.

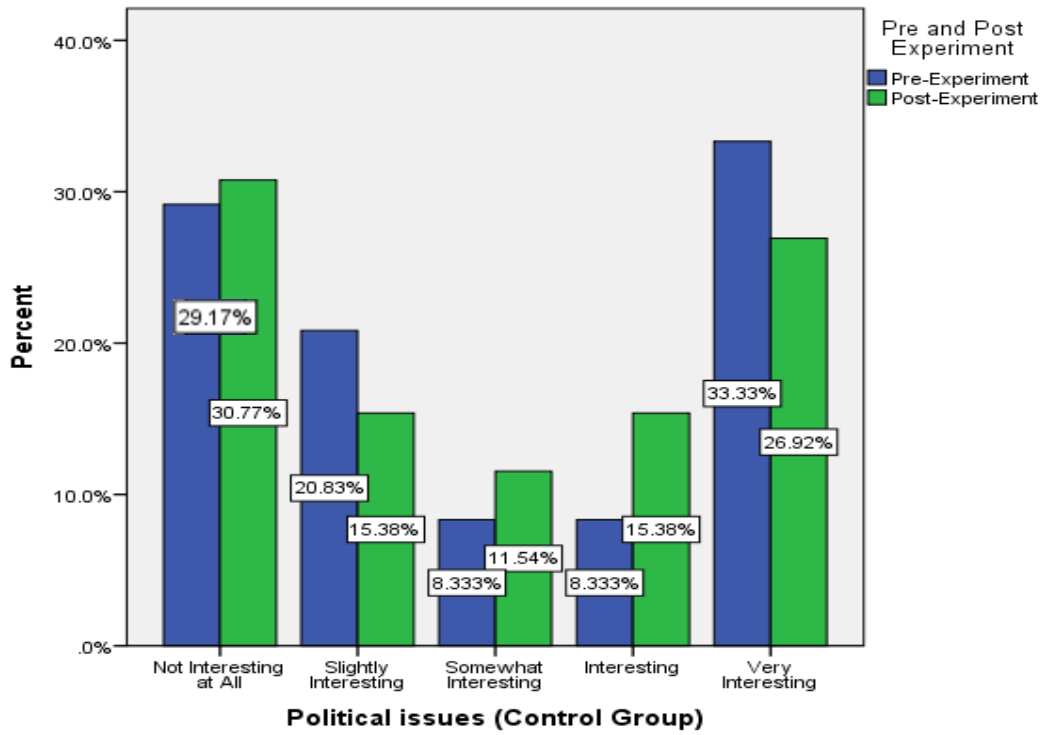


Fig. 79. Interest in learning about political issues (control group). Questionnaire question 10.

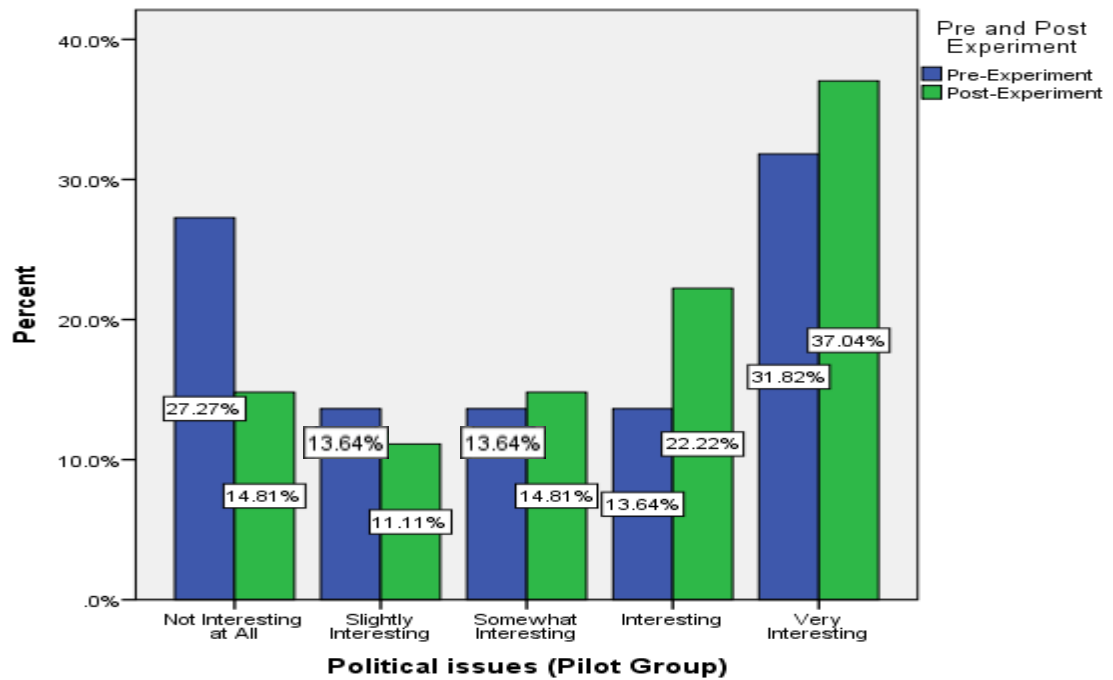


Fig. 80. Interest in learning about political issues (pilot group). Questionnaire question 10.

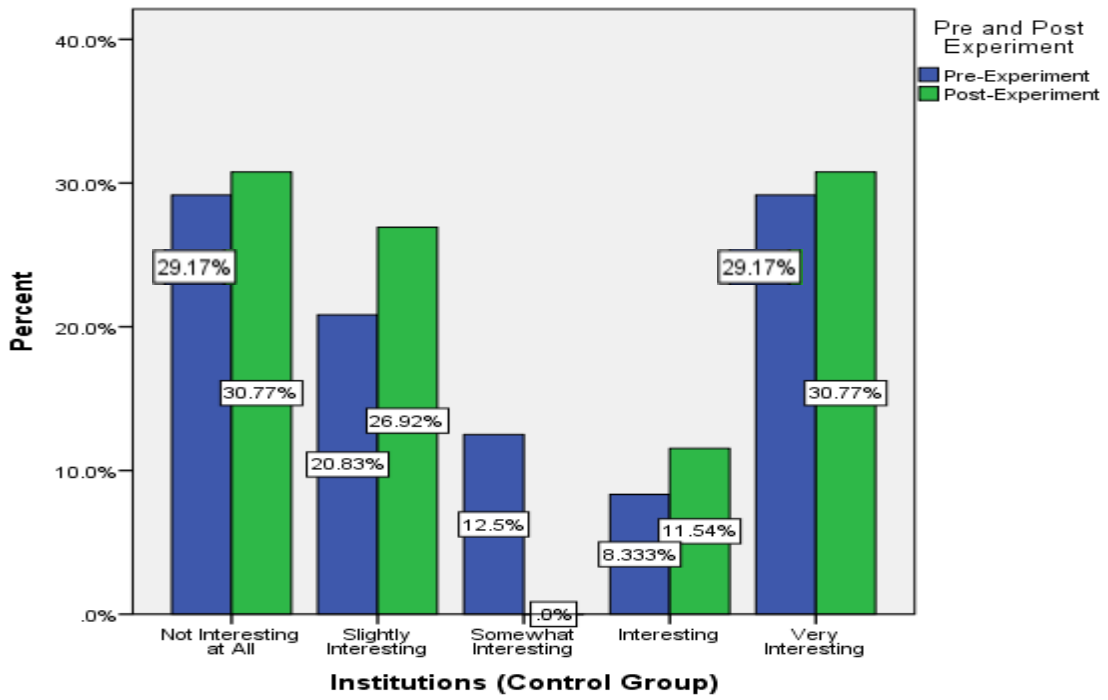


Fig. 81. Interest in learning about institutions (control group). Questionnaire question 10.

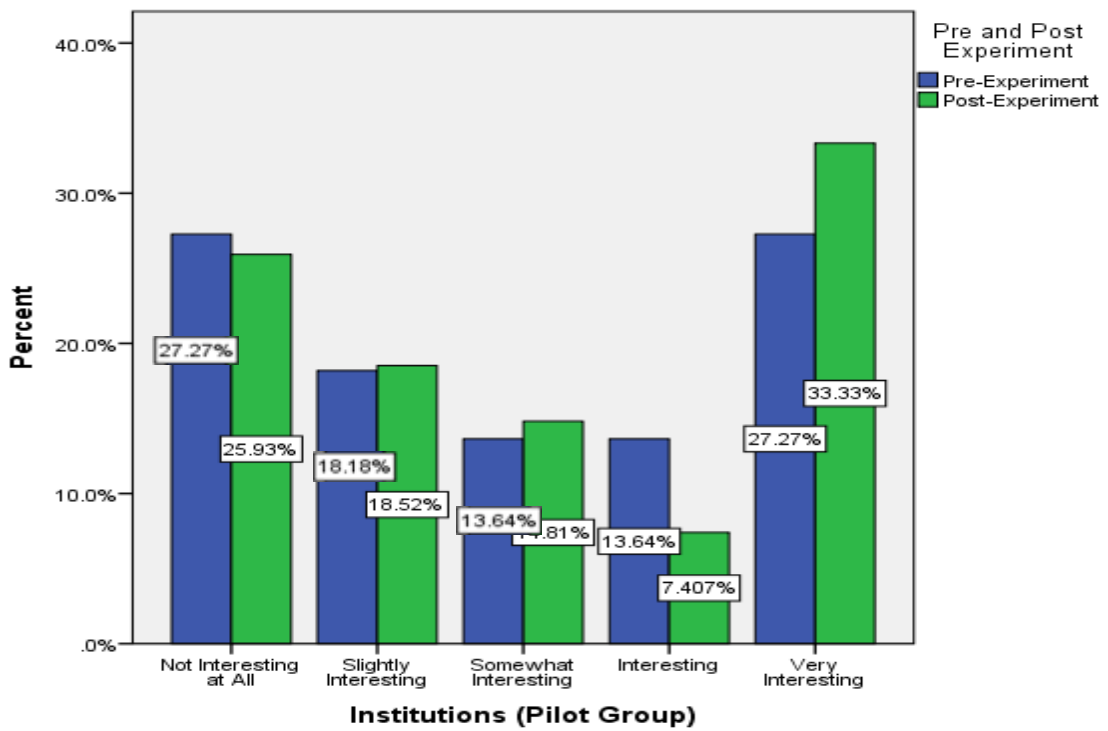


Fig. 82. Interest in learning about institutions (pilot group). Questionnaire question 10.

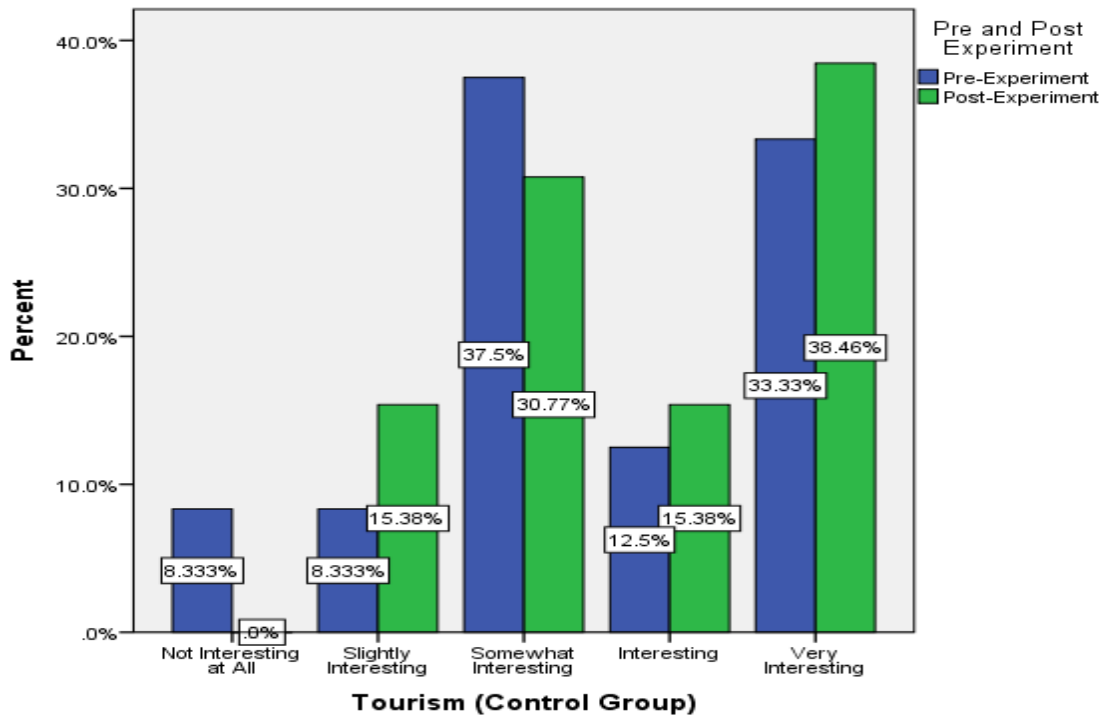


Fig. 83. Interest in learning about tourism (control group). Questionnaire question 10.

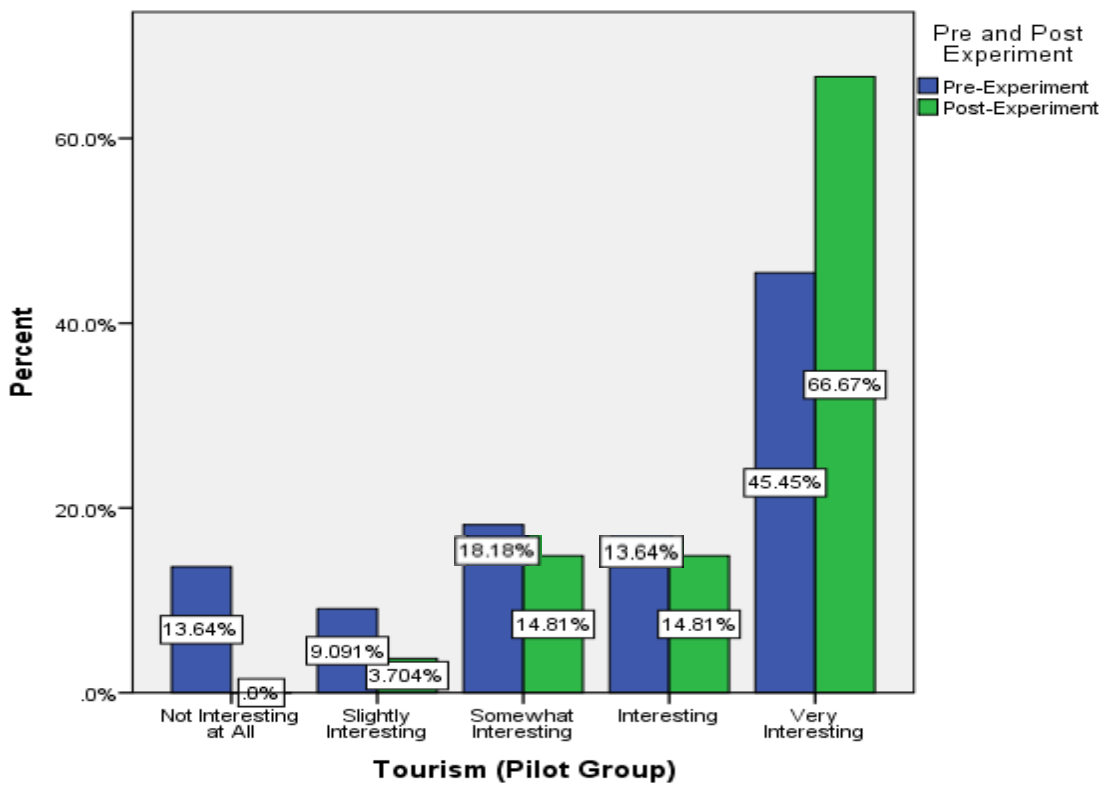


Fig. 84. Interest in learning about tourism (pilot group). Questionnaire question 10.

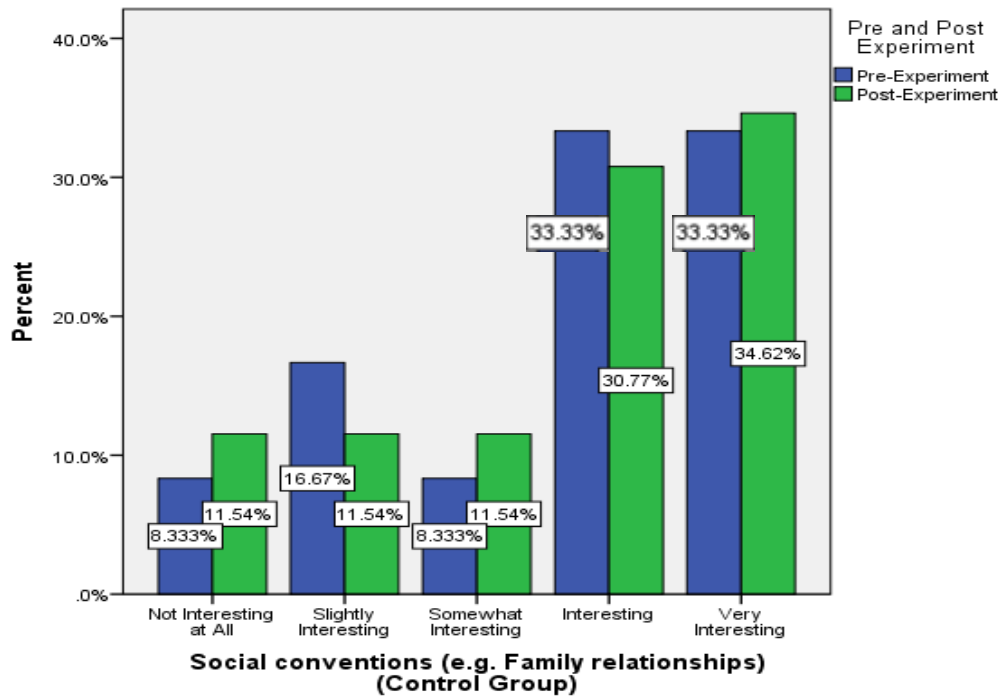


Fig. 85. Interest in learning about social conventions (control group). Questionnaire question 10.

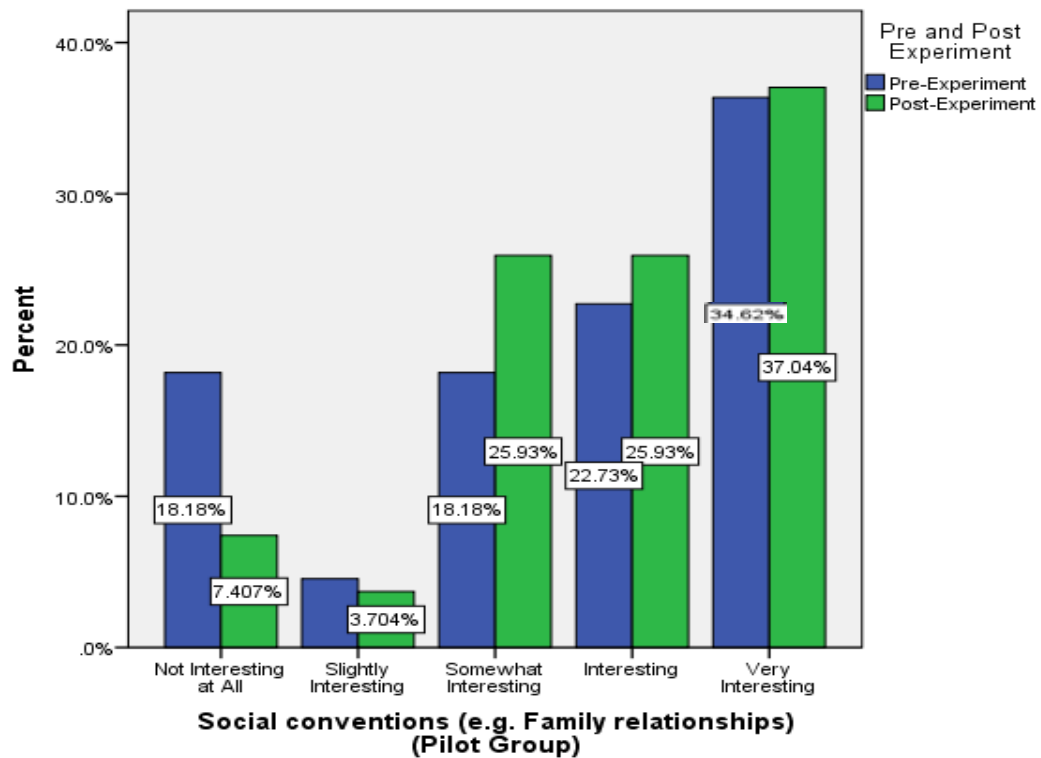


Fig. 86. Interest in learning about social conventions (pilot group). Questionnaire question 10.

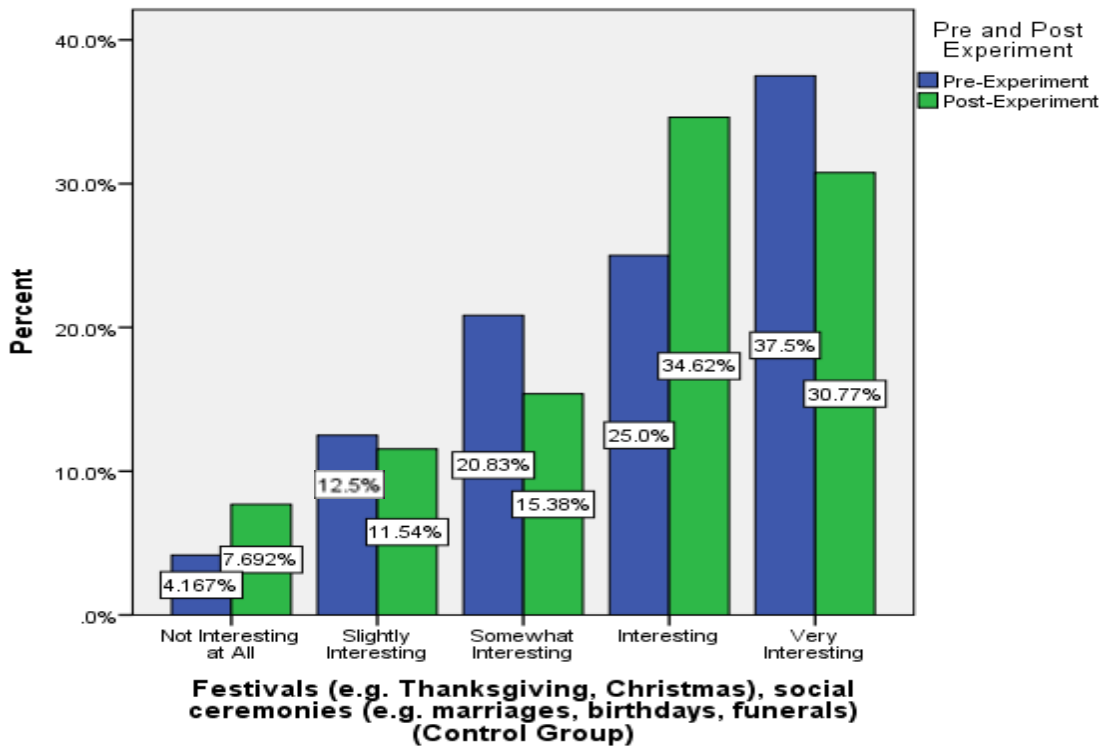


Fig. 87. Interest in learning about festivals (control group). Questionnaire question 10.

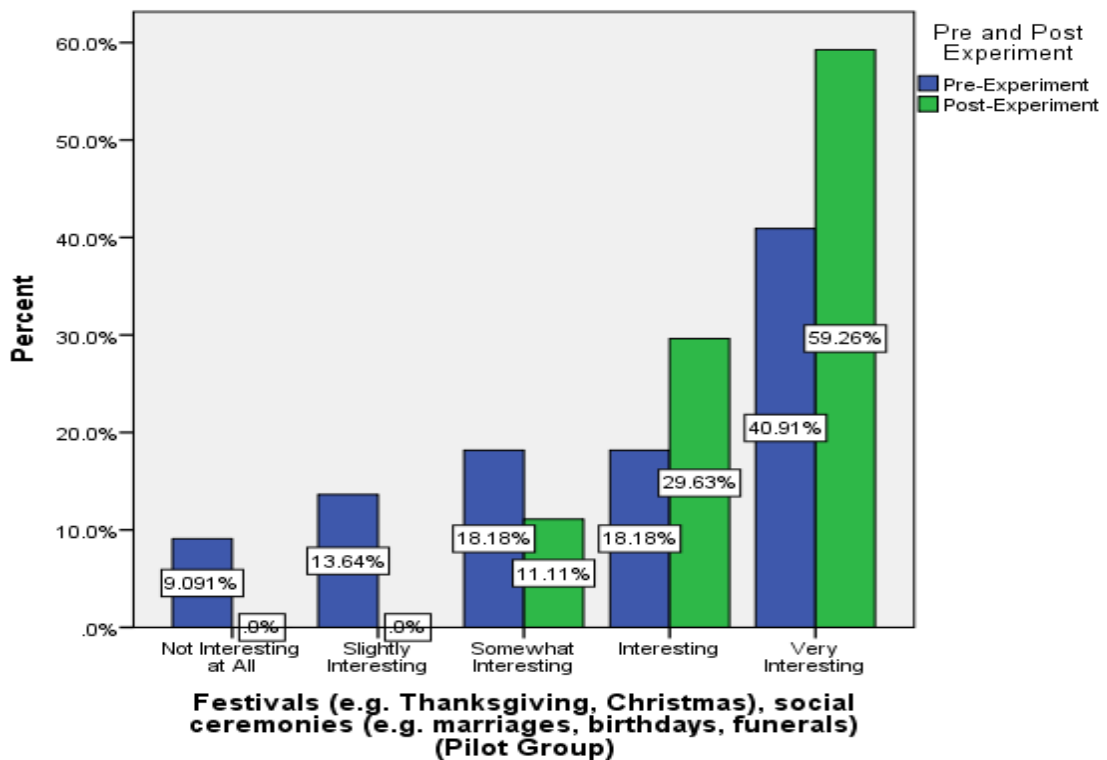


Fig. 88. Interest in learning about festivals (pilot group). Questionnaire question 10.

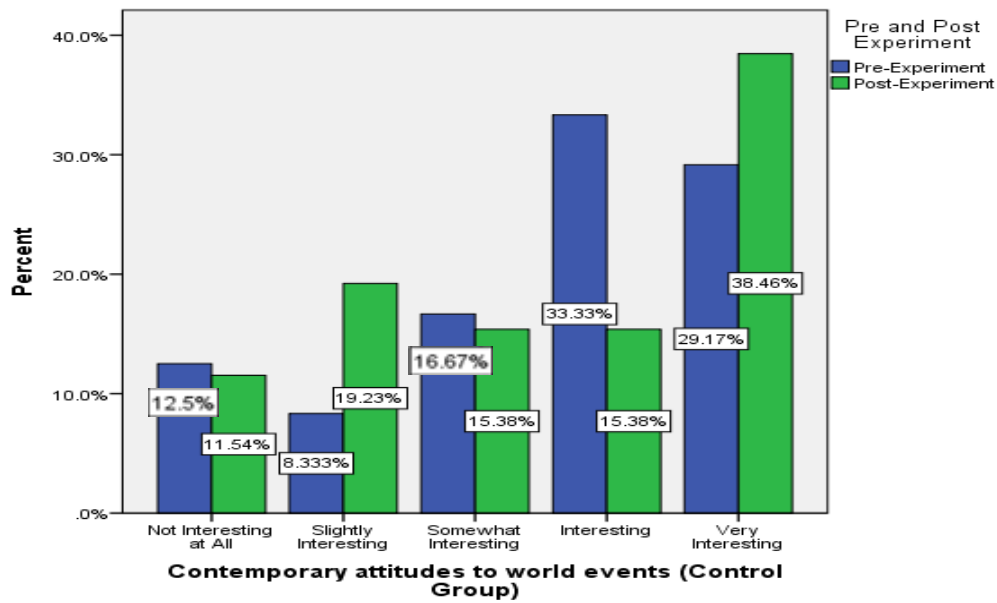


Fig.89. Interest in learning about contemporary attitudes (control group). Questionnaire question 10.

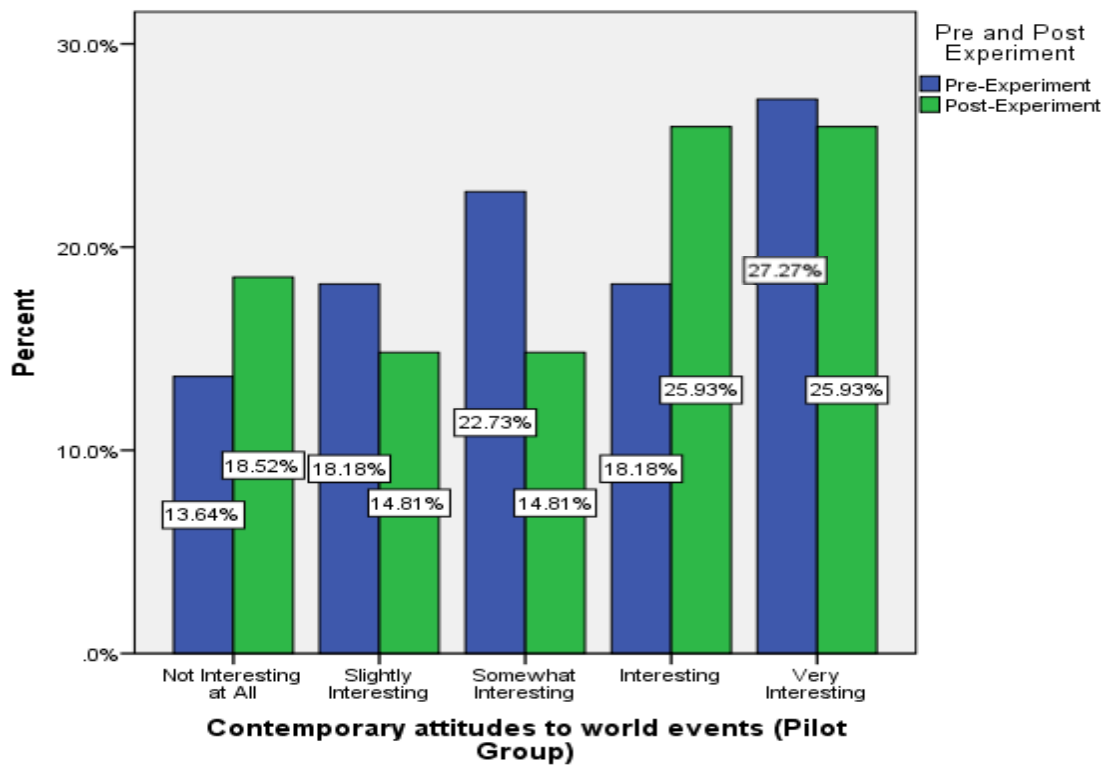


Fig. 90. Interest in learning about contemporary attitudes (pilot group). Questionnaire question 10.

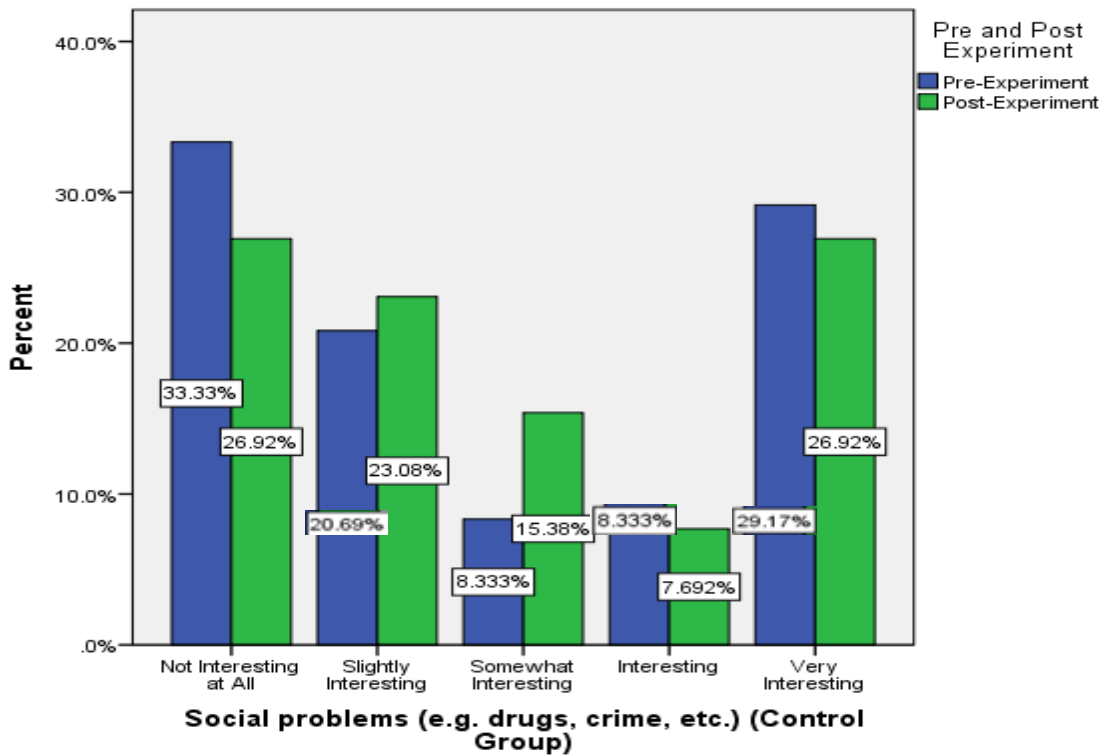


Fig. 91. Interest in learning about social problems (control group). Questionnaire question 10.

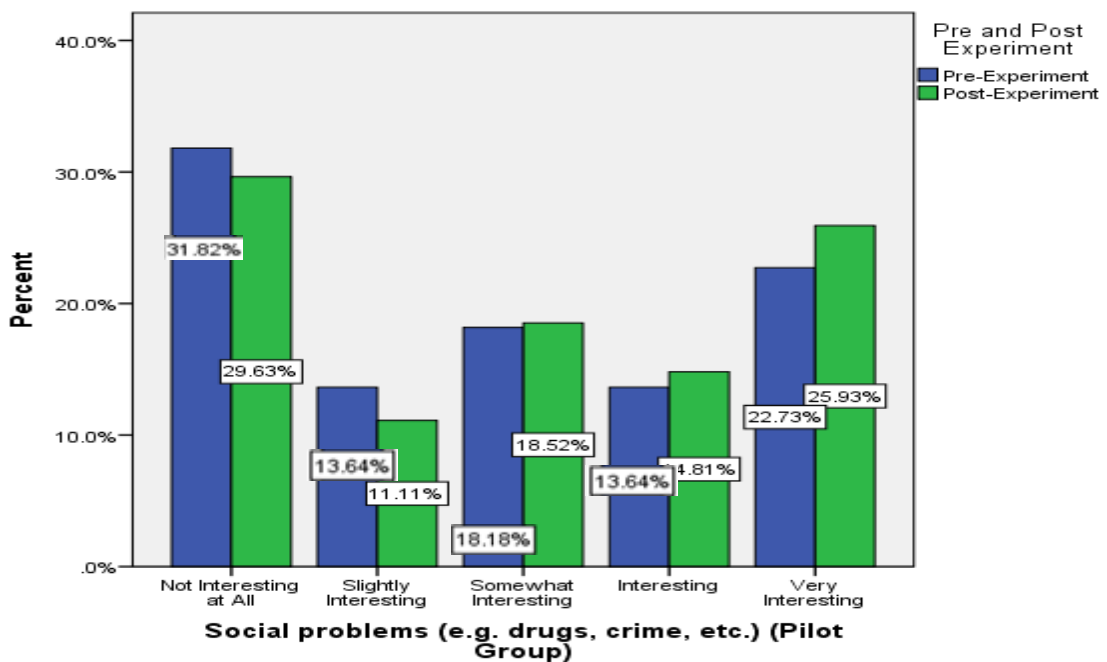


Fig. 92. Interest in learning about social problems (pilot group). Questionnaire question 10.

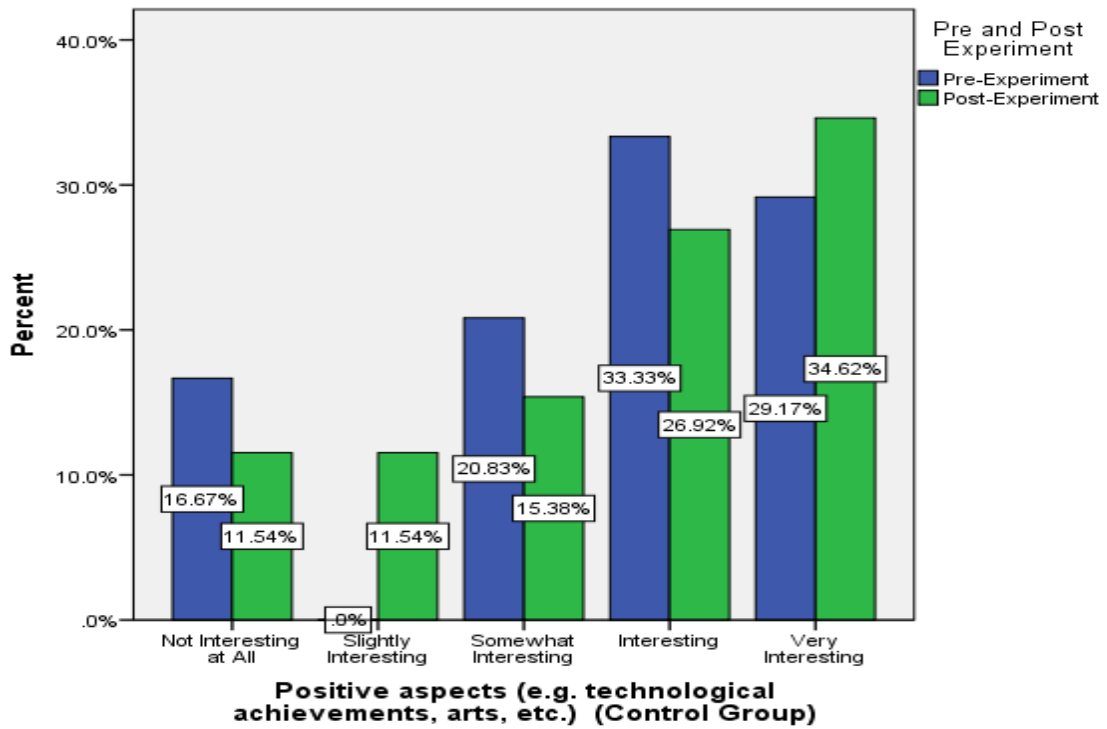


Fig. 93. Interest in learning about positive aspects (control group). Questionnaire question 10.

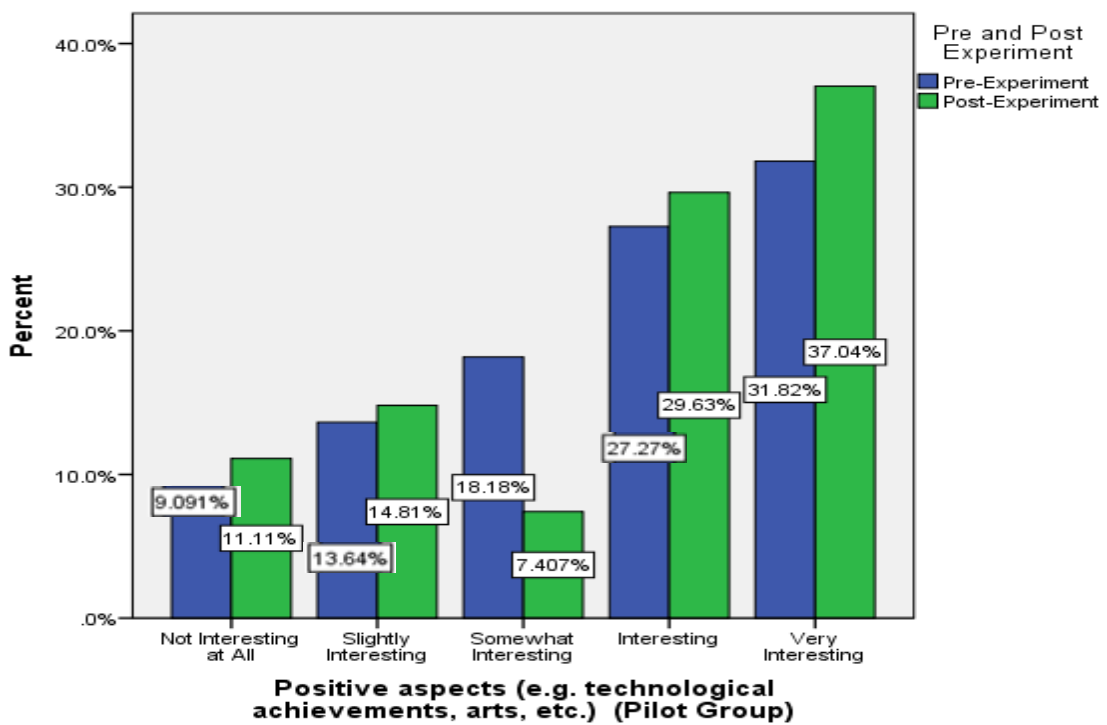


Fig. 94. Interest in learning about positive aspects (pilot group). Questionnaire question 10.

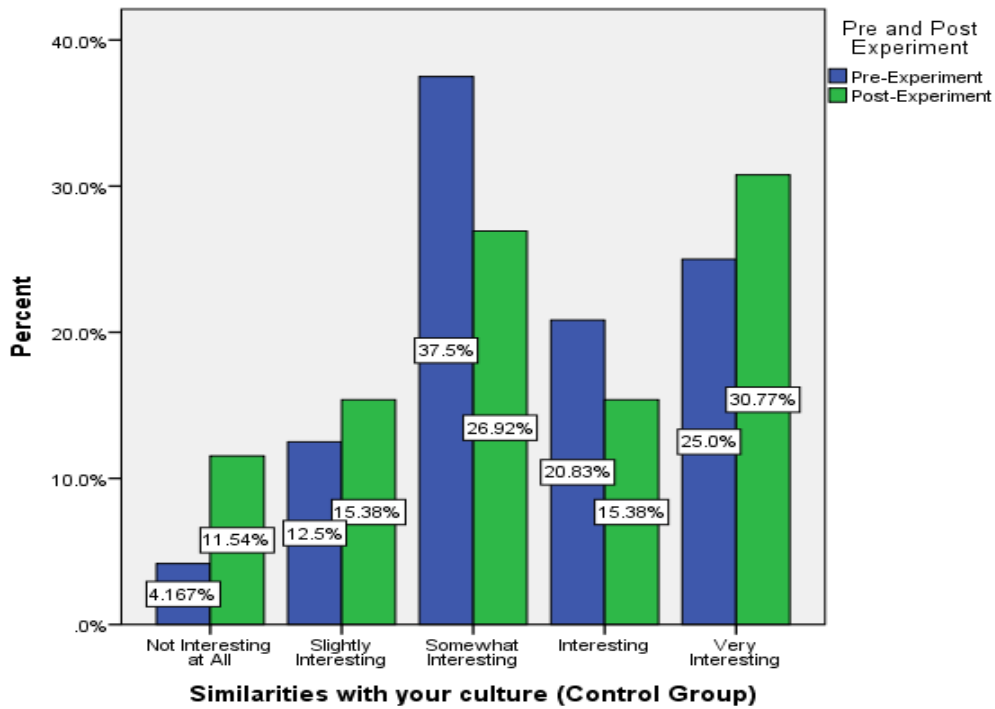


Fig. 95. Interest in learning about cultural similarities (control group). Questionnaire question 10.

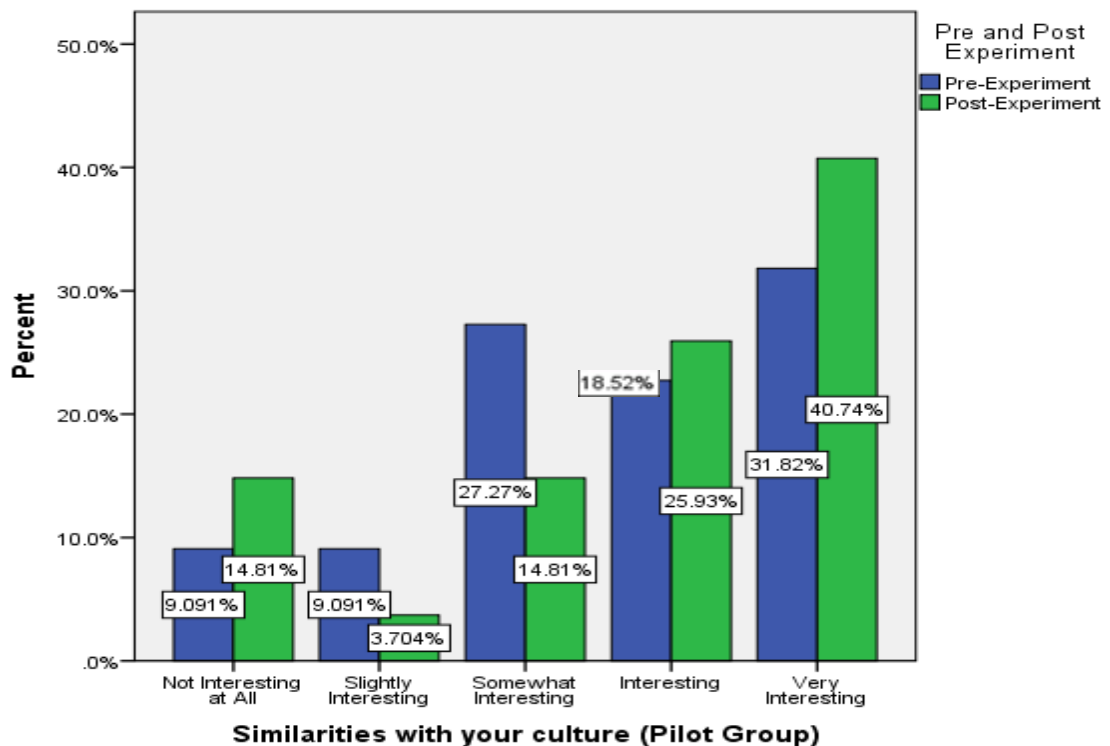


Fig. 96. Interest in learning about cultural similarities (pilot group). Questionnaire question 10.

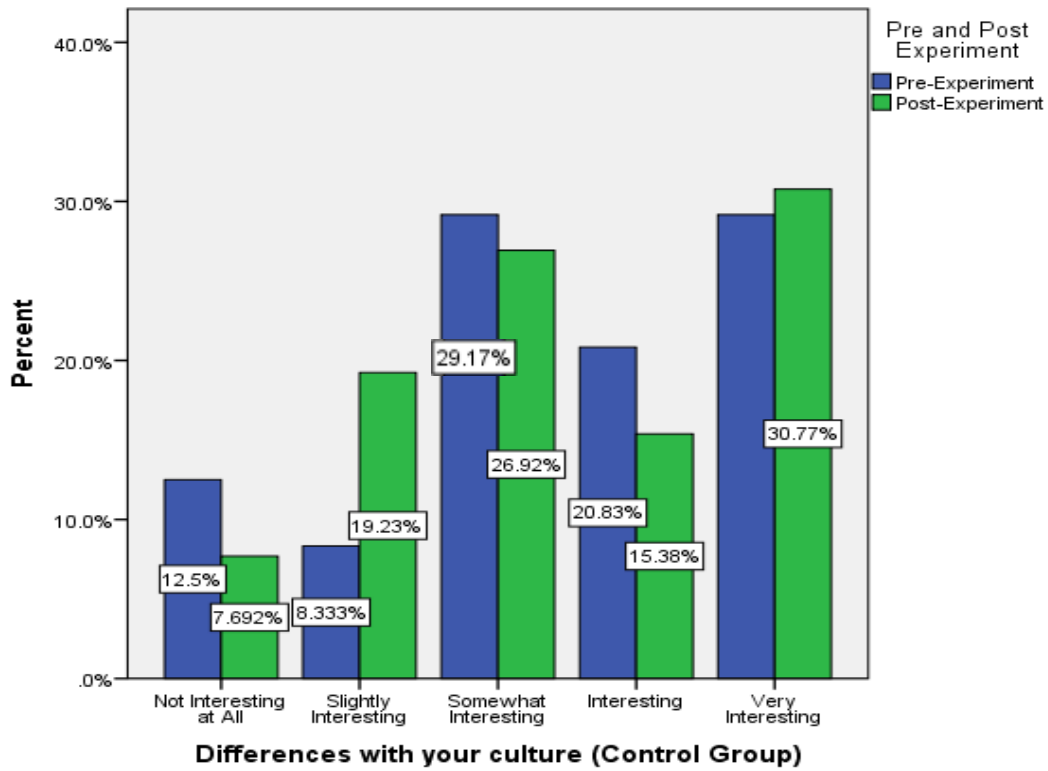


Fig. 97. Interest in learning about cultural differences (control group). Questionnaire question 10.

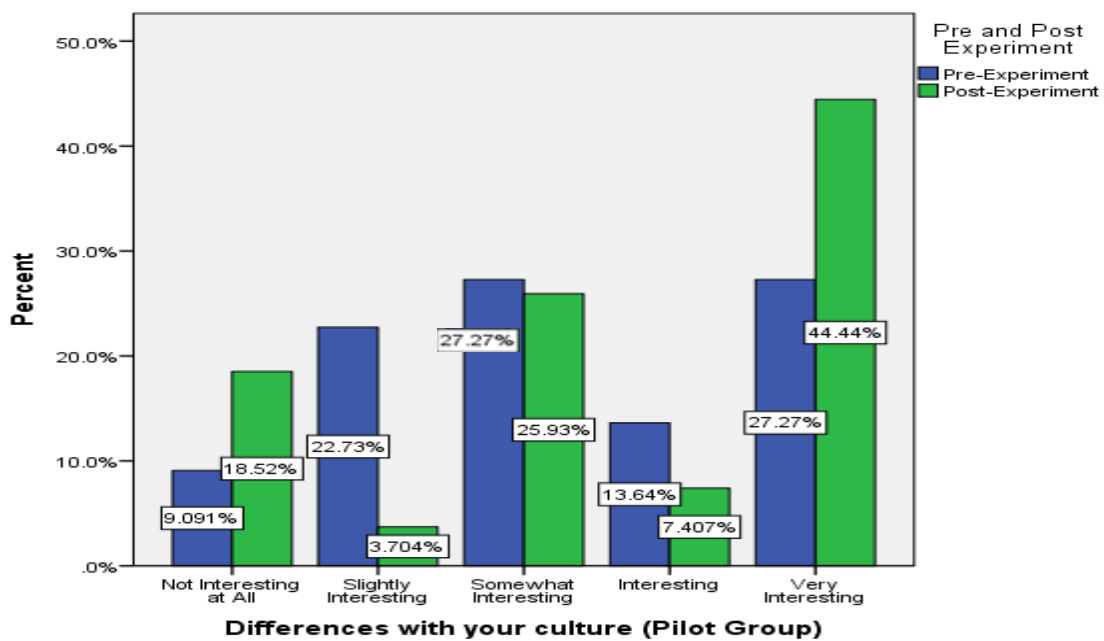


Fig.98. Interest in learning about cultural differences (pilot group). Questionnaire question 10.

As shown by this section, the interests of students vary, but there is a tendency for increased interest in the students who study culture-related materials. Thus, while it is apparent that different students would be expected to have different reactions to the same topics, culture-focused education can help them to grow more interested. This information can also be used by the teacher to develop interesting lessons for the participants of the study.

### 5.3.3.3 Interest in different countries

The interest in learning about the cultures of specific countries was also considered and is presented in Figures 99-108. New Zealand (Figures 101-102) and Australia (Figures 105-106) do not appear to be very popular with the students, where Great Britain seems to be particularly interesting to them (Figures 103-104). However, there is a tendency for increasing interest (post-experiment) in both groups, which is particularly pronounced in the experimental group. The only exception is the drop in the interest of the control group in Australia (Figure 105).

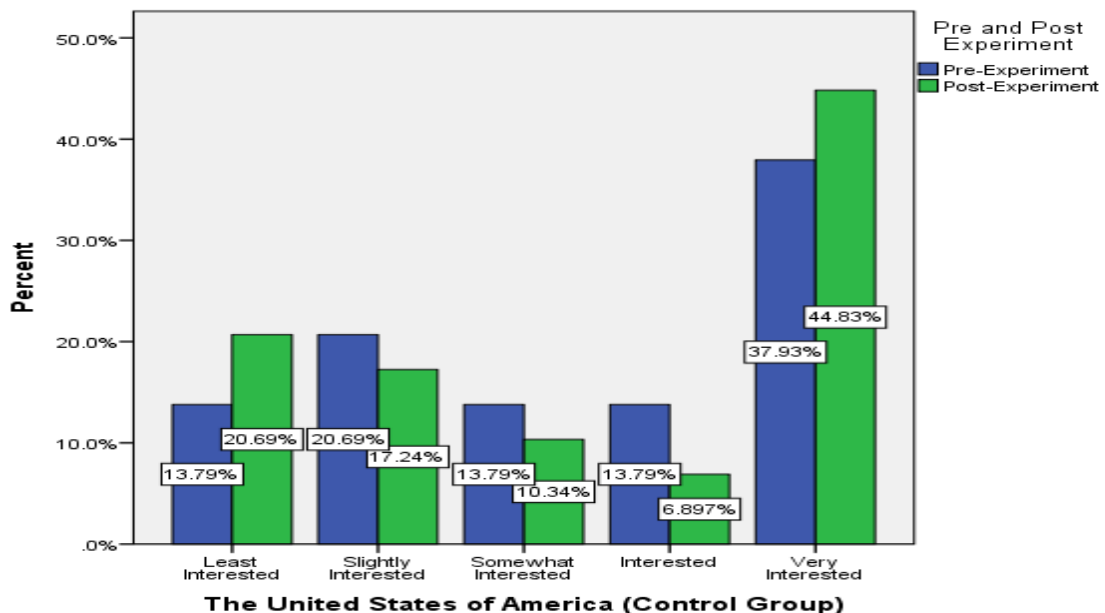


Fig. 99. Interest in learning about the US (control group). Questionnaire question 11.

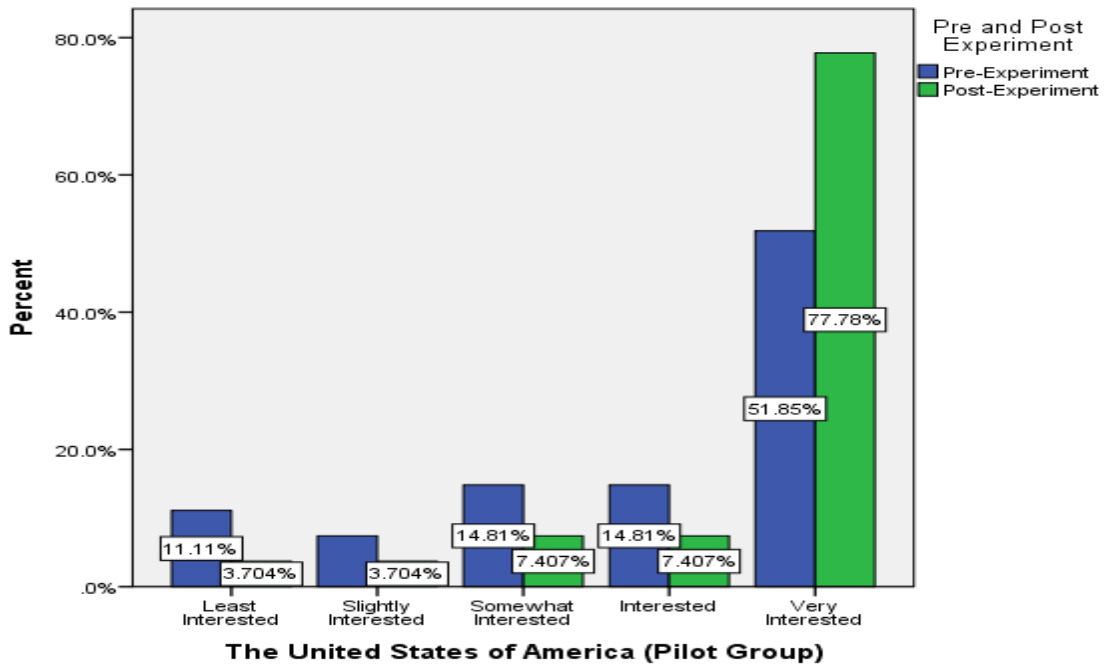


Fig. 100. Interest in learning about the US (pilot group). Questionnaire question 11.

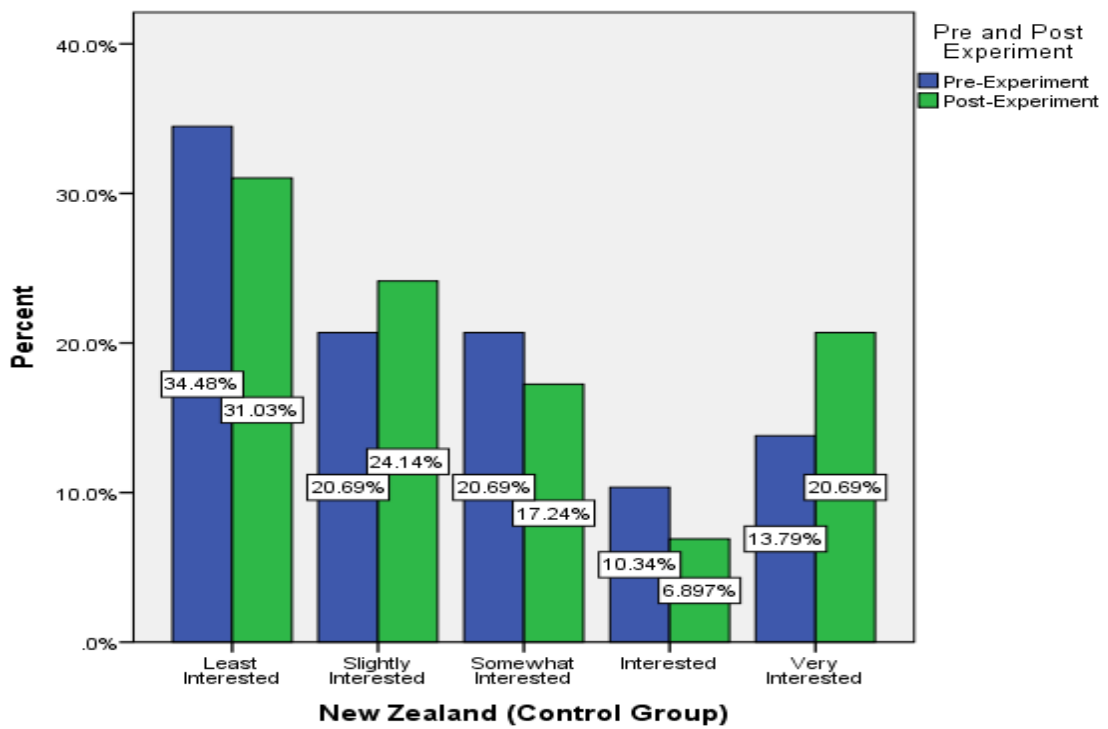


Fig. 101. Interest in learning about New Zealand (control group). Questionnaire question 11.

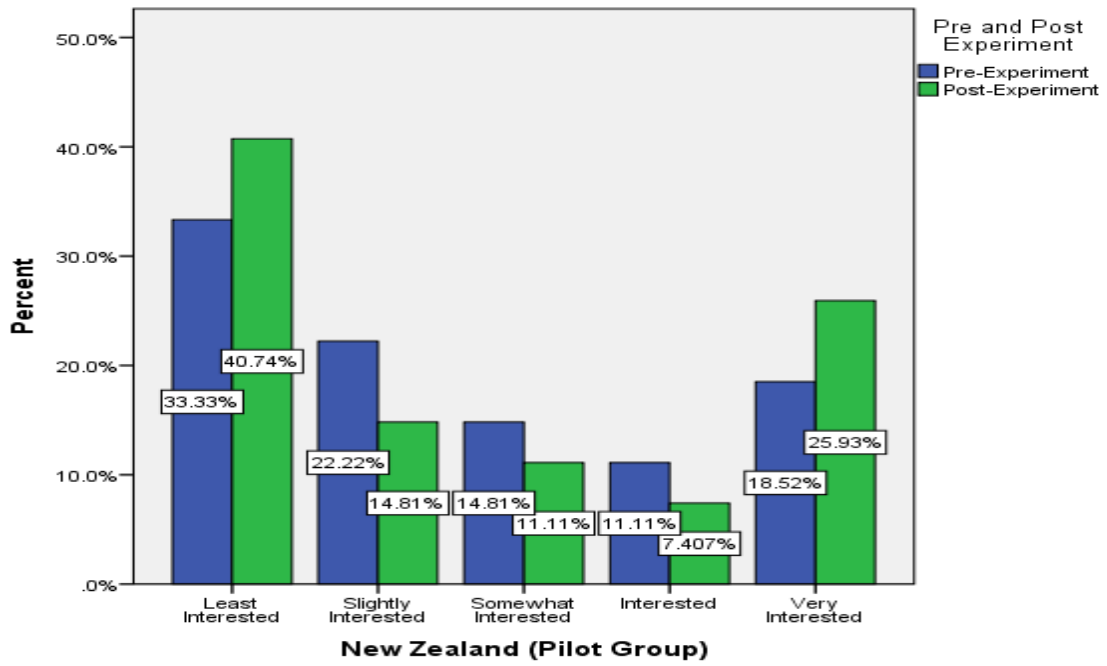


Fig. 102. Interest in learning about New Zealand (pilot group). Questionnaire question 11.

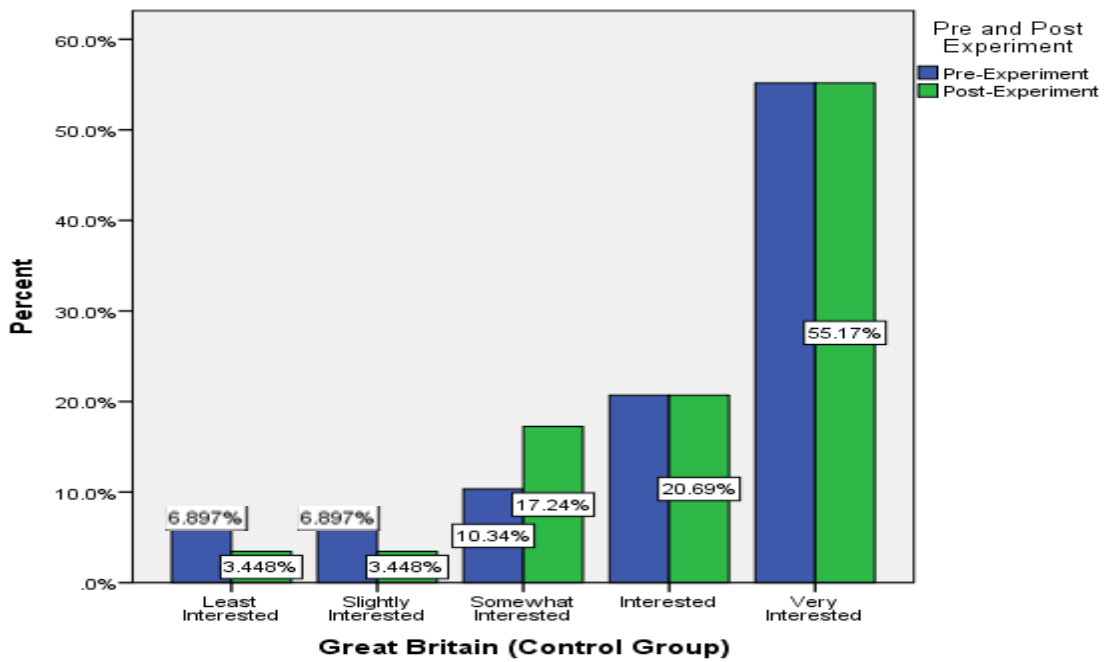


Fig. 103. Interest in learning about Great Britain (control group). Questionnaire question 11.

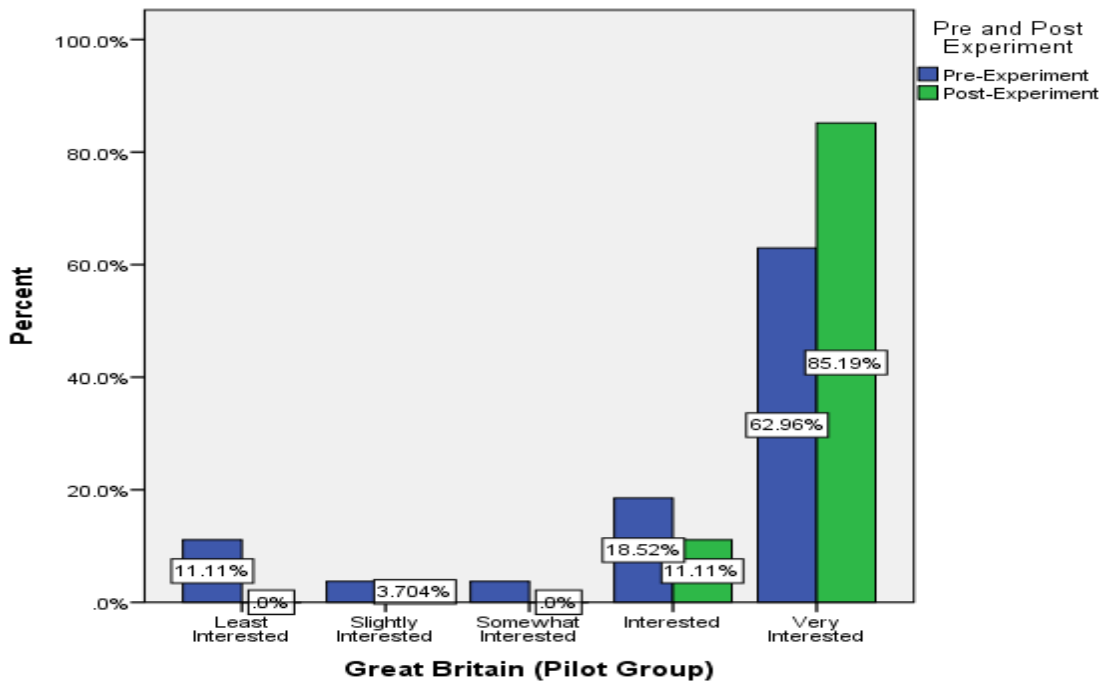


Fig. 104. Interest in learning about Great Britain (pilot group). Questionnaire question 11.

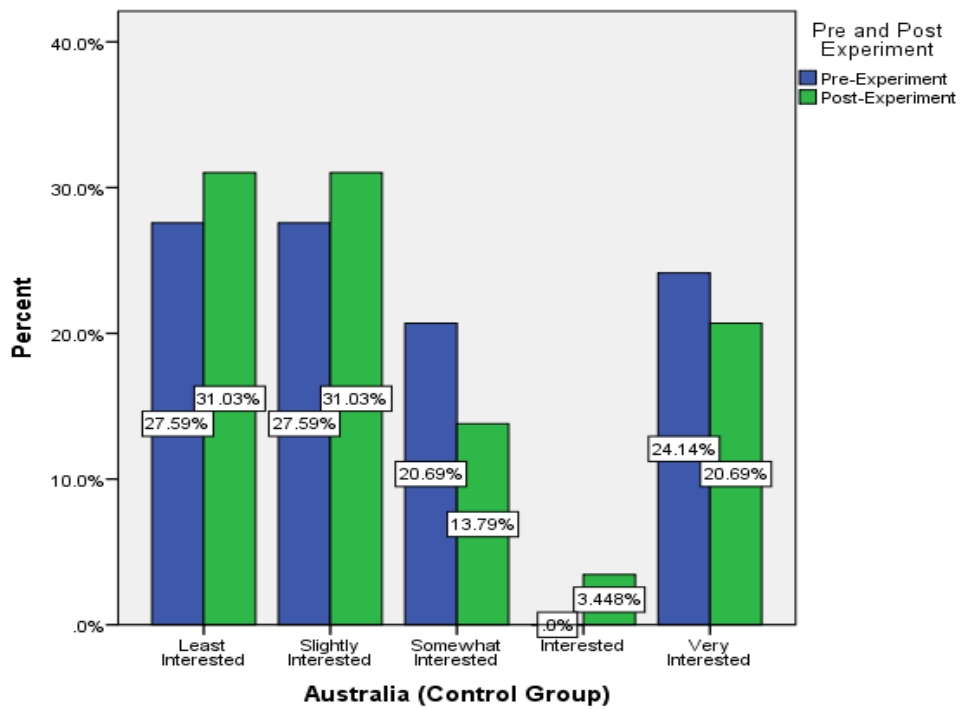


Fig. 105. Interest in learning about Australia (control group). Questionnaire question 11.

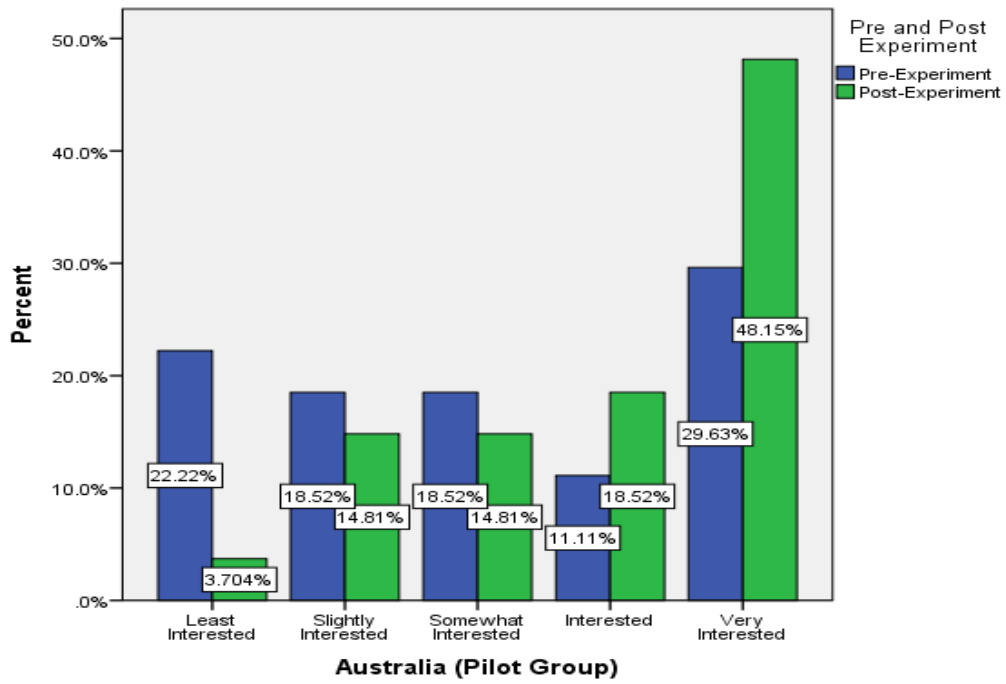


Fig. 106. Interest in learning about Australia (pilot group). Questionnaire question 11.

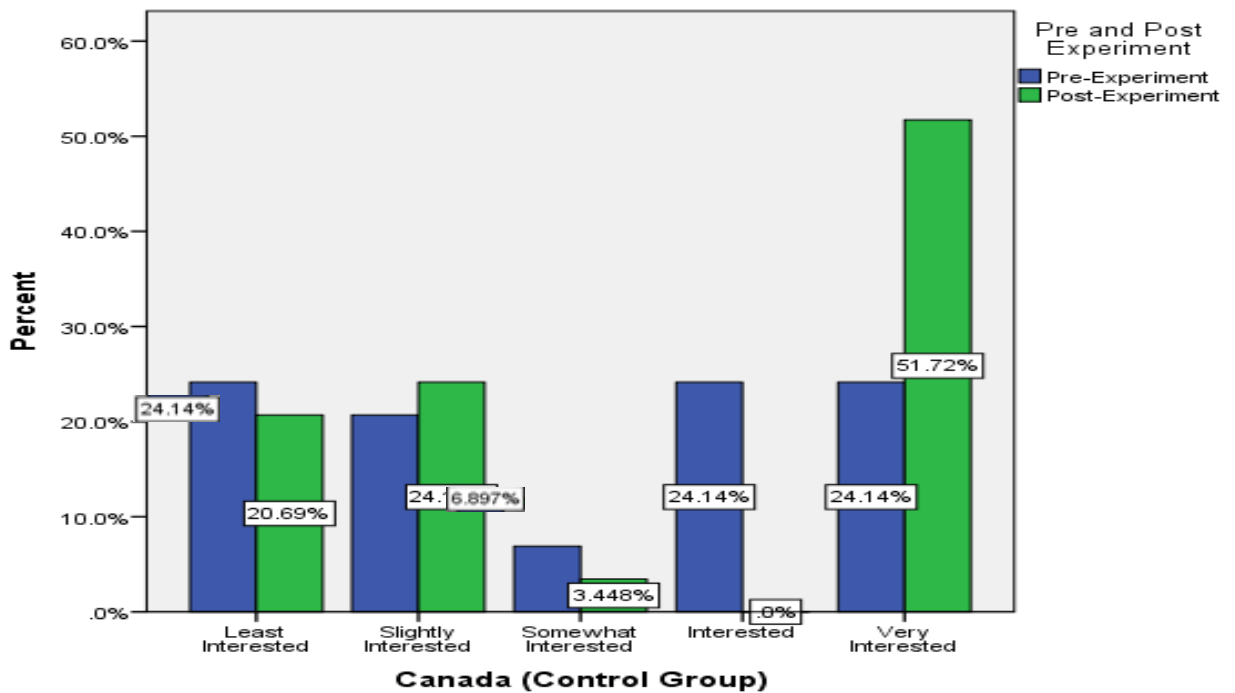


Fig. 107. Interest in learning about Canada (control group). Questionnaire question 11.

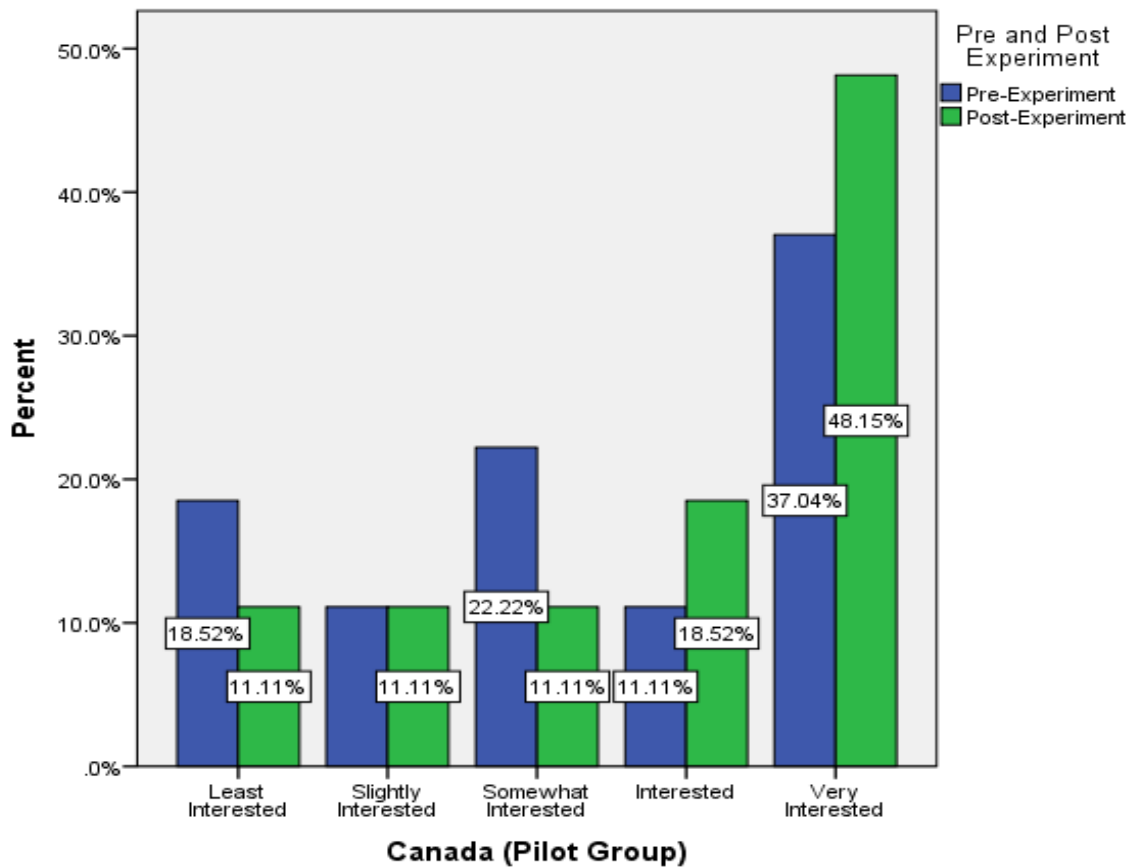


Fig.108. Interest in learning about Canada (pilot group). Questionnaire question 11.

Furthermore, the students were asked to consider if they would like to visit any English-speaking countries. The majority responded affirmatively, and for the experiment group, the number also increased after the experiment to 100% (Figures 109-110). Therefore, the lessons seem to have increased the students' interest in other countries.

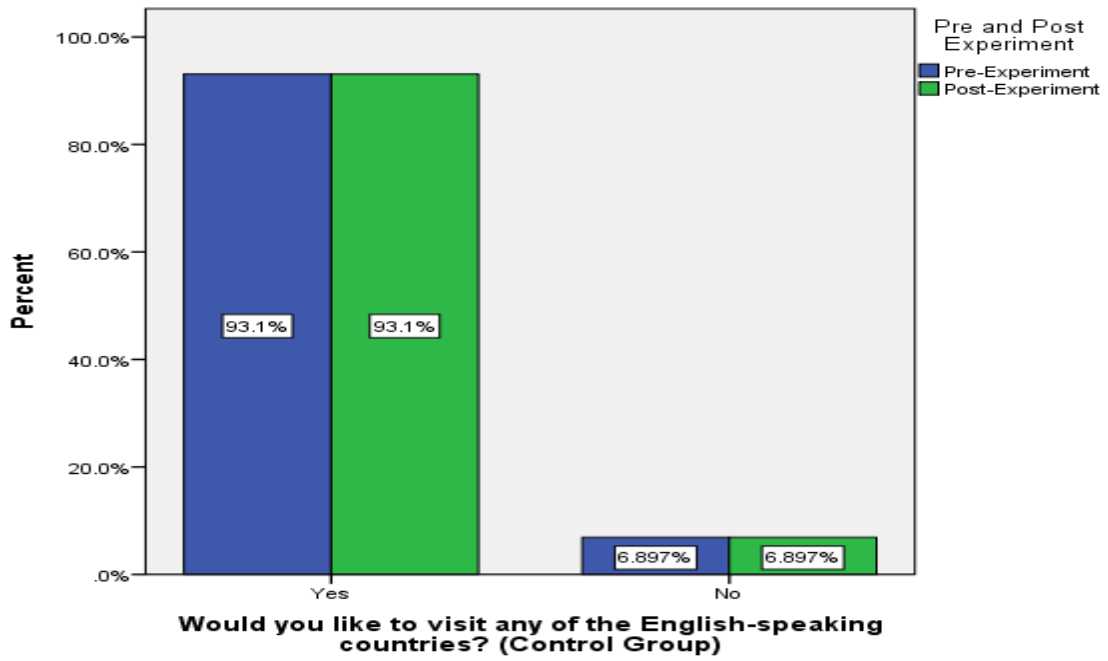


Fig. 109. Would you like to visit any of the English-speaking countries? (control group).  
Questionnaire question 14.

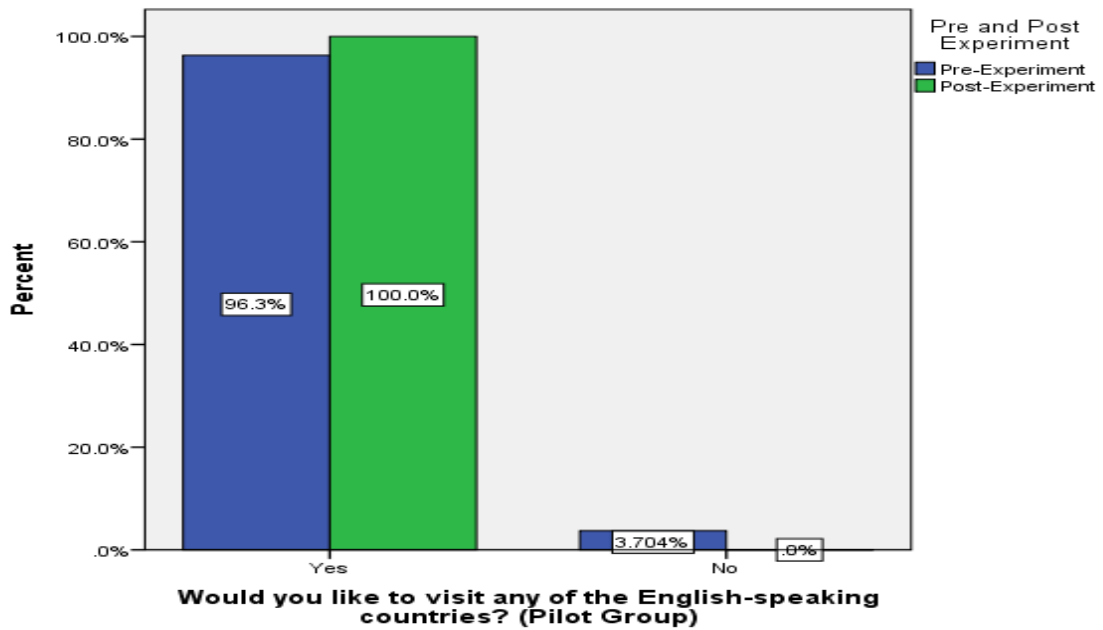


Fig. 110. Would you like to visit any of the English-speaking countries? (pilot group).  
Questionnaire question 14.

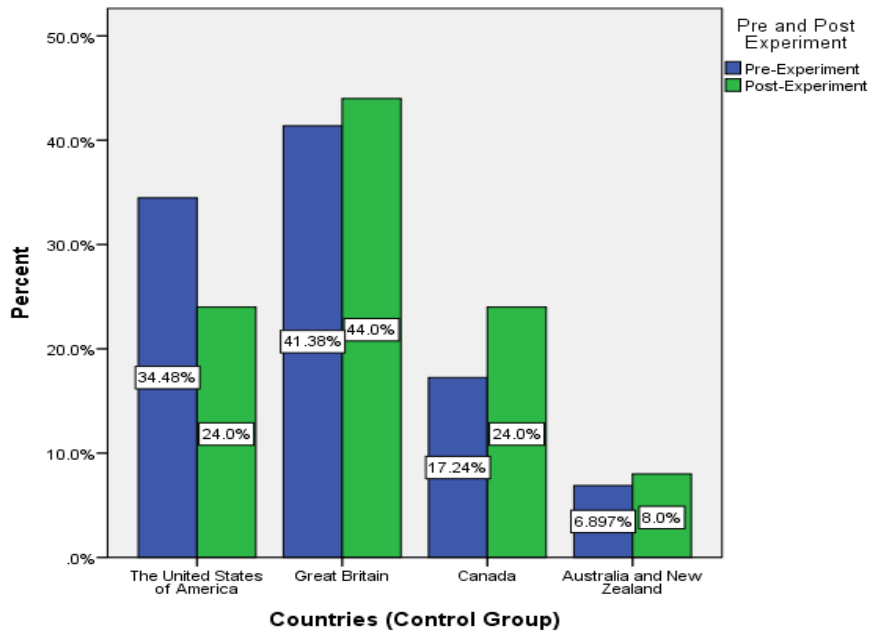


Fig. 111. Which English-speaking countries would you like to visit? (control group).  
Questionnaire question 14.

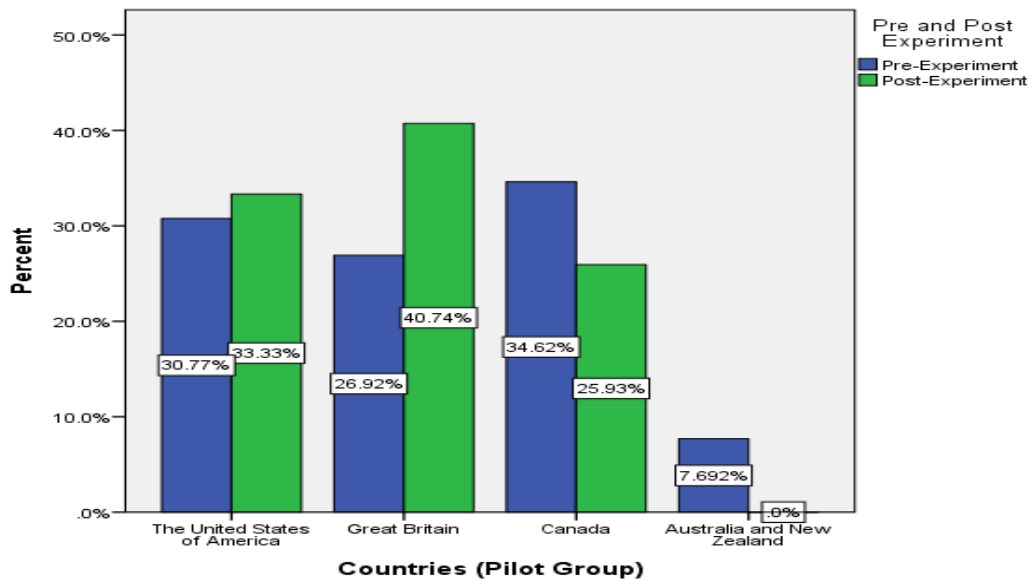


Fig. 112. Which English-speaking countries would you like to visit? (pilot group).  
Questionnaire question 14.

The countries that the students would like to visit are presented in Figures 111-112. Australia and New Zealand remain not very popular, but the US, UK, and Canada are of interest to the students. It is apparent that the desire to visit different countries is somewhat connected to the interest in them: the numbers of

students interested in and wanting to visit Australia and New Zealand are similarly small as compared to other countries. This information can also be used for lesson-planning for the participants.

#### **5.3.3.4 Teaching recommendations**

The next question was phrased as follows: how do you think a teacher should teach the culture of English-speaking countries? Which tools are more useful? The students named a number of tools, which are presented in Figures 113-124. The Internet and other media were mostly viewed as useful (Figures 115-116; 119-120). The control group started to deem some tools less useful after the experiment. For instance, more control group students viewed textbooks as not very useful after the experiment than before it (see Figure 113). Since it was established that the cultural content of the units studied during the was not very rich, this change can be easily explained. However, in the experiment group, the students were more supportive of textbooks after the experiment (Figure 114), although some of them still labeled it as the least useful tool. In general, the experimental group demonstrated a greater appreciation for various tools after the experiment from English textbooks to media to music. Possibly, they were employed or otherwise mentioned during the special lessons, which increased the students' reliance on them. This information would be helpful in planning lessons for the participants, but it also shows that culture-related lessons can help students to appreciate different teaching tools.

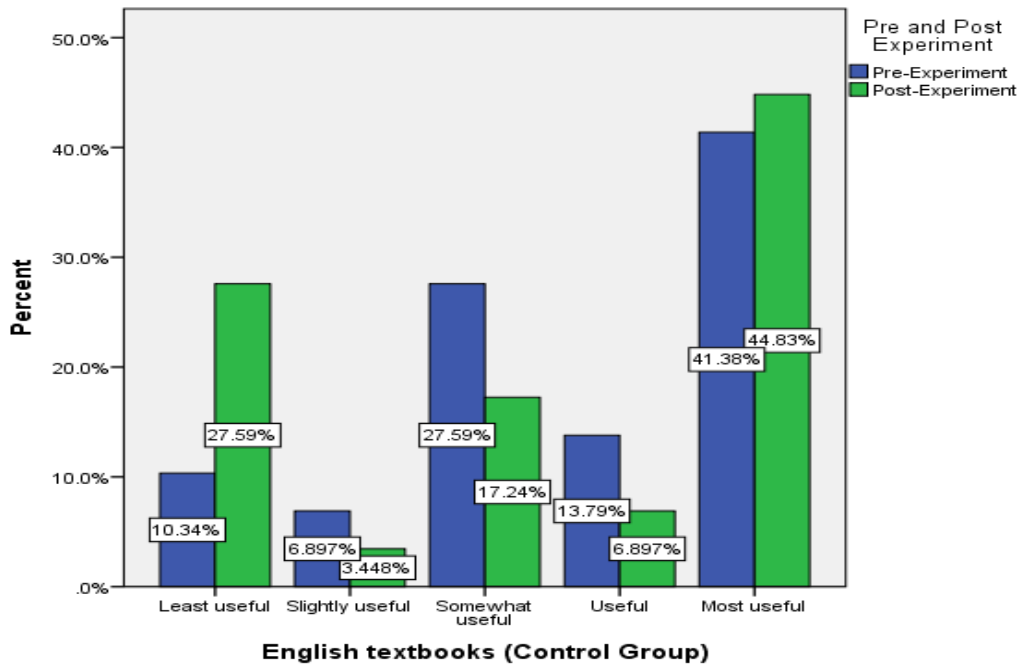


Fig. 113. The usefulness of textbooks in teaching the culture of English-speaking countries (control group). Questionnaire question 12.

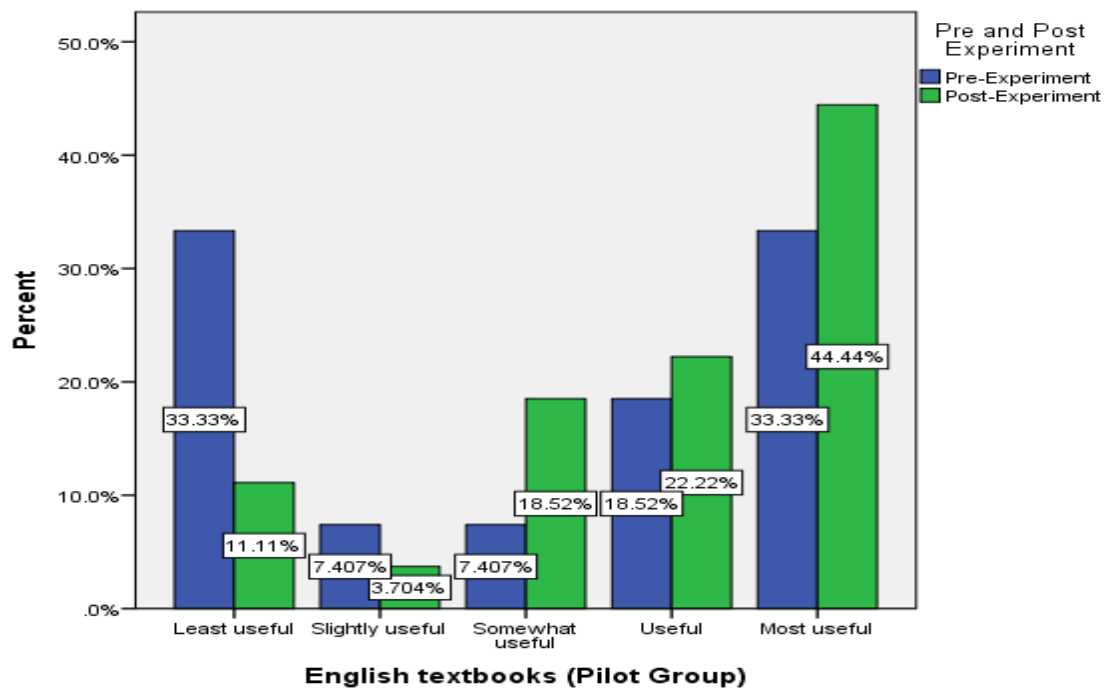


Fig. 114. The usefulness of textbooks in teaching the culture of English-speaking countries (pilot group). Questionnaire question 12.

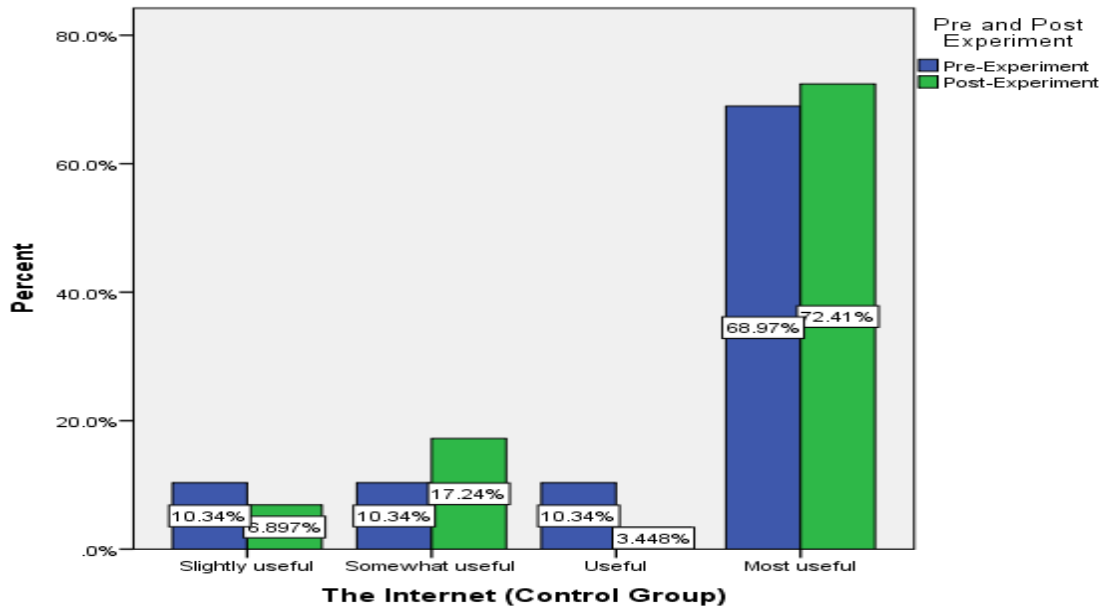


Fig. 115. The usefulness of the Internet in teaching the culture of English-speaking countries (control group). Questionnaire question 12.

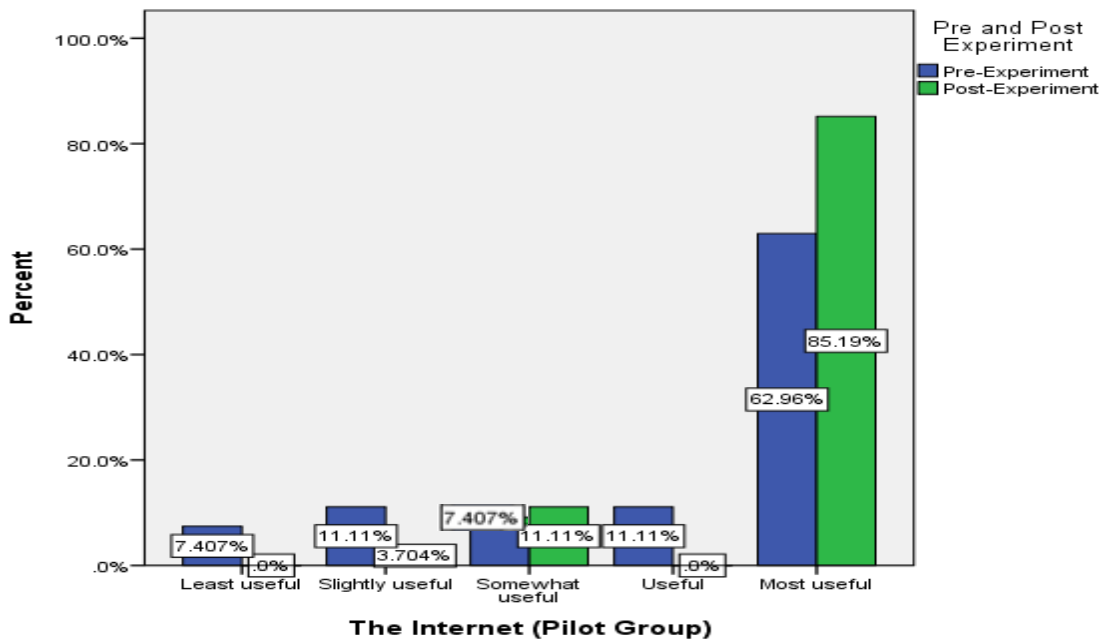


Fig. 116. The usefulness of the Internet in teaching the culture of English-speaking countries (pilot group). Questionnaire question 12.

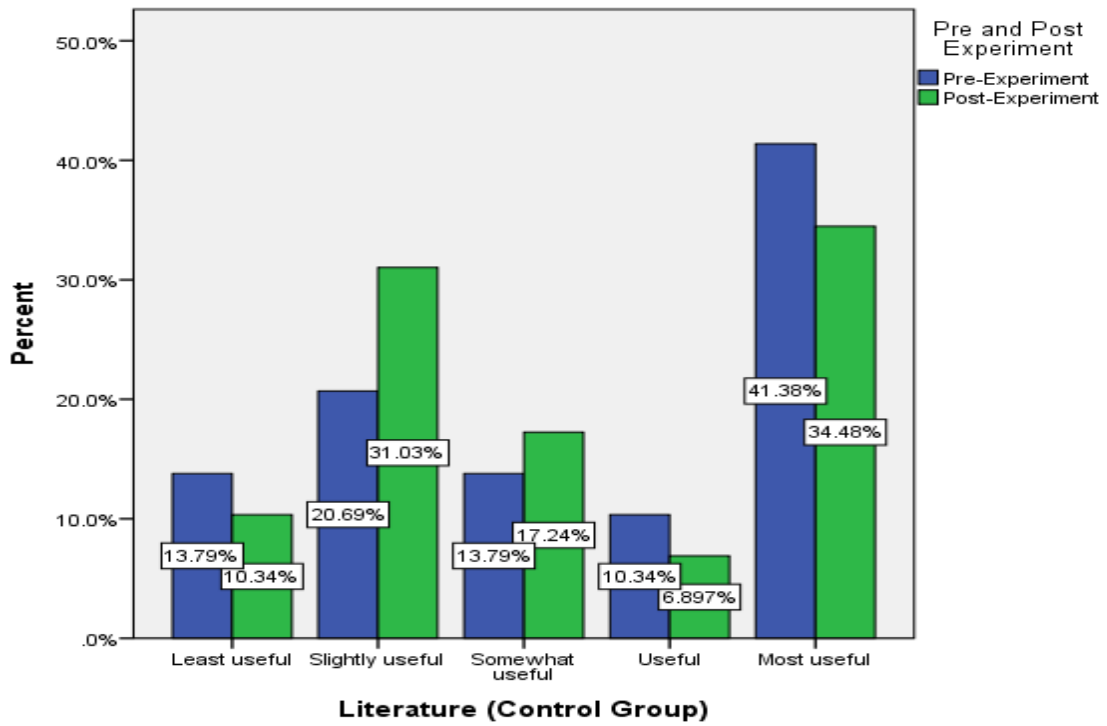


Fig. 117. The usefulness of literature in teaching the culture of English-speaking countries (control group). Questionnaire question 12.

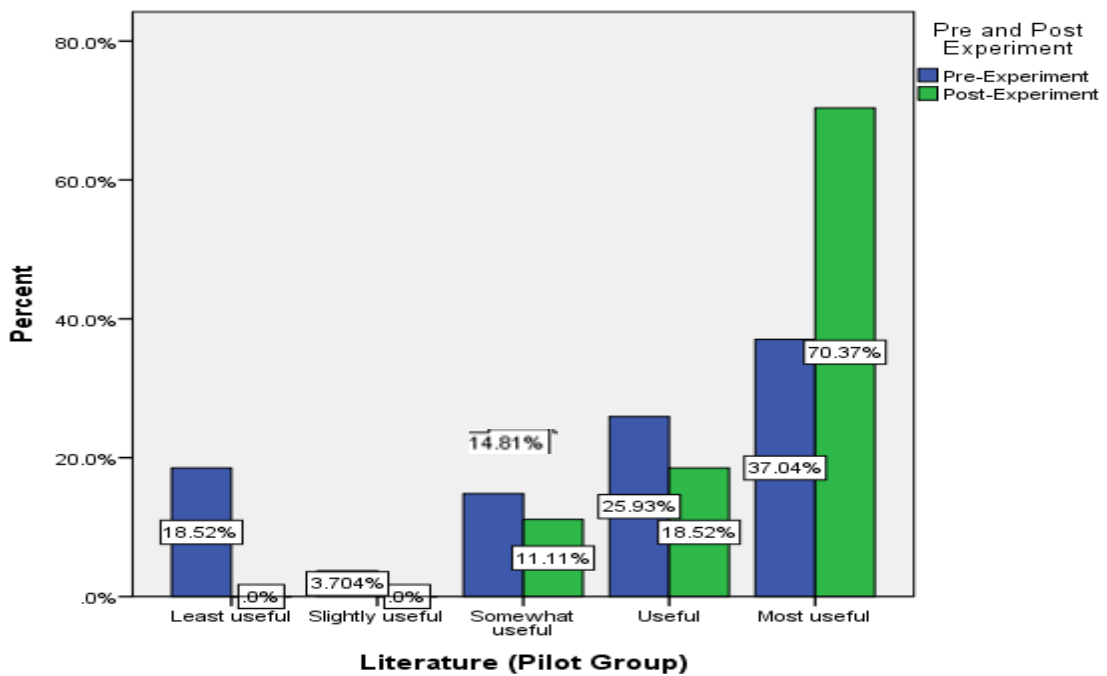


Fig. 118. The usefulness of literature in teaching the culture of English-speaking countries (pilot group). Questionnaire question 12.

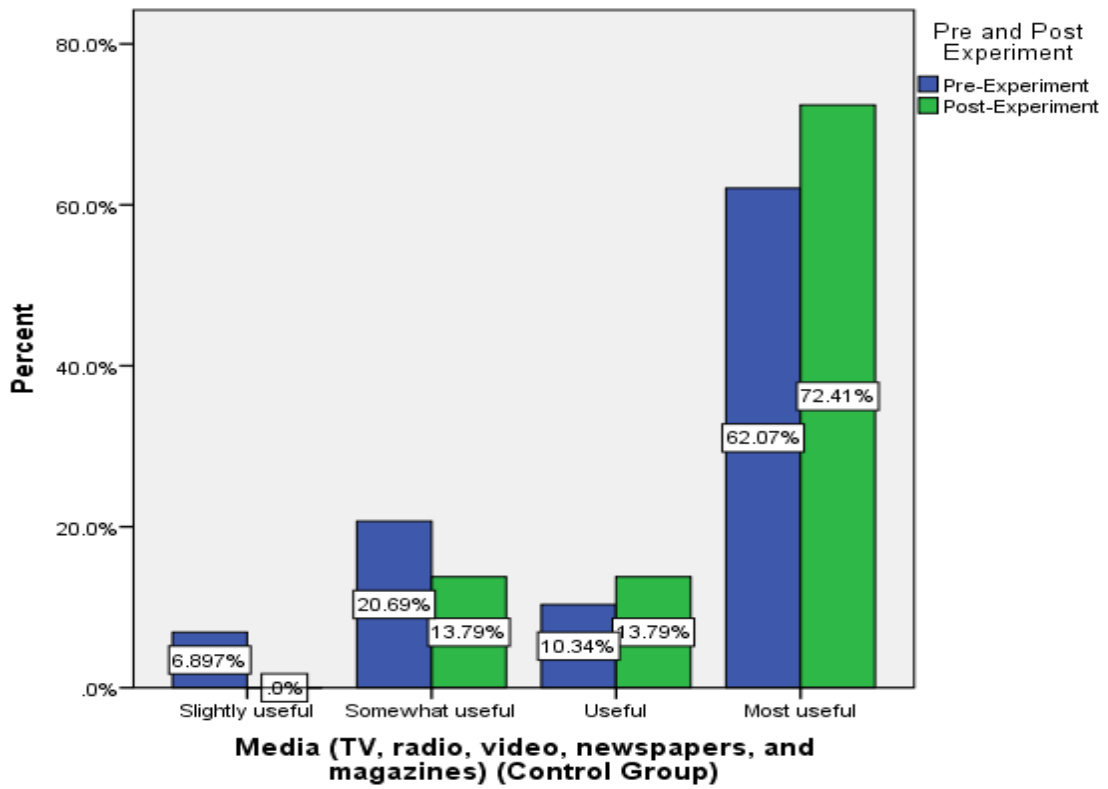


Fig. 119. The usefulness of the media in teaching the culture of English-speaking countries (control group). Questionnaire question 12.

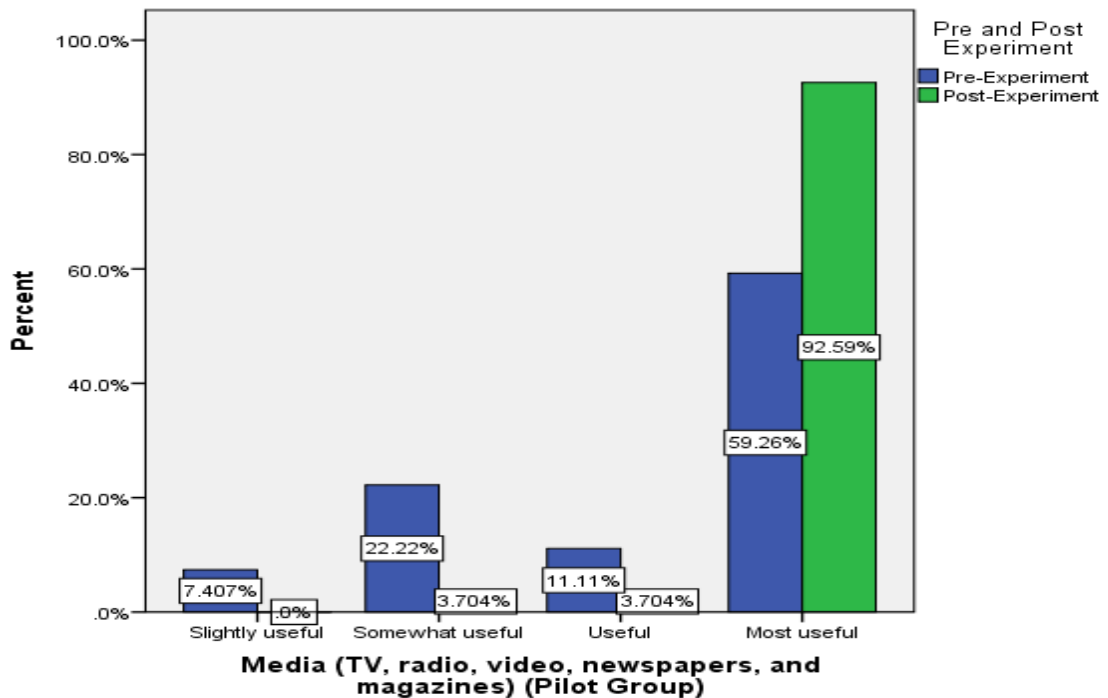


Fig. 120. The usefulness of the media in teaching the culture of English-speaking countries (pilot group). Questionnaire question 12.

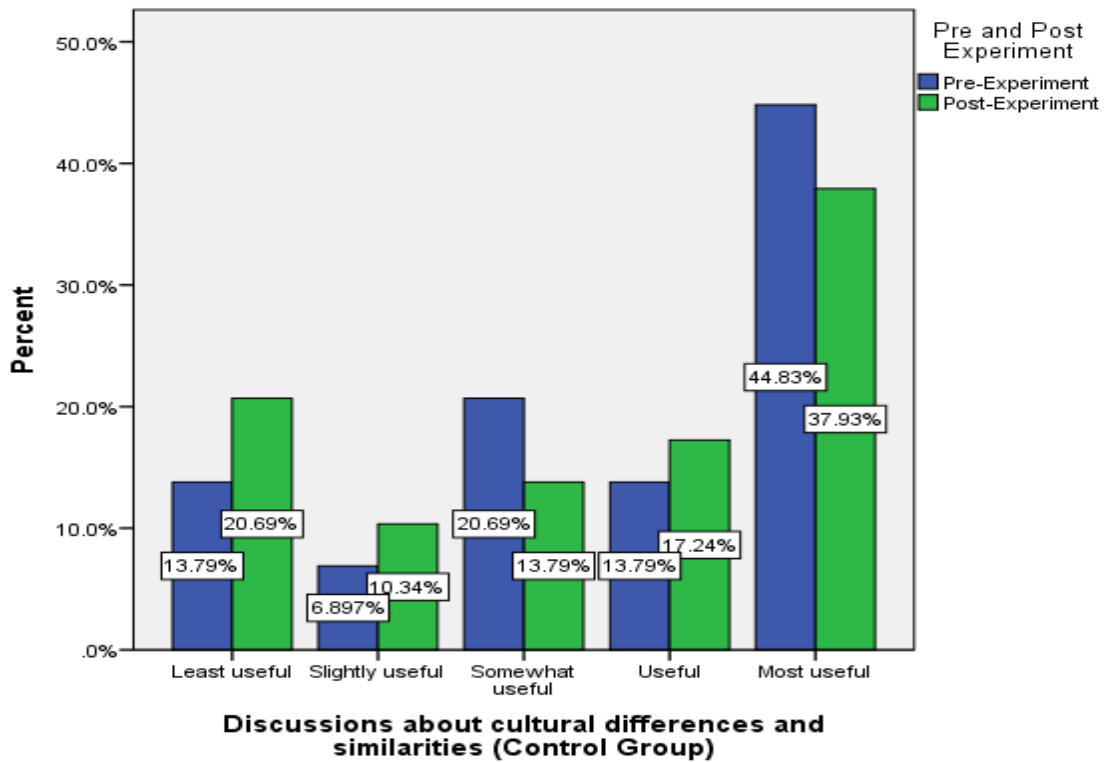


Fig. 121. The usefulness of discussions in teaching the culture of English-speaking countries (control group). Questionnaire question 12.

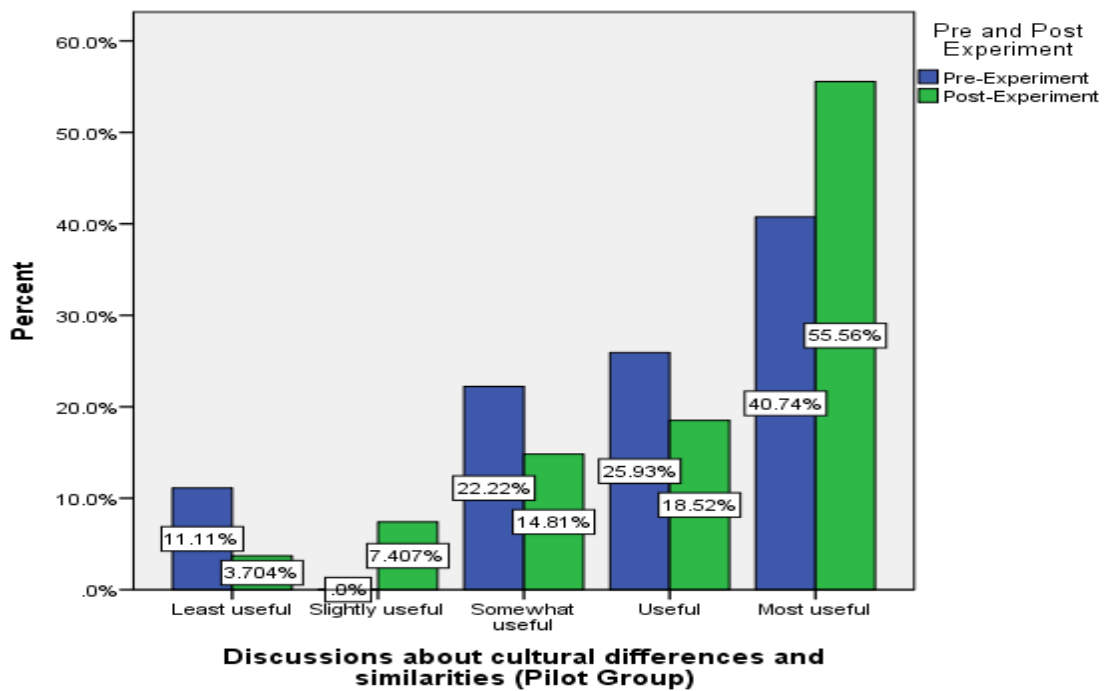


Fig. 122. The usefulness of discussions in teaching the culture of English-speaking countries (pilot group). Questionnaire question 12.

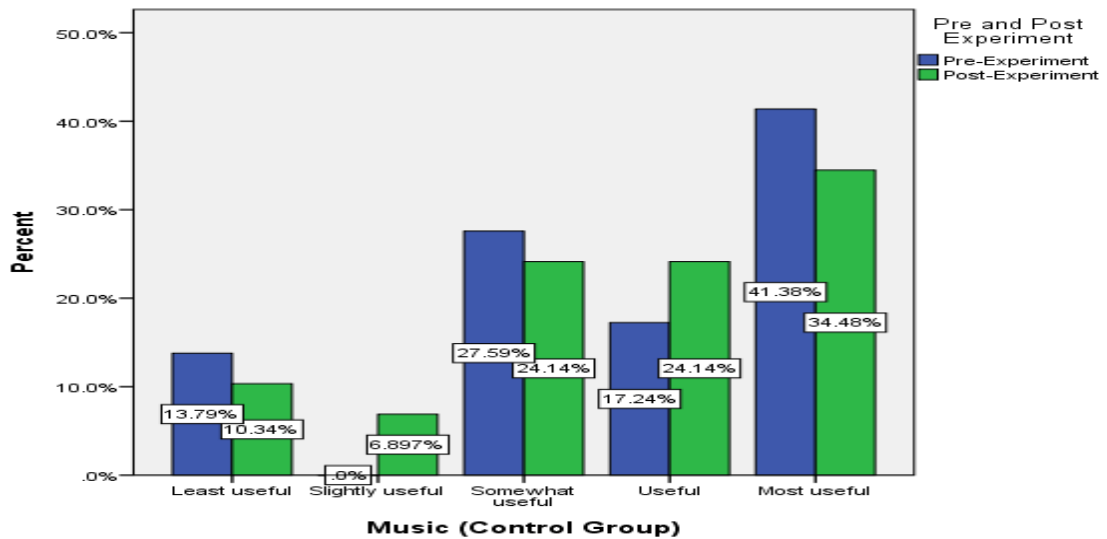


Fig. 123. The usefulness of music in teaching the culture of English-speaking countries (control group). Questionnaire question 12.

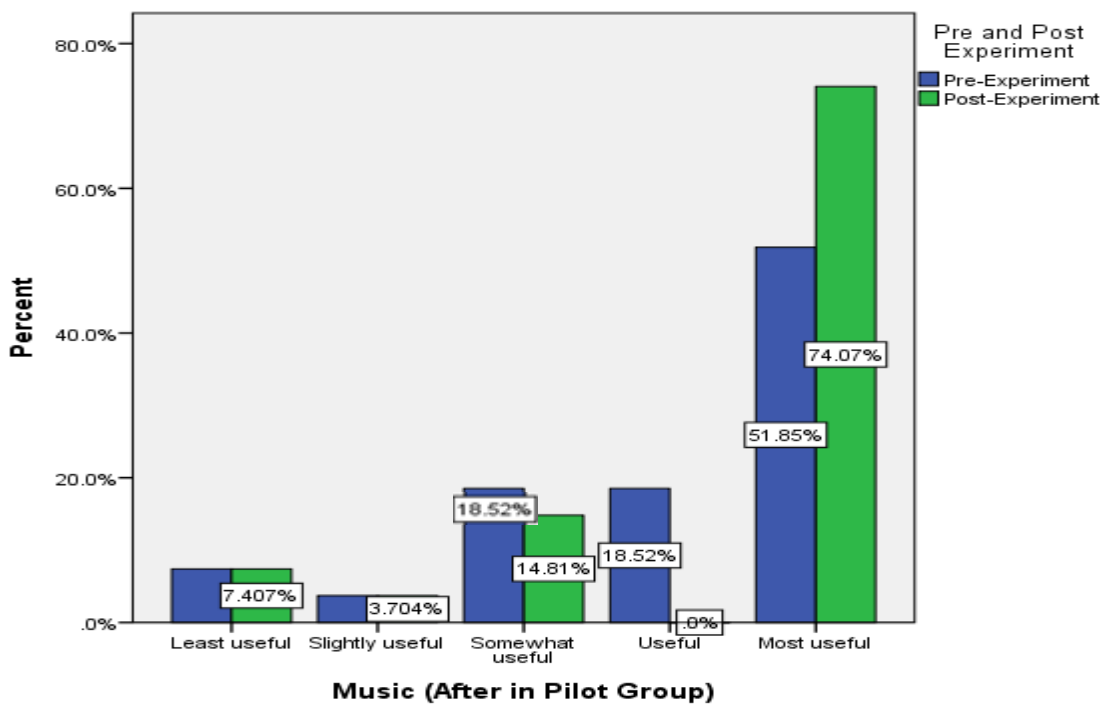


Fig. 124. The usefulness of music in teaching the culture of English-speaking countries (pilot group). Questionnaire question 12.

### 5.3.3.5 Students' statements

The students were asked to consider a number of statements, which are presented below. The responses appear in Figures 125-160. Figures 125-126 and

129-136 show that most students recognize the links between culture and language; also, the understanding of this fact grew in the pilot group after the experiment. Similarly, more pilot group students believed that teachers should include culture-related topics into their lessons (Figures 127-128). Figures 137 and 138 indicate that even before the experiment, many students were interested in English-speaking countries' culture, but after the experiment, a small decrease in this interest was found. This decrease might be compensated by the growth of the wish of the students to have some cultural content in their lessons (Figures 139-144). Figures 143-146 show the somewhat mixed attitudes of students to intercultural competence. Figures 153-156 involve the consideration of the students' opportunities for practicing English; the control group shows less interest in expanding them than the experimental one, especially after the experiment.

Most students also noted that their attitudes toward English-speaking people improved with studying their culture (Figures 157-158), but some reported worry about other cultures influencing their own (Figures 157-160). Overall, most students in both groups view the study of culture as important, stating that it is connected to language and required for effective communication. Most students are not satisfied with their textbooks (Figures 145-146). Furthermore, there is a tendency for the experimental group to demonstrate increased awareness and interest in the cultural instruction after the experiment. Thus, this section proves that the experimental lessons can improve participants' knowledge of culture while also indicating their attitudes towards different aspects of learning the culture.

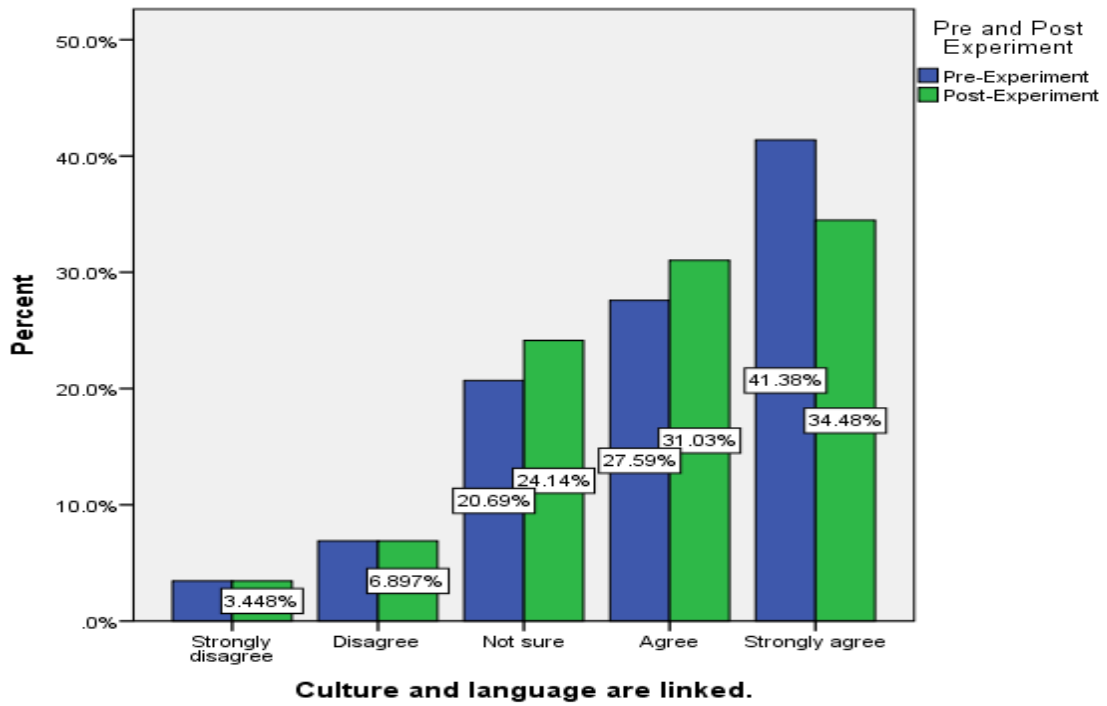


Fig. 125. Culture and language are linked (control group). Questionnaire question 13.

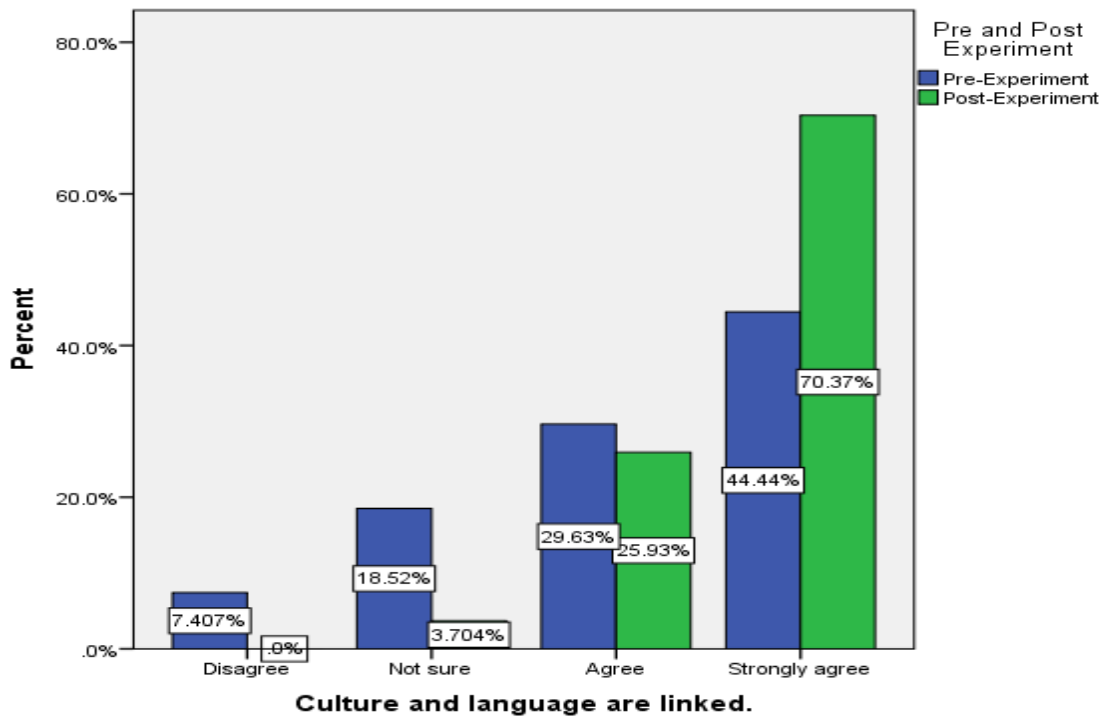


Fig. 126. Culture and language are linked (pilot group). Questionnaire question 13.

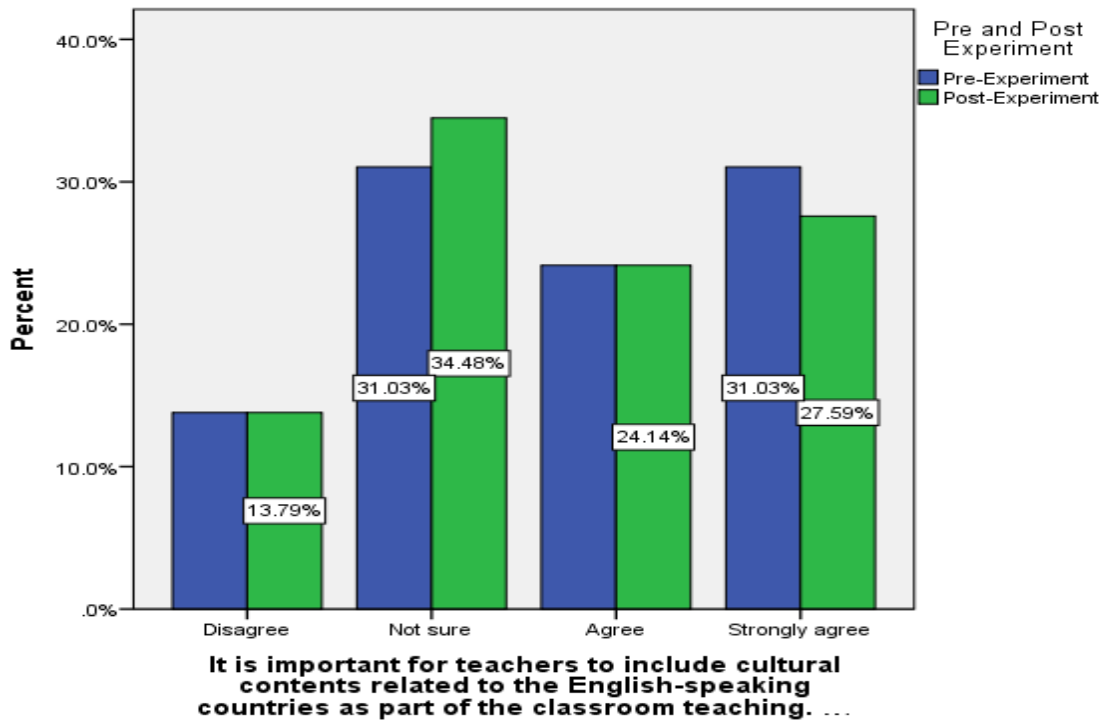


Fig. 127. It is important for teachers to include cultural contents related to the English-speaking countries as part of the classroom teaching (control group). Questionnaire question 13.

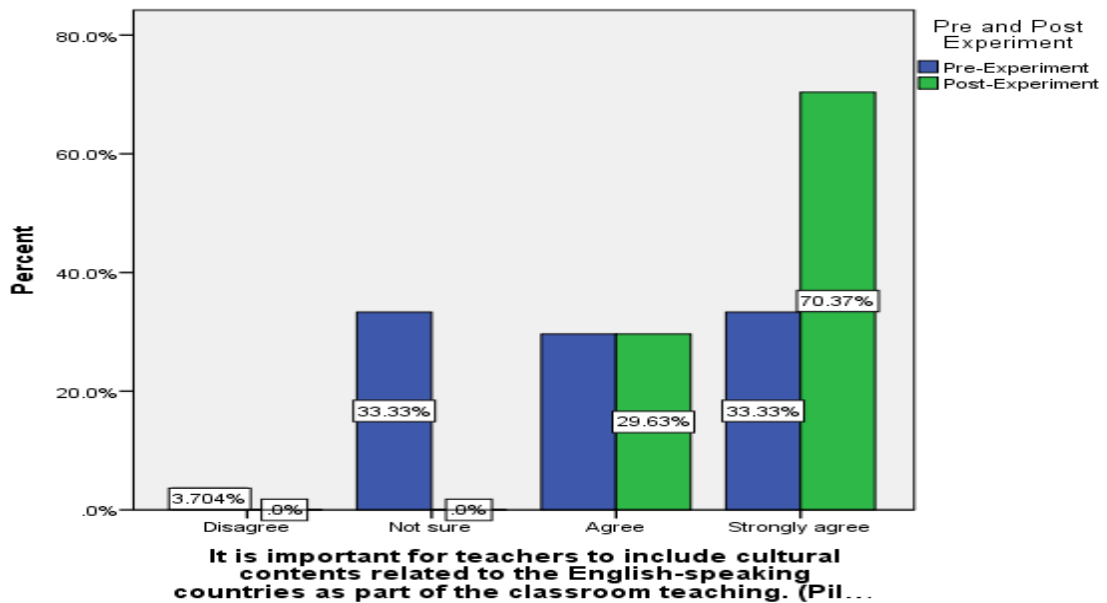


Fig. 128. It is important for teachers to include cultural contents related to the English-speaking countries as part of the classroom teaching (pilot group). Questionnaire question 13.

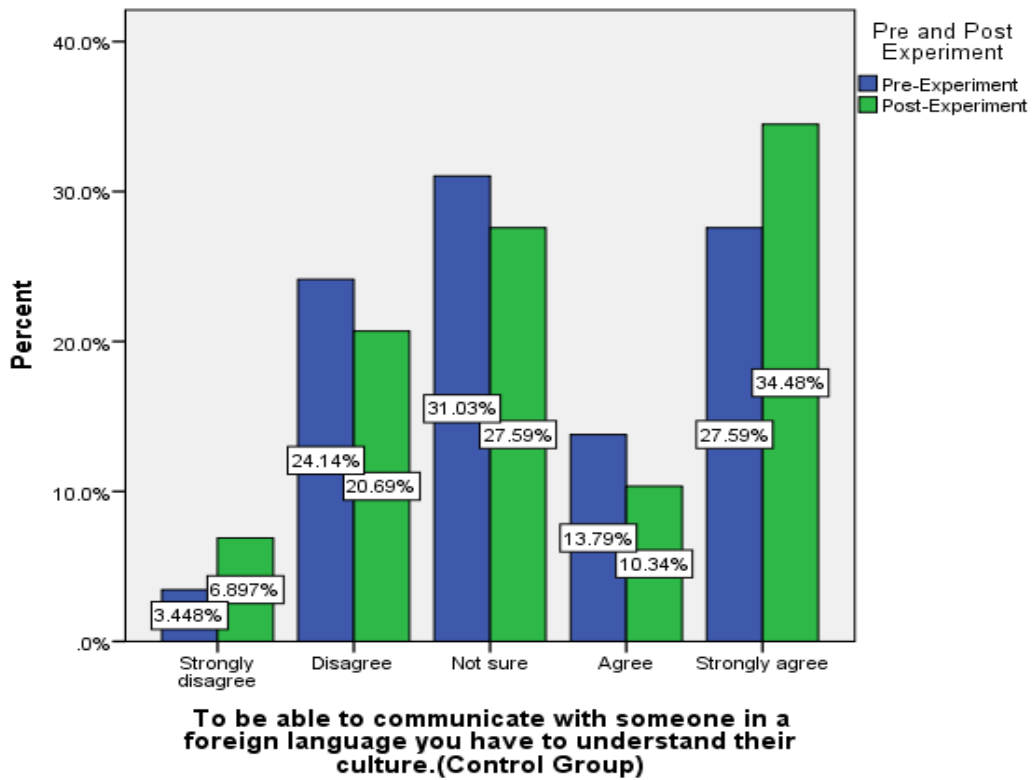


Fig. 129. To be able to communicate with someone in a foreign language you have to understand their culture (control group). Questionnaire question 13.

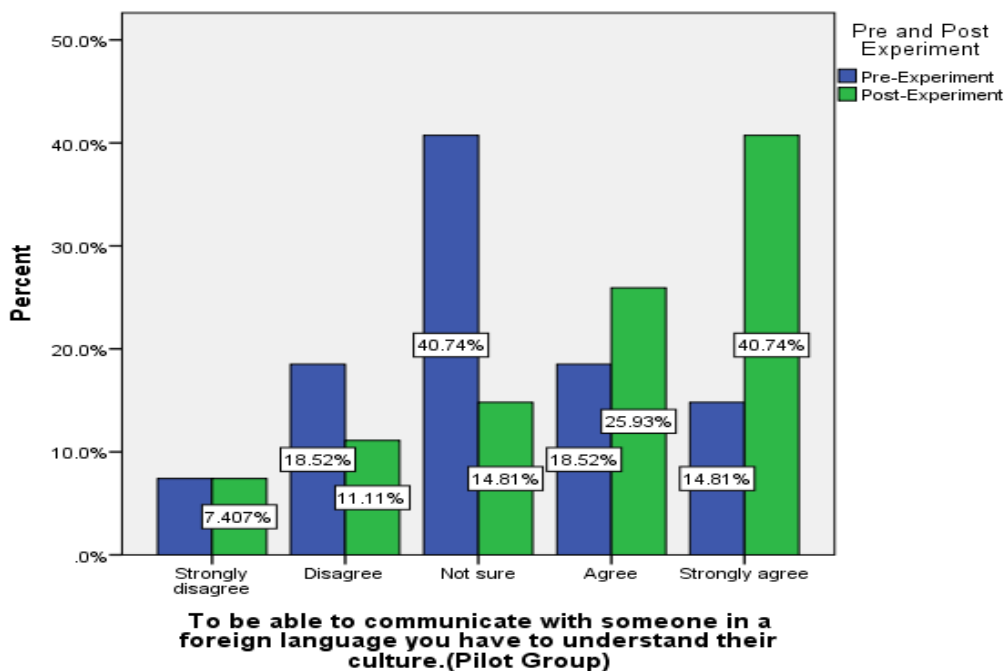


Fig. 130. To be able to communicate with someone in a foreign language you have to understand their culture (pilot group). Questionnaire question 13.

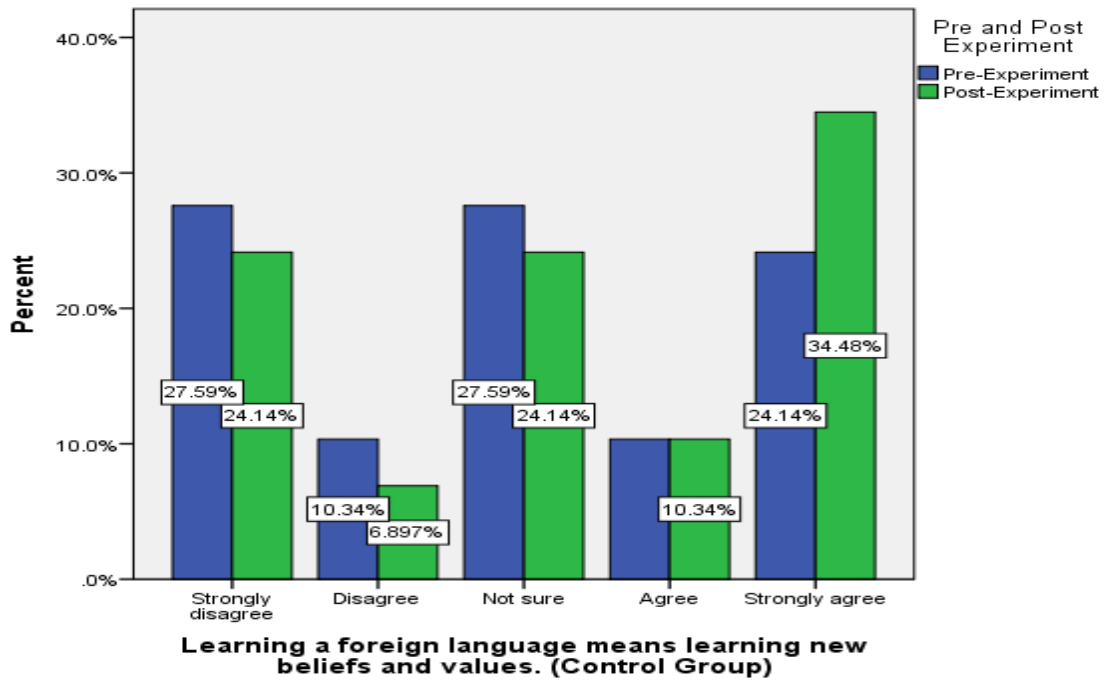


Fig. 131. Learning a foreign language means learning new beliefs and values (control group). Questionnaire question 13.

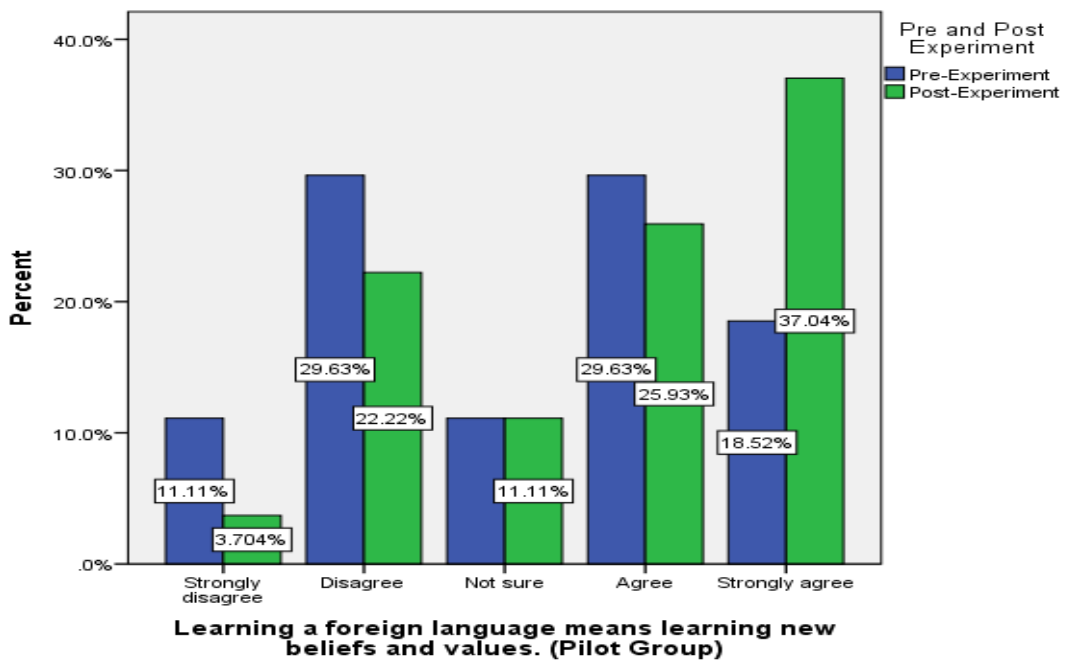


Fig. 132. Learning a foreign language means learning new beliefs and values (pilot group). Questionnaire question 13.

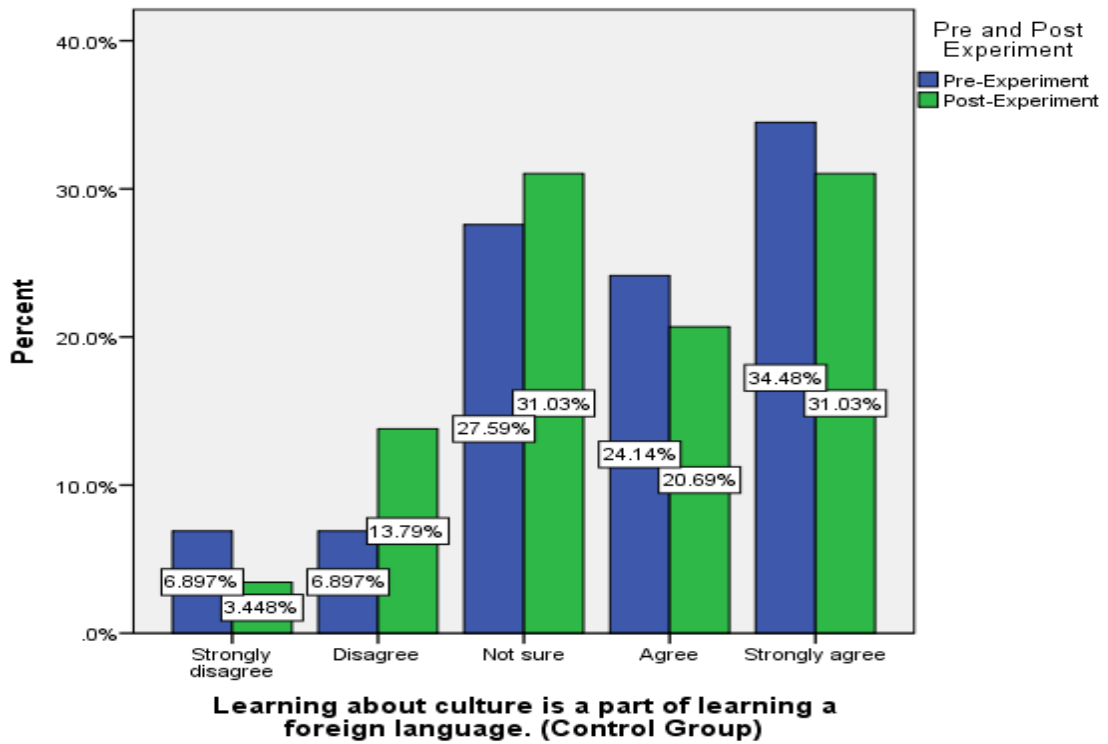


Fig. 133. Learning about culture is a part of learning a foreign language (control group).  
Questionnaire question 13.

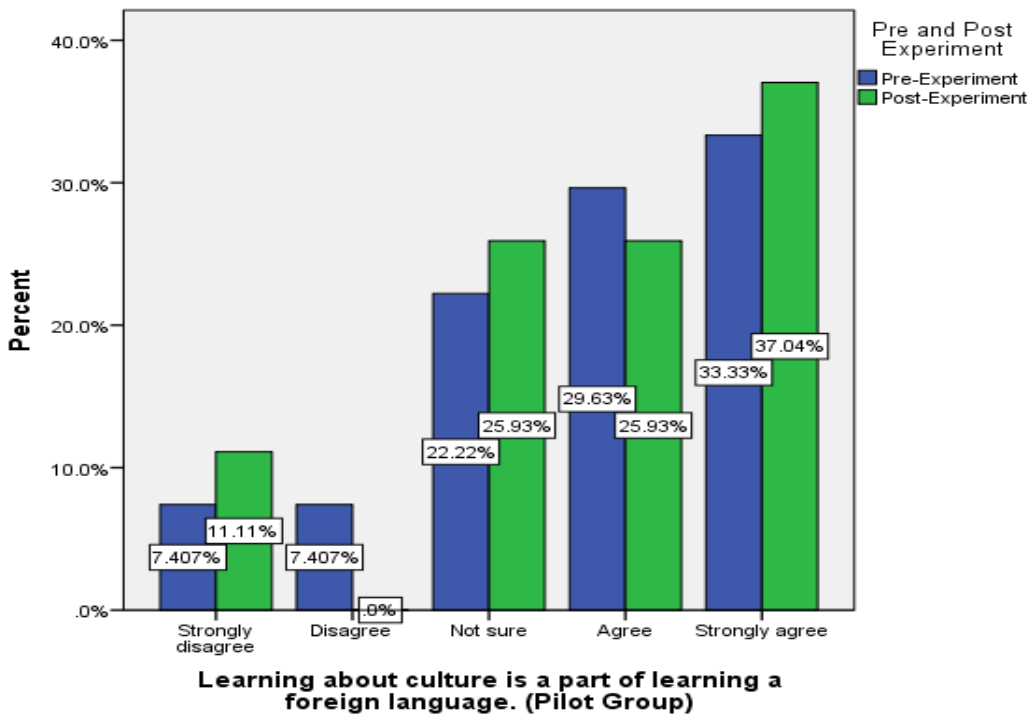


Fig. 134. Learning about culture is a part of learning a foreign language (pilot group).  
Questionnaire question 13.

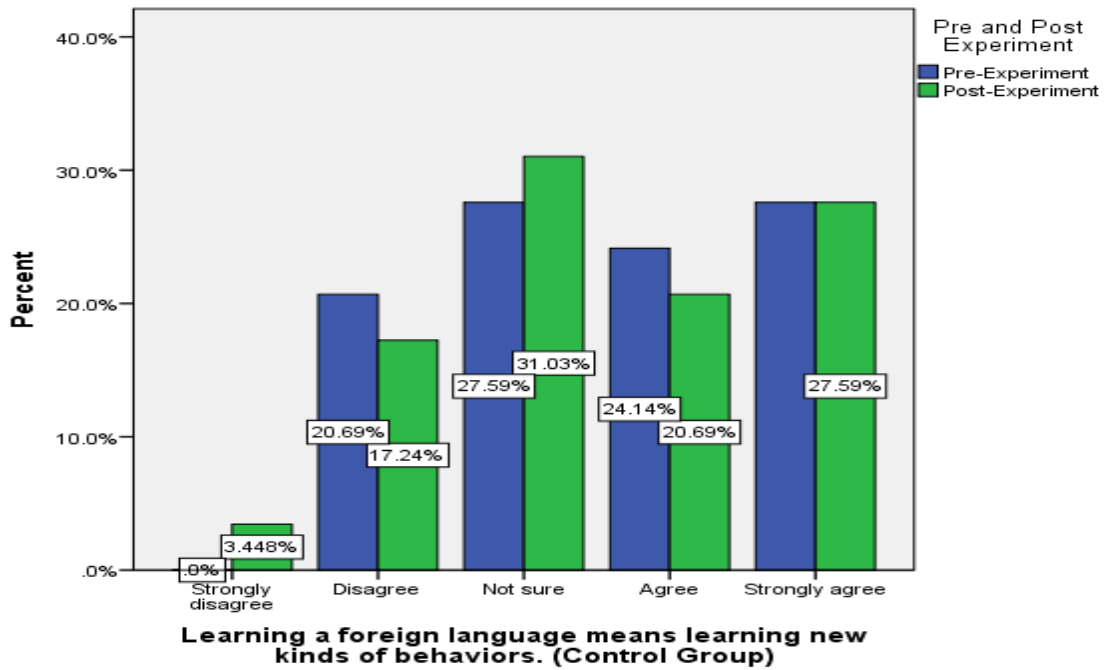


Fig. 135. Learning a foreign language means learning new kinds of behaviors (control group). Questionnaire question 13.

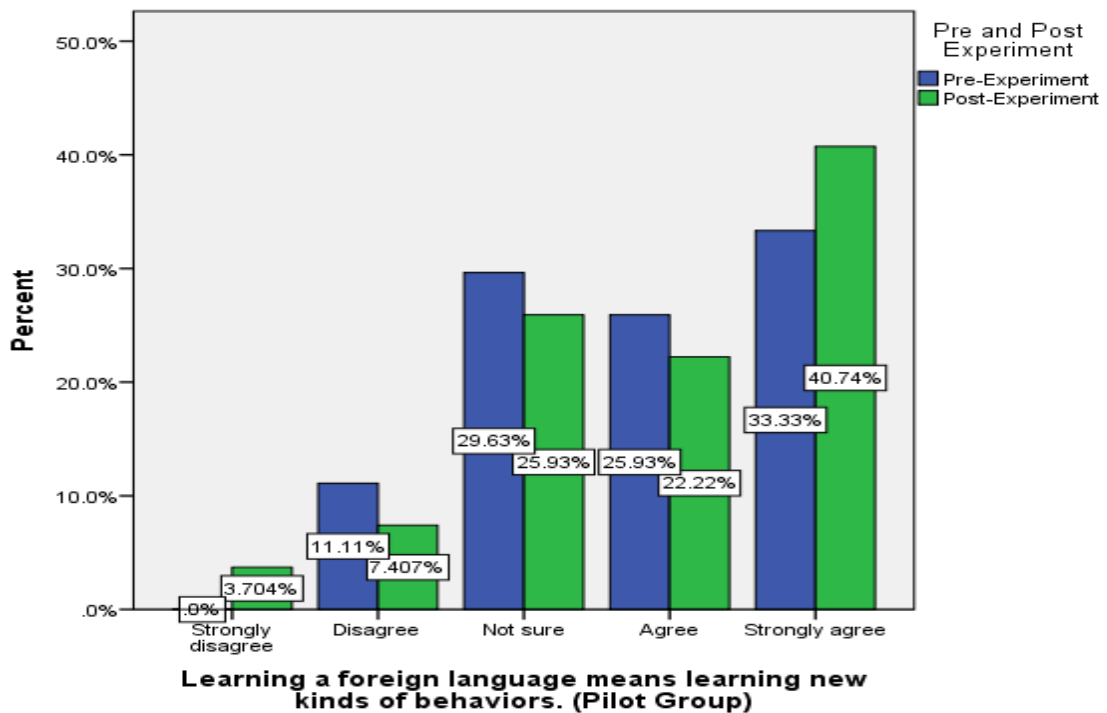


Fig. 136. Learning a foreign language means learning new kinds of behaviors (pilot group). Questionnaire question 13.

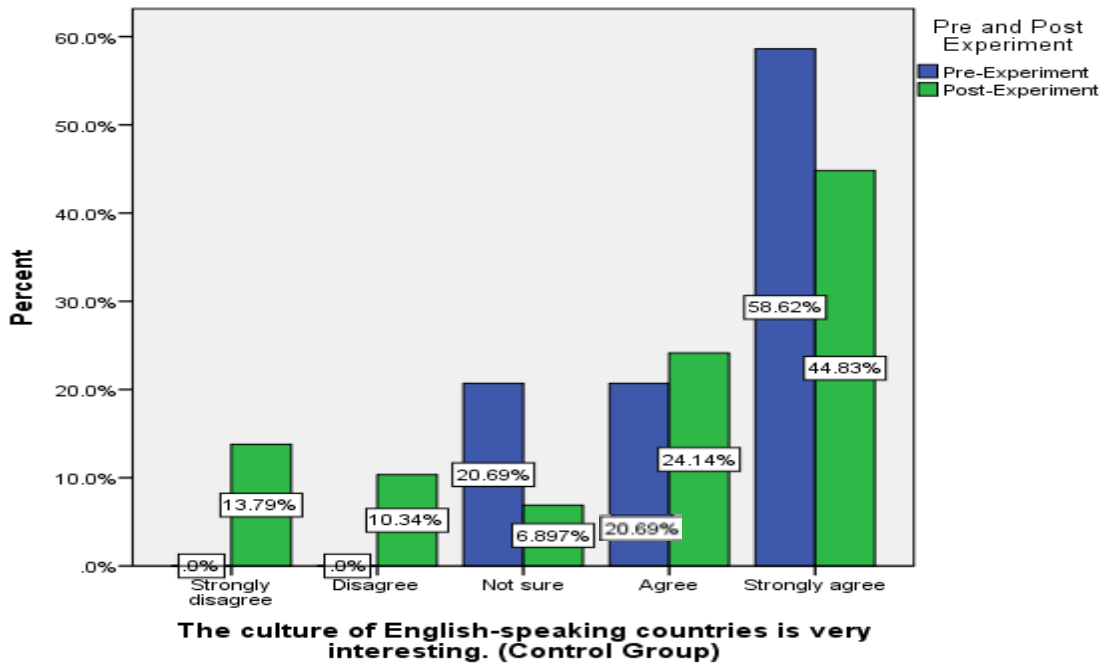


Fig. 137. The culture of English-speaking countries is very interesting (control group).  
Questionnaire question 13.

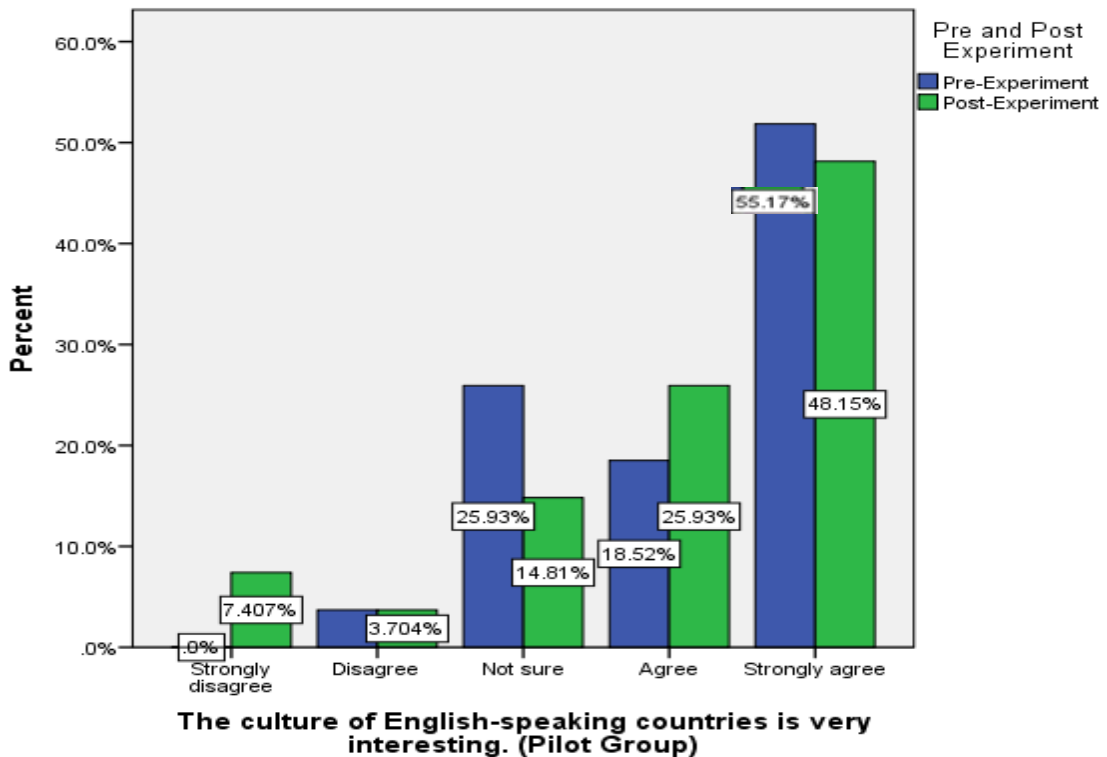


Fig. 138. The culture of English-speaking countries is very interesting (pilot group).  
Questionnaire question 13.

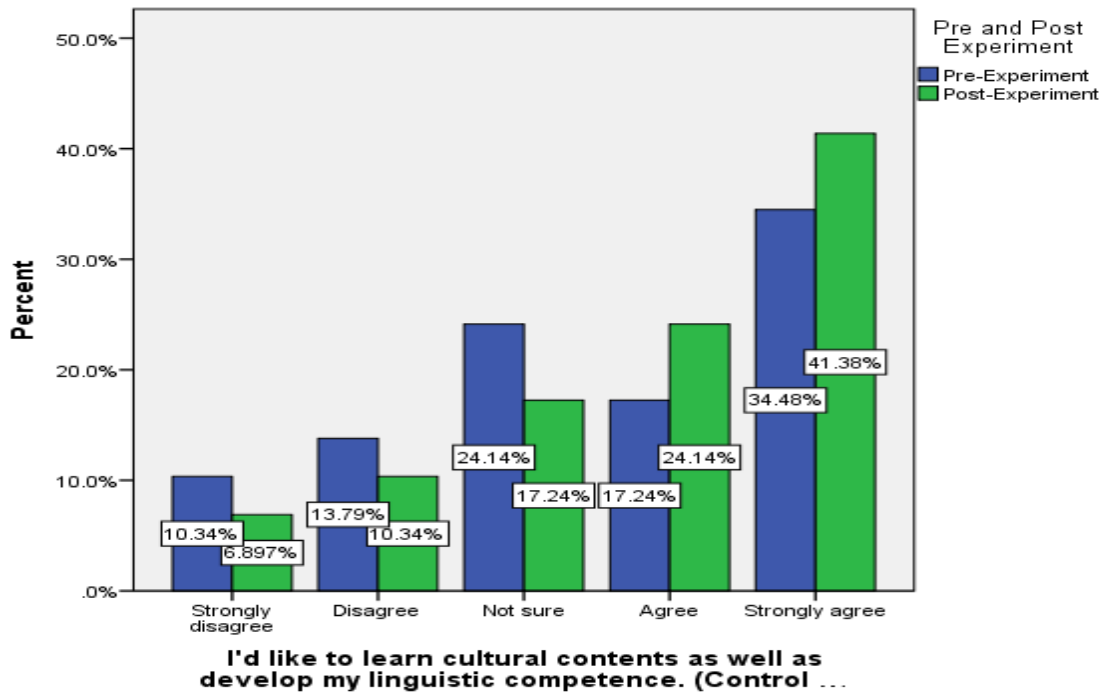


Fig. 139. I'd like to learn cultural contents as well as develop my linguistic competence (control group). Questionnaire question 13.

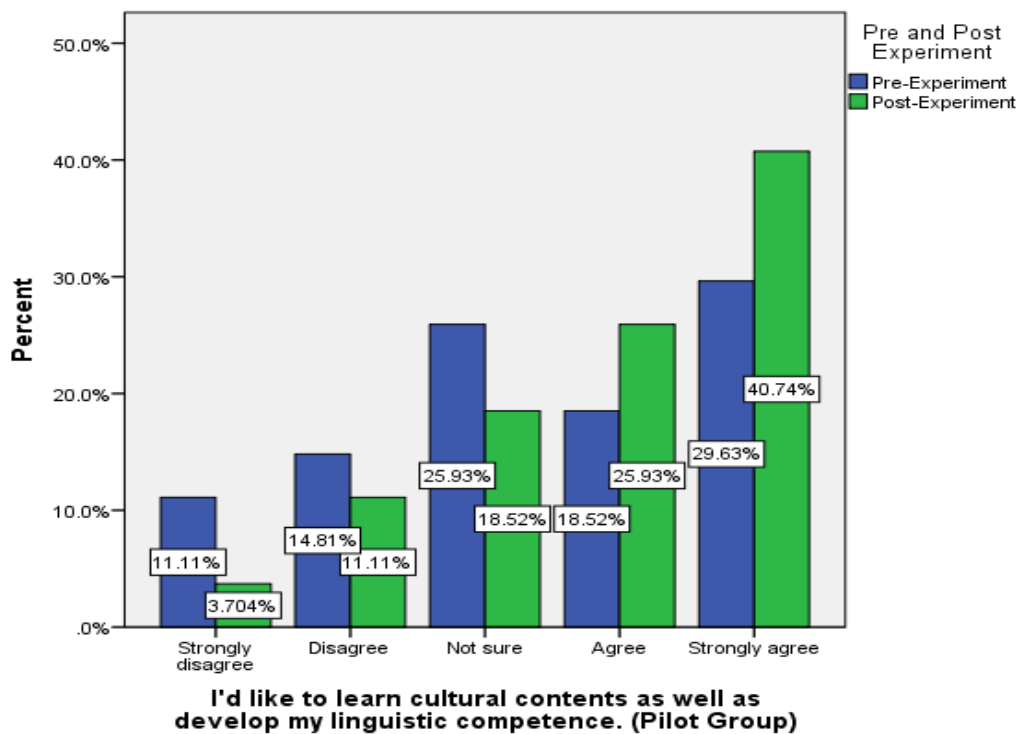


Fig. 140. I'd like to learn cultural contents as well as develop my linguistic competence (pilot group). Questionnaire question 13.

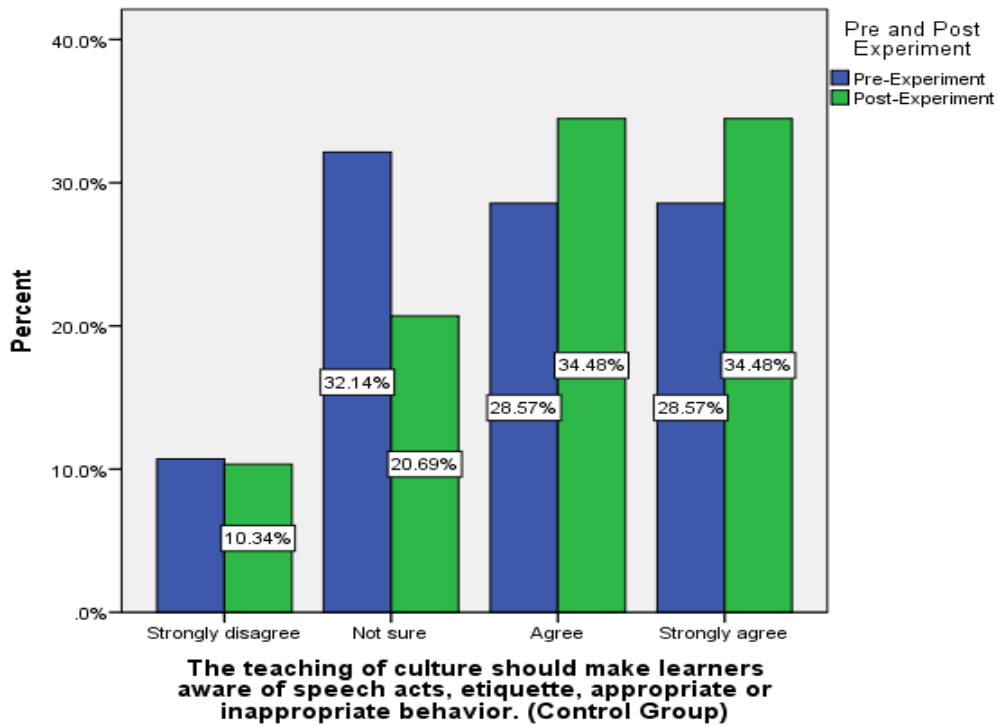


Fig. 141. The teaching of culture should make learners aware of speech acts, etiquette, appropriate or inappropriate behavior (control group). Questionnaire question 13.

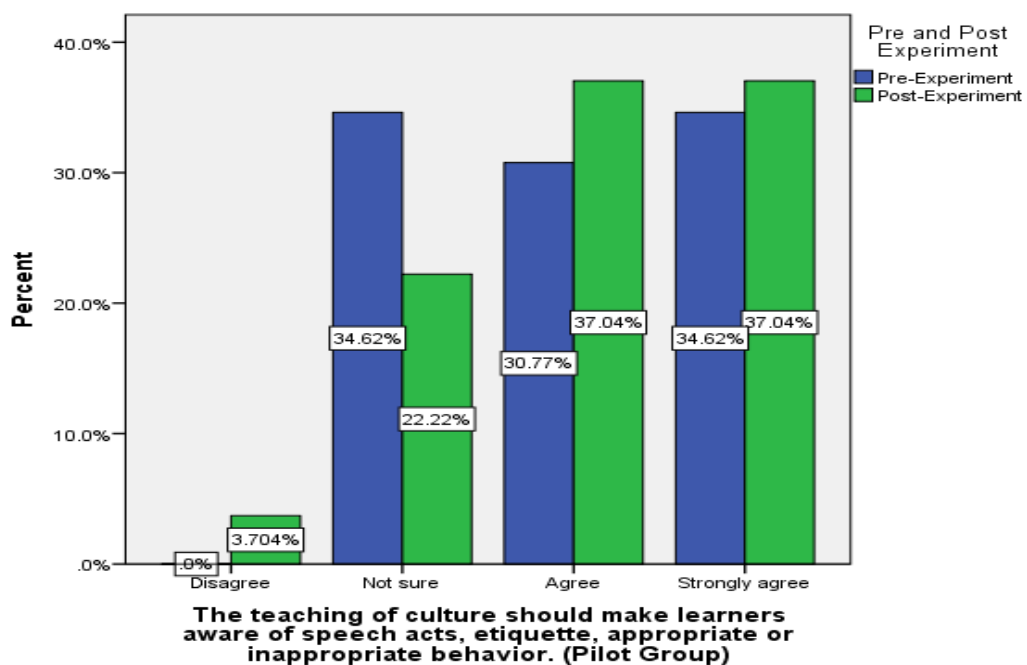


Fig. 142. The teaching of culture should make learners aware of speech acts, etiquette, appropriate or inappropriate behavior (pilot group). Questionnaire question 13.

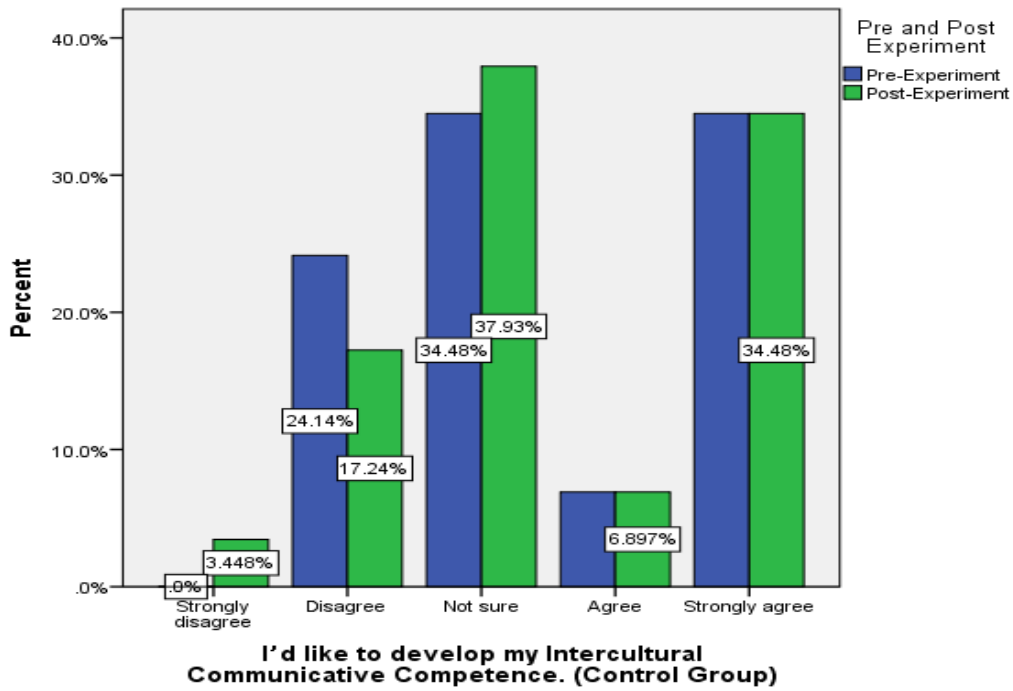


Fig. 143. I'd like to develop my Intercultural Communicative Competence (control group). Questionnaire question 13.

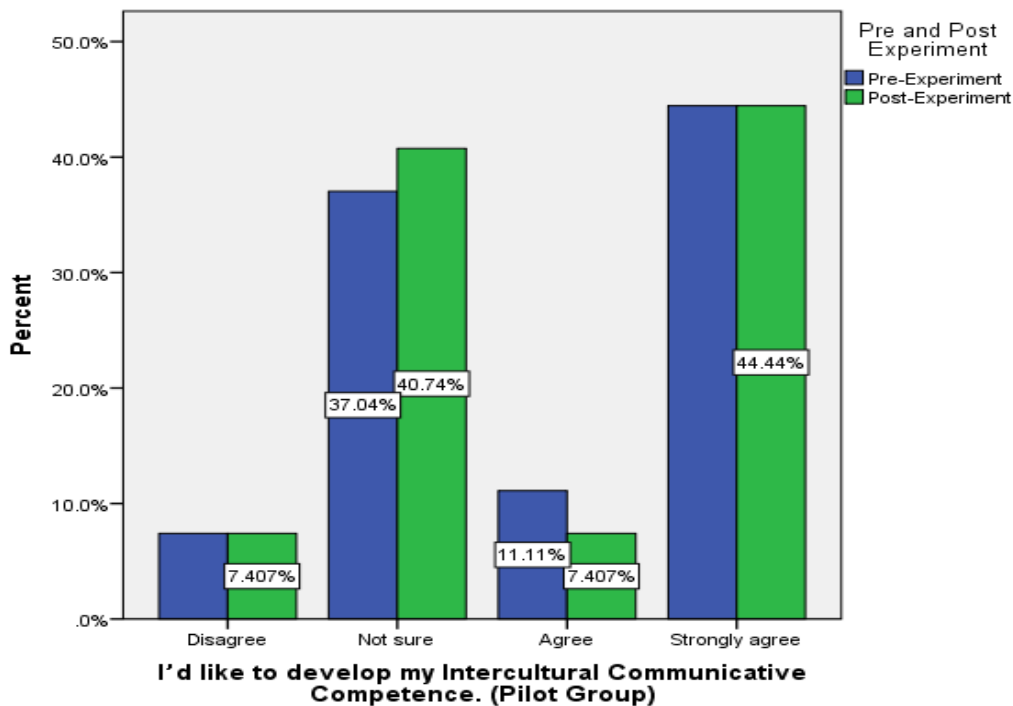


Fig. 144. I'd like to develop my Intercultural Communicative Competence (pilot group). Questionnaire question 13.

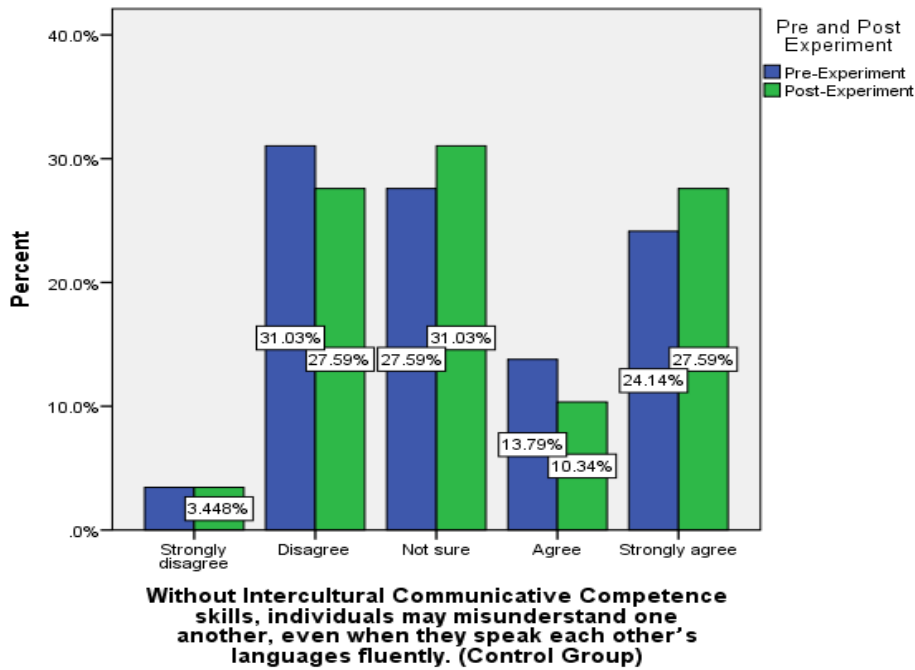


Fig. 145. Without Intercultural Communicative Competence skills, individuals may misunderstand one another, even when they speak each other's languages fluently (control group). Questionnaire question 13.

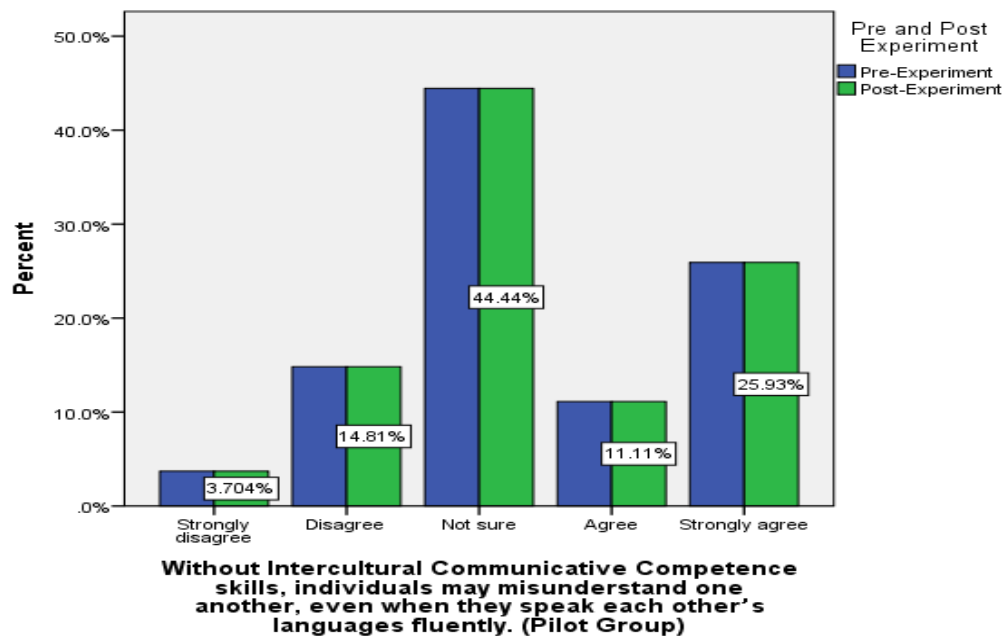


Fig. 146. Without Intercultural Communicative Competence skills, individuals may misunderstand one another, even when they speak each other's languages fluently (pilot group). Questionnaire question 13.

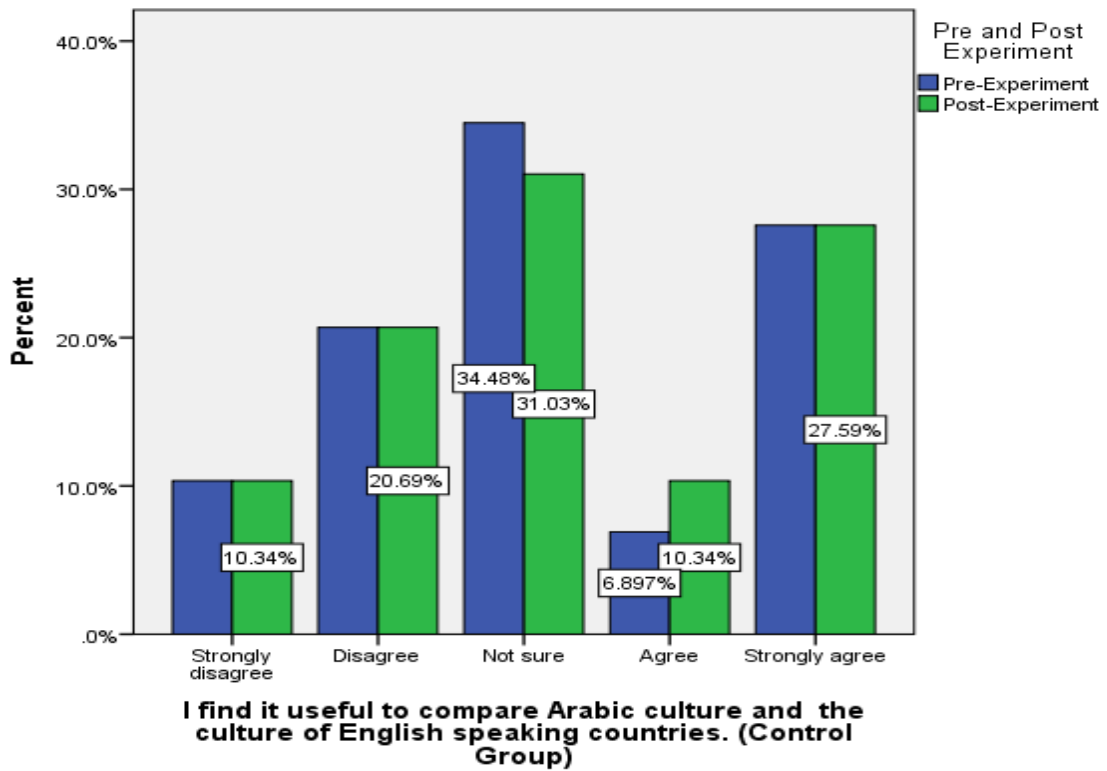


Fig. 147. I find it useful to compare Arabic culture and the culture of English speaking countries (control group). Questionnaire question 13.

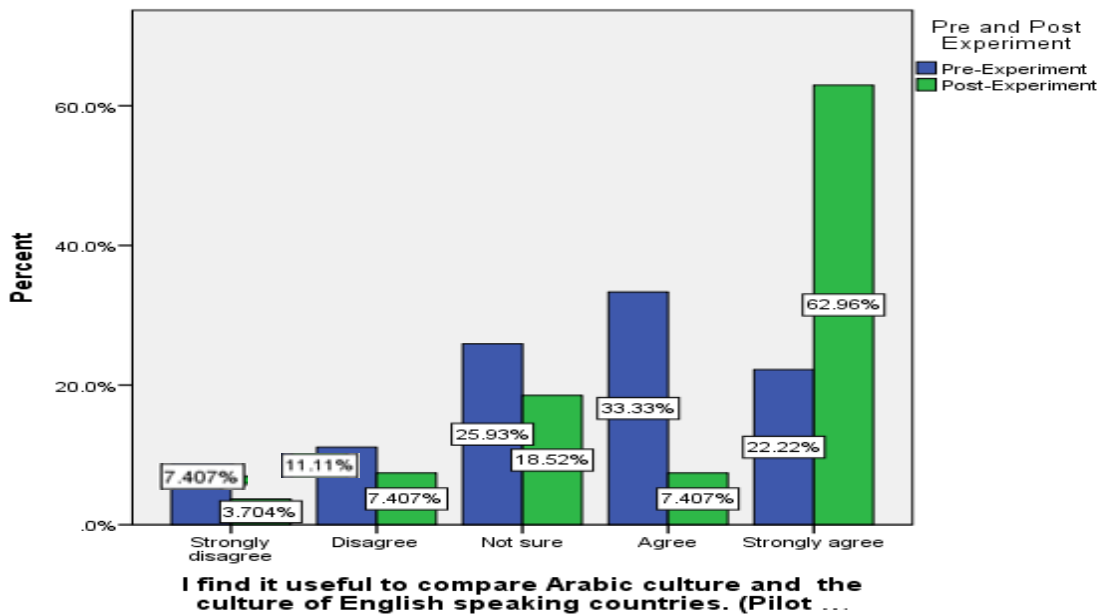


Fig. 148. I find it useful to compare Arabic culture and the culture of English-speaking countries (pilot group). Questionnaire question 13.

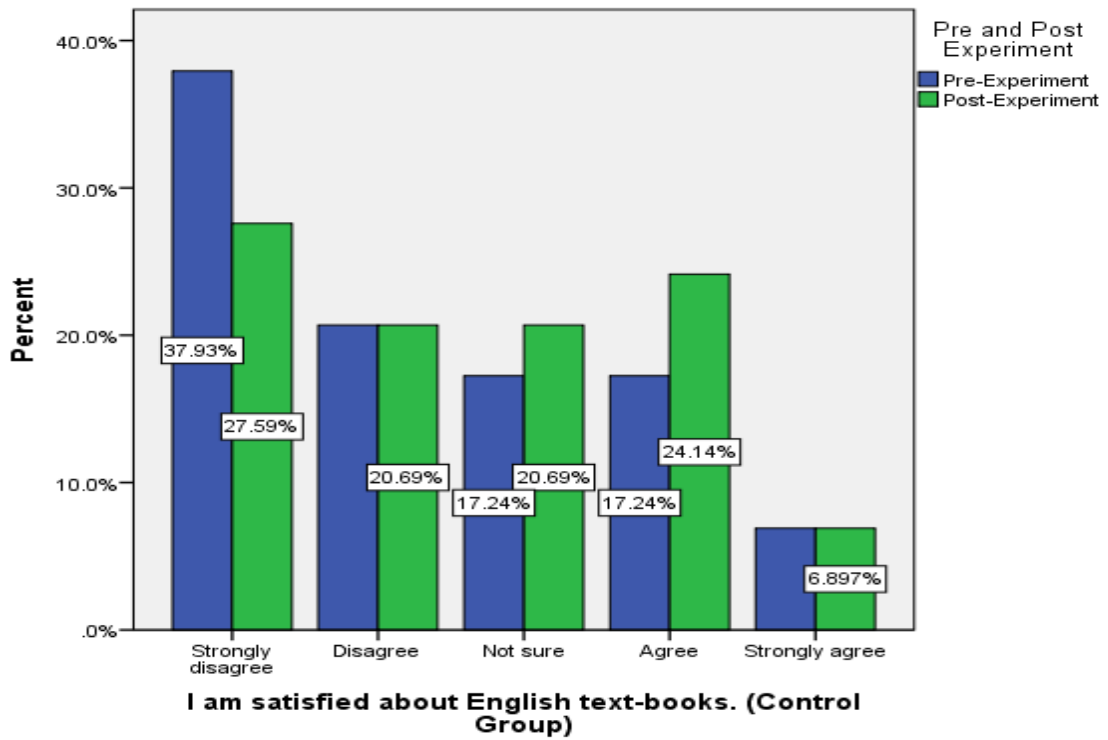


Fig. 149. I am satisfied with English text-books (control group). Questionnaire question 13.

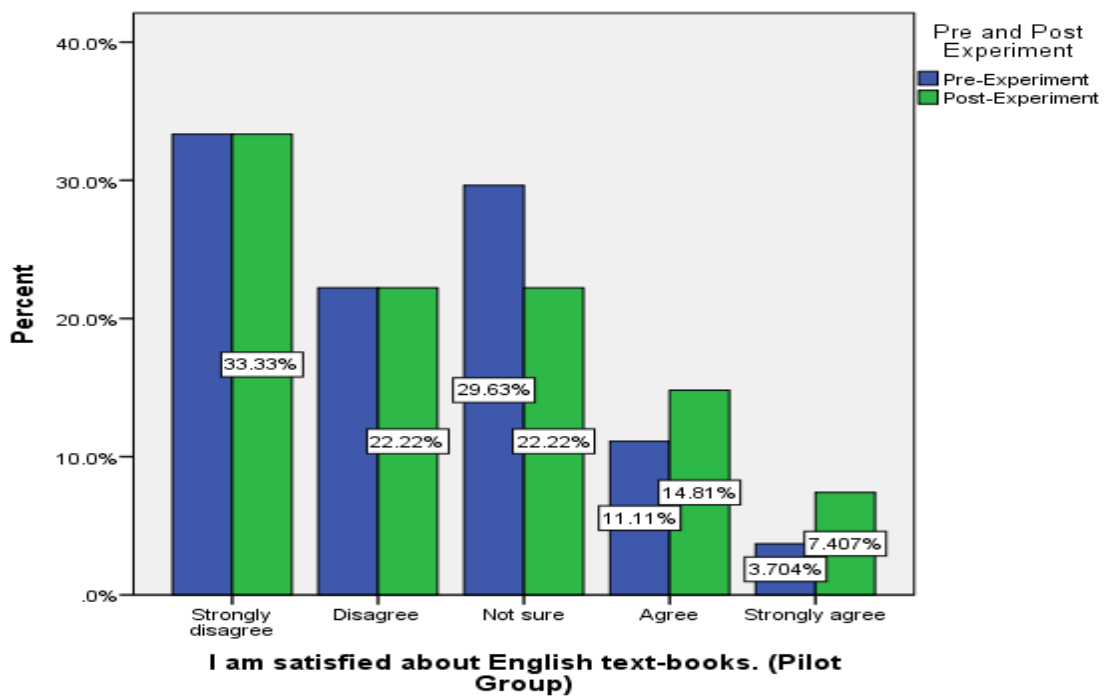


Fig. 150. I am satisfied with English text-books (pilot group). Questionnaire question 13.

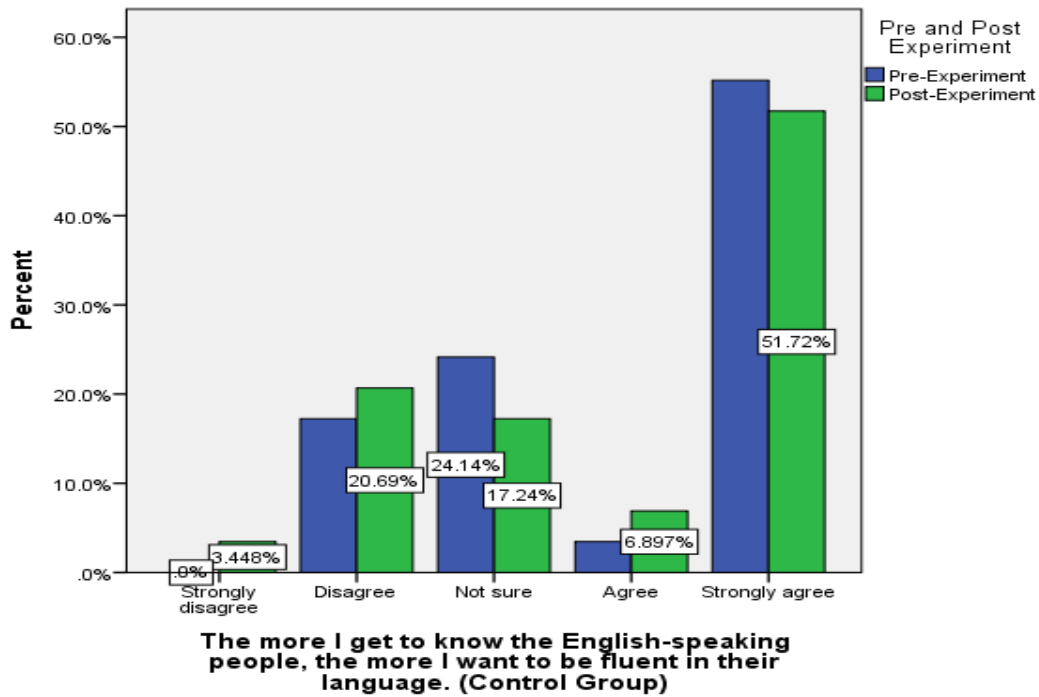


Fig. 151. The more I get to know the English-speaking people, the more I want to be fluent in their language (control group). Questionnaire question 13.

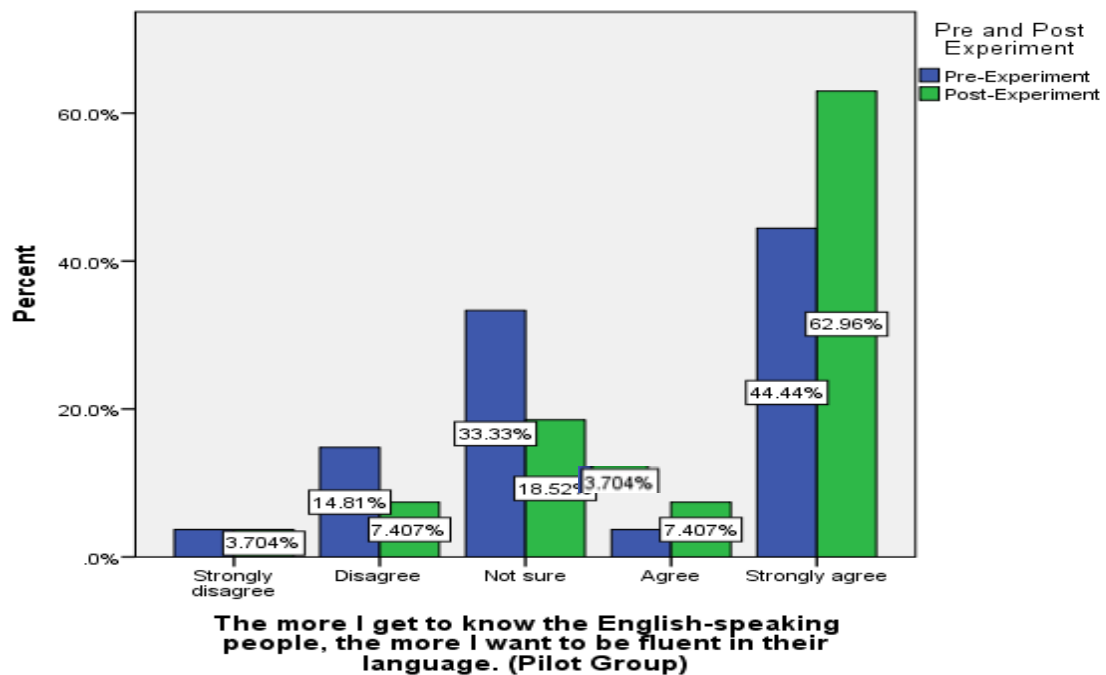


Fig. 152. The more I get to know the English-speaking people, the more I want to be fluent in their language (pilot group). Questionnaire question 13.

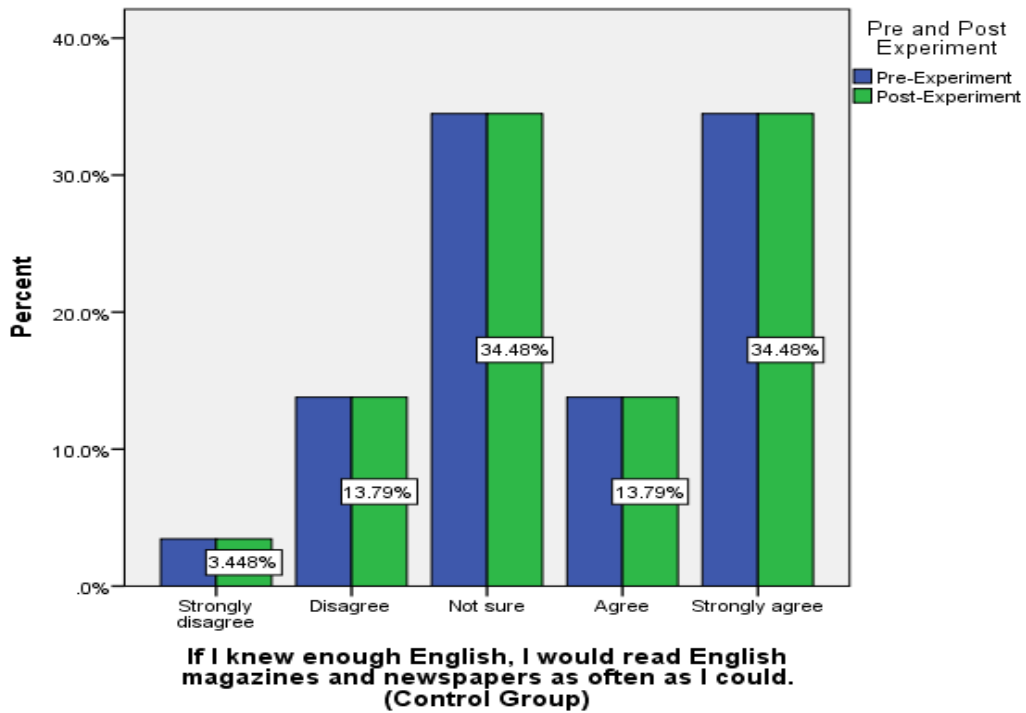


Fig. 153. If I knew enough English, I would read English magazines and newspapers as often as I could (control group). Questionnaire question 13.

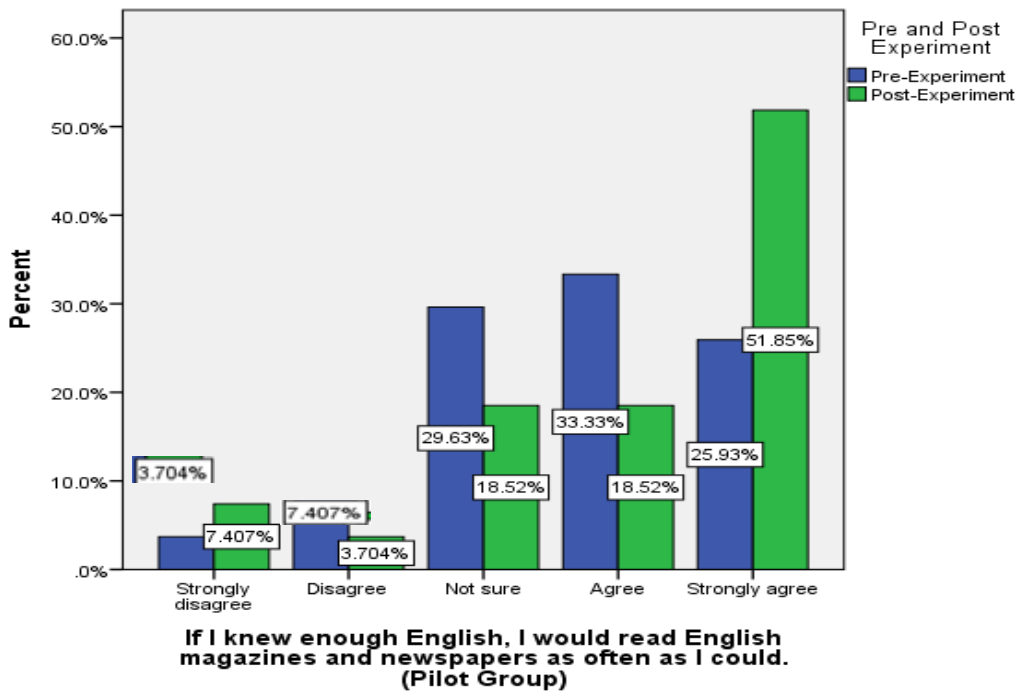


Fig. 154. If I knew enough English, I would read English magazines and newspapers as often as I could (pilot group). Questionnaire question 13.

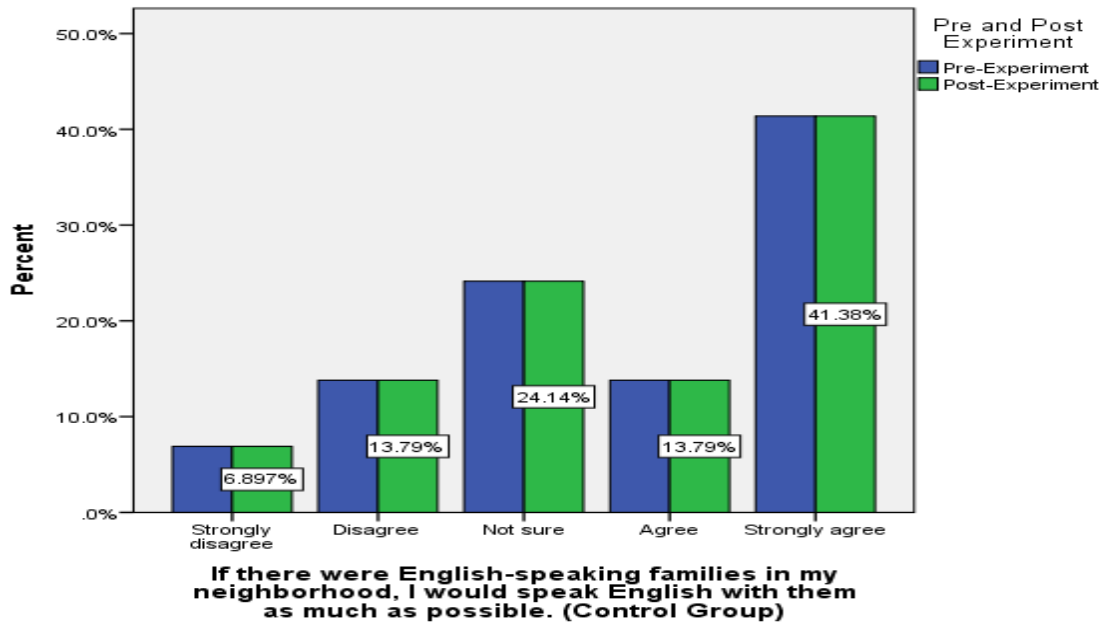


Fig. 155. If there were English-speaking families in my neighborhood, I would speak English with them as much as possible (control group). Questionnaire question 13.

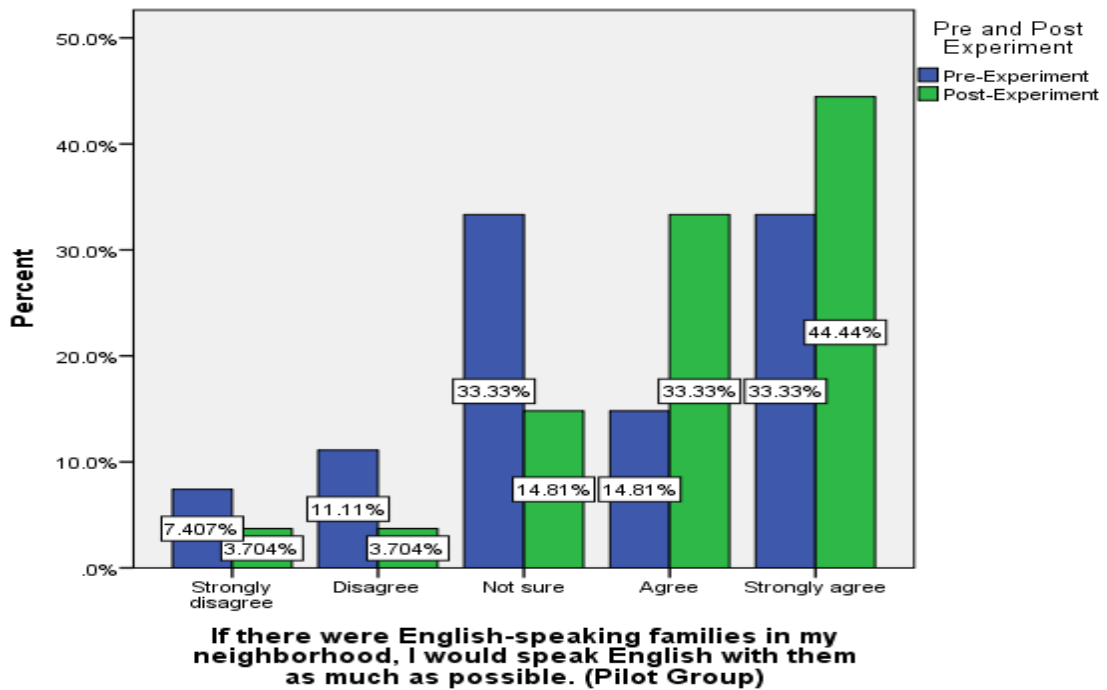


Fig. 156. If there were English-speaking families in my neighborhood, I would speak English with them as much as possible (pilot group). Questionnaire question 13.

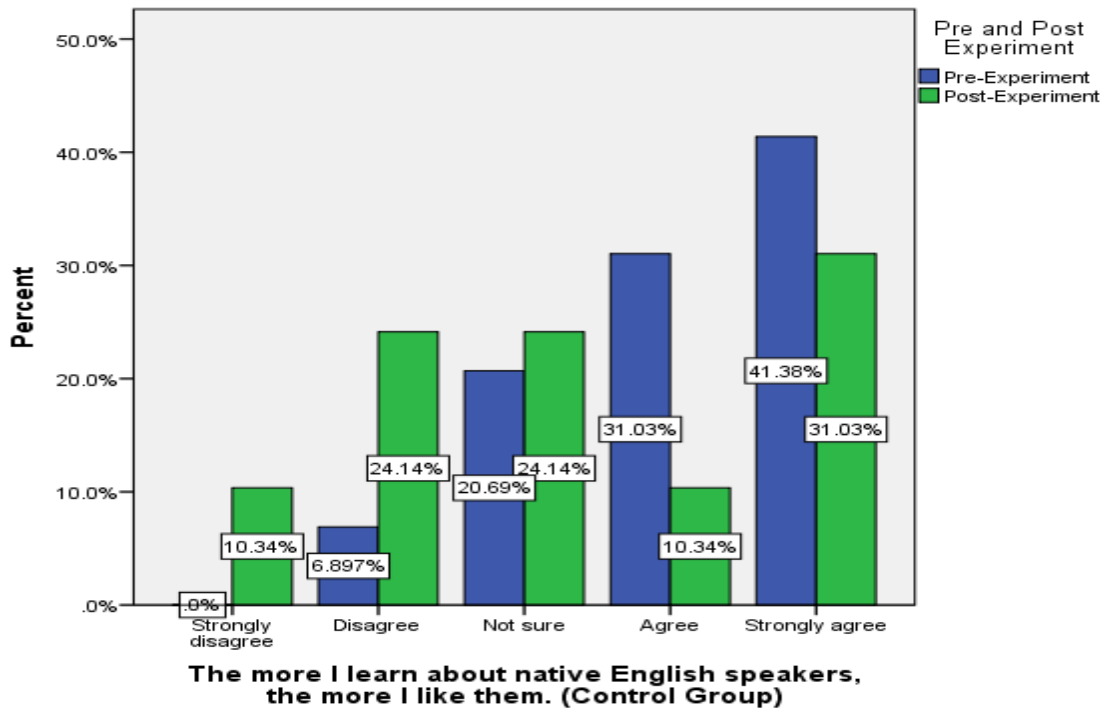


Fig. 157. The more I learn about native English speakers, the more I like them (control group). Questionnaire question 13.

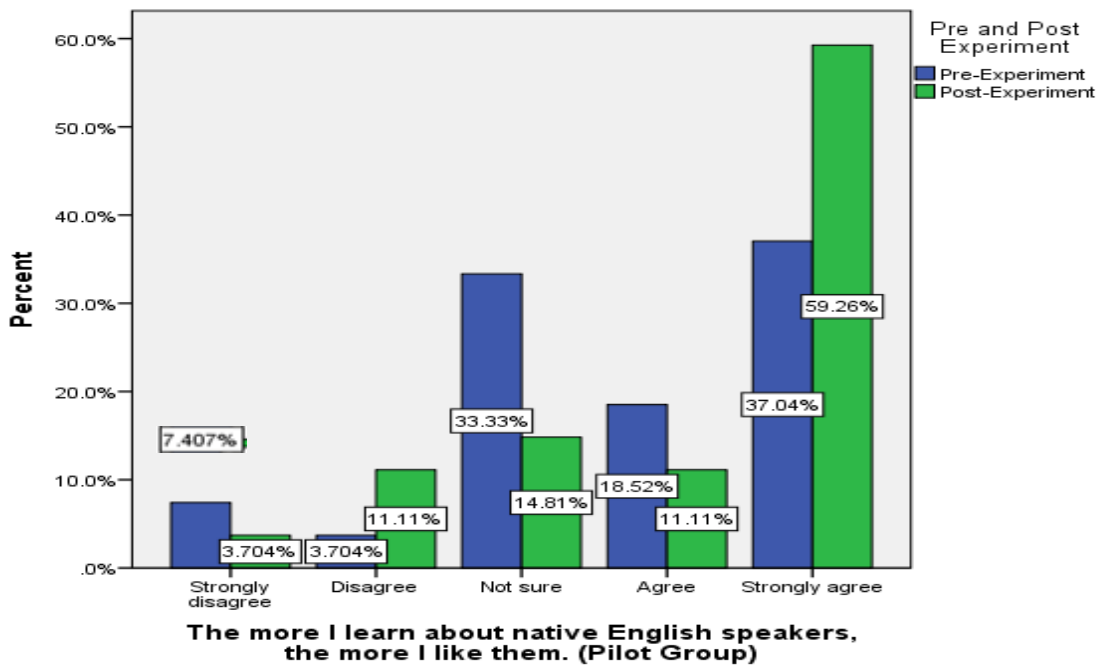


Fig. 158. The more I learn about native English speakers, the more I like them (pilot group). Questionnaire question 13.

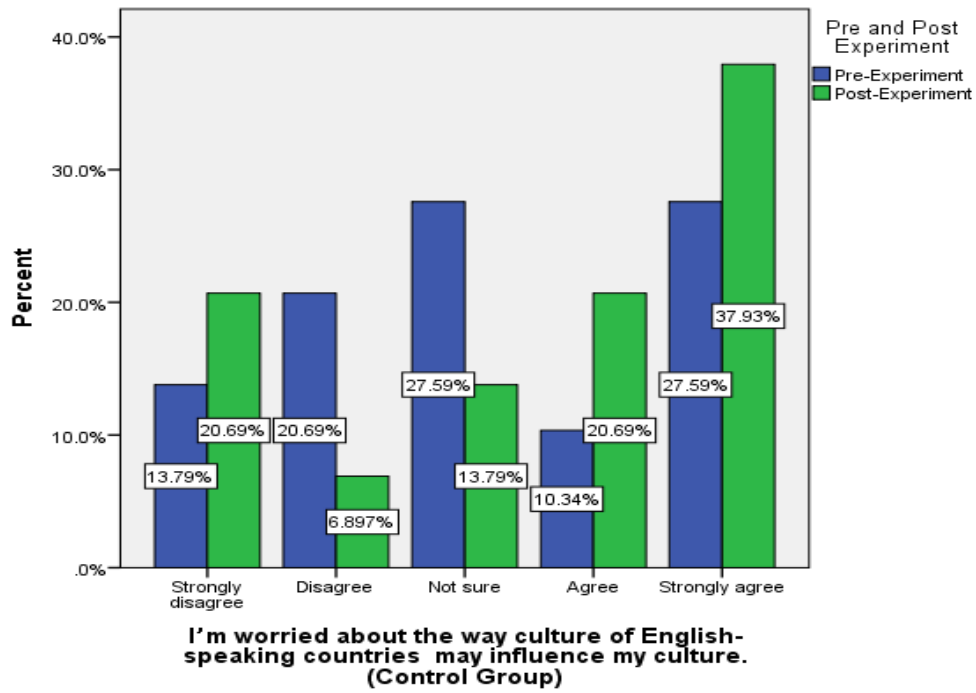


Fig. 159. I'm worried about the way culture of English-speaking countries may influence my culture (control group). Questionnaire question 13.

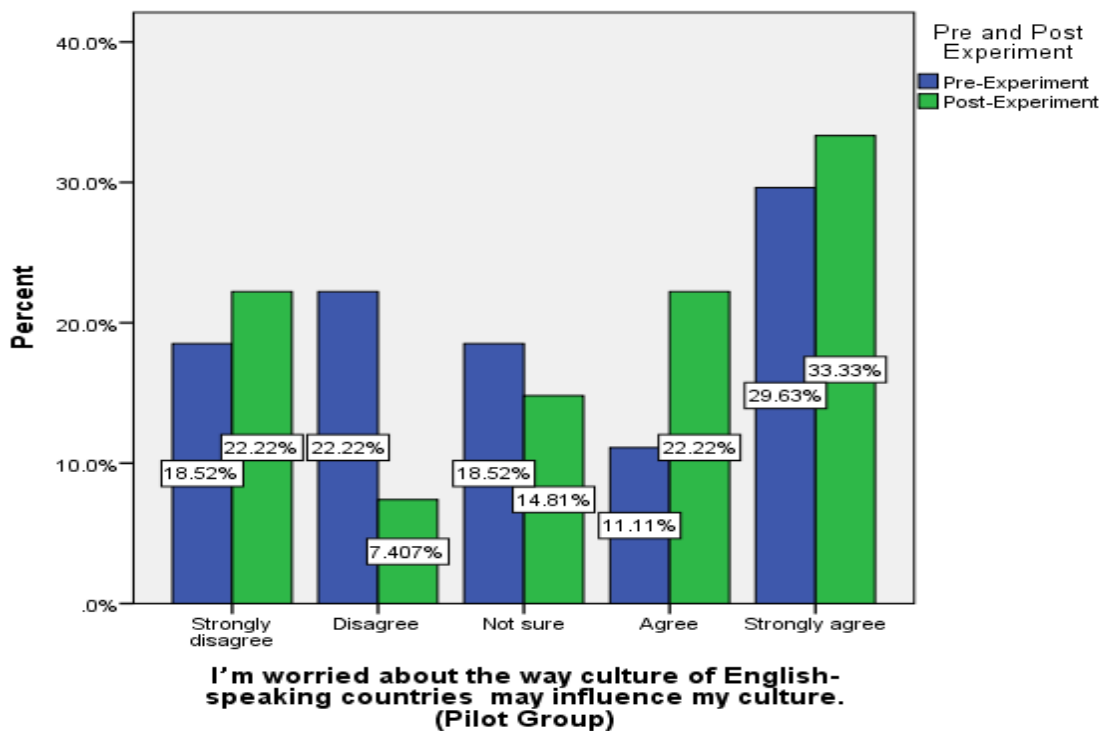


Fig. 160. I'm worried about the way culture of English-speaking countries may influence my culture (pilot group). Questionnaire question 13.

## **5.4 Informal Interview**

The informal interviews with the control and pilot groups, as well as the teacher, were short; the questions asked included: How do you feel about this semester's English class? Is it different from your previous English classes? What is the most interesting thing about the class? The analysis of the data with the help of thematic analysis allowed determining the key themes of the participants' responses, which can be arranged into the following narratives.

### **5.4.1 Teacher's response**

The teacher taught both groups of students and was also present during the cultural lessons parts that were conducted by the researcher. Therefore, the perspective of this person is particularly important for the study, although she (like any other person) may be subject to bias. From the teacher's personal perspective, the students in both groups were of about the same level of proficiency, but most of the students in the control group appeared to be traditionally more active before the experiment. The teacher also reported that not all students found English interesting and that for many, it was not the favorite subject.

During the experiment, the teacher noted changes in the students in the experiment group. She stated that the experiment group was becoming increasingly engaged in cultural lessons, which was visible in the way they reacted to the bell. According to her, before the experiment, they were impatient to leave, but during it, the urgency to leave was disappearing. She believes that students "were not aware that the class was over" and wanted to have more cultural lesson activities.

Additionally, the culture lessons had an impact on the use of the language: the students from the experimental group used more English words when talking to each other as observed by the teacher. Their English language proficiency may

have increased as well, which the teacher attributed to a greater willingness to ask questions during lessons and practice with their peers. By the end of the project, it appeared to her that the experimental group had become more active than the control group, as well as “motivated, participative, and cooperative.” She also stated that it seemed to her that students enjoyed cultural lessons, especially discussions and the activities involving the comparisons of cultures.

In general, the teacher reported that the experiment group students became more interested in English while those from the control group did not change much. Overall, it is apparent that the teacher has a positive perspective on the project, and she sees many beneficial outcomes, including improved motivation, engagement, and language proficiency. This is a personal view, but the tendencies that she notes, including the willingness to stay after lessons, practice, and ask questions seem to be important and are likely to be observable.

#### **5.4.2 Students’ responses**

It is noteworthy that not all the students were interviewed, but the researcher managed to achieve data saturation (i.e., the themes were reappearing in the responses rather frequently). This factor is typically employed to determine the sample for a qualitative data collection procedure; that is how the researcher determined that no additional interviews were required (Ando, Cousins, & Young, 2014, p.1). Eight students were randomly selected (four from each group). The primary theme which emerged from the responses of the students from the experimental group was that the cultural lessons were interesting and that they enjoyed learning about different cultures. They assessed the culture lessons as “very cool,” and a student reported being excited about going to them. Additionally, this perspective was similar for the English classes and learning English in general: students reported enjoyment for both of these activities.

Two of the students stated that prior to the introduction of the cultural element, English lessons were “boring” or “not interesting,” noting that the

experiment made them “interesting and fun.” One of them stated that the cultural element of the lessons was what she enjoyed; she liked learning about festivals, shopping, and famous figures from other countries. She also liked watching videos with native speakers (because she could track their pronunciation). The other of the two students explained her lack of interest in English lessons prior to the experiment by considering the differences both in the learning aids and the content. In particular, she noted that before the experiment, the lessons did not contain videos because they are not a part of the curriculum. However, she also liked the inclusion of the recording of native speakers reading Shakespeare, implying that the use of cultural content in lessons was interesting as well.

The students from the control group had more mixed perspectives. One of the students said she was interested in English as such, stating that she watched American films to get the pronunciation right. One student specified that “they” (presumably her parents or teachers; possibly, just people in general) believed that English was important for her, but she found it boring. Another student said that she considered English important and wanted to study it, but she believed that it would require private courses. She also said that she knew that another student was taking culture courses and stated that she would like to participate in one. Finally, one student reported that she did not like English “at all” and had no interest in it. She stated that she only studied it to “pass the final exams.”

Thus, the experimental group students report being satisfied and motivated to learn, and some of them attribute this motivation (partially or fully) to the opportunity to learn about cultures. The note about learning aids may also be important: at least one student noted that it increased the interest in a lesson. Two of the control group students reported being interested in English, but they were not satisfied with their lessons. One of the control group students reports using a cultural element (films) for self-study, and one believes that cultural studies could improve her lessons, but the two remaining ones are just not interested in studying English.

It should be pointed out that only eight students participated in the interviews. Therefore, no conclusive statements about the effect of cultural education on motivation can be made; however, there is a tendency for the experimental group to be more motivated, and it is apparent that at least six students (the four from the experimental group and two students from the control group) noted that studying culture is “interesting” and enjoyable. The feedback of the experimental group also implies that they are satisfied with the project, and one of them directly stated that she wanted to pick such a course again, even though no such projects are planned in future. Therefore, the reception of the project seems to be generally positive, which can be explained by the interest that at least some students tend to have for cultural studies.

## **5.5 Summary**

The analysis of the findings of the study allows drawing the following conclusions. According to the placement test, the experimental group demonstrated greater scores after the intervention than the control group, and the differences in the post-test performance of the two groups were statistically significant. Therefore, the 12-session experiment was successful in improving the English language proficiency of the participants in a statistically meaningful way. Moreover, the project has managed to teach students more about culture as emerged from the students’ questionnaire. Furthermore, most of the students view cultural instruction as important, and all of the experiment group students seem to support the project. The teacher also regarded the project as beneficial, which implies that its reintroduction in the settings can be feasible.

## **Chapter 6- Data Analysis and Discussion**

### **Introduction**

The present chapter offers a summary and discussion of the results of a study dedicated to the effects of cultural instruction on foreign language learning. The study involved an experiment in which 56 students (29 in the control group) from Tripoli (Libya) were recruited. The experiment group attended twelve special lessons dedicated to the culture of English-speaking countries, which were aimed at developing different language skills along with the students' cultural competency. The results were assessed with the help of a placement test (Macmillan Publishers, n.d.) to check changes in the students' proficiency. Additionally, a questionnaire was used to consider the changes in the students' attitudes, and informal interviews gathered some feedback on the lessons. Furthermore, 100 Libyan teachers submitted a questionnaire about cultural instruction. Additionally, the lesson development will be discussed too in this chapter.

### **6.1 Test Results Summary**

The placement test was taken by the students at the beginning of the project (pre-experiment) and at the end of it (post-experiment). The pre-experiment results for the control group amounted to 659 total points for 29 students; the experiment group scored 651 (27 students). The results were statistically comparable, and the numbers of the students with different levels (from elementary to intermediate) were almost the same in both groups. After the experiment, the control group scored a total of 690 points; the experimental group showed an increase to 736 points. The difference in the post-experiment scores was shown to be statistically significant after being analyzed with the help of t-tests.

Therefore, it can be assumed that cultural lessons can improve the proficiency of students, although it should be noted that the project employed a very specific population (students from Tripoli aged 16-19) and a particular approach to teaching. Also, the experimental lessons were additional, which means that the students from the experimental group had more practice than those in the control group. Future research may be used to consider other settings, target audiences, and types of programs. Overall, however, the project was a success with the described population, which is why the implementation of similar cultural lessons in Tripoli can be recommended.

## **6.2 Teachers' Questionnaire Results Summary**

Teachers' questionnaire involved 100 Libyan teachers (85 of them female) who responded to a set of questions devoted to cultural education in teaching English. This part of the research was not directly connected to the experiment, but it provided important additional information. First of all, only two participants stated that Libyan syllabuses did not need to include references to cultures. The majority of participants believed that cultural lessons were needed for students, suggesting that cultural lessons could increase motivation, even though some of them stated that learning the language would be enough. The majority stated that both Arabic and English cultures had to be present in the courses devoted to English in Libya. Many of the teachers said that their students were interested in culture. The majority of the participants rated British, American, Libyan, and international cultures as important for English language courses in Libya.

The majority of the teachers believe that the culture of English-speaking countries may affect students' attitudes, identities, and customs. The questionnaire did not consider their perspectives on whether such effects could be viewed as positive or negative, but since most teachers promote the inclusion of culture in lessons, it can be assumed that they do not consider the outcomes to be very problematic. However, some teachers noted the presence of culturally

inappropriate content in their textbooks, which implies that the effects of cultural instruction on students could have negative consequences. Also, 39% of the teachers stated that their textbooks contained no culture-related content.

Furthermore, the teachers think that the various aspects of language teaching can be developed during culture-centered lessons, which should incorporate speaking, listening, reading, writing, and grammar. According to the teachers, a variety of materials, including textbooks, the Internet, literature, and media can be useful in the process. They indicate the topics which should be covered during culture-related lessons: education systems, geography and history, literature and arts, real-life situation, tourism, festivals, and some other ones. Additionally, a statistical analysis (ANOVA) of the results shows that the motivation of students to learn about the culture of English-speaking countries might improve the engagement of teachers in culture-related discussions. Therefore, student motivation is particularly important for the promotion of the integration of culture into lessons.

Finally, the questionnaire addressed teacher training. First, the majority of the respondents believes that teachers need more training to be able to provide culture-related education. Many reported being uncomfortable when having to respond to a culture-related question and many of the teachers were not sure that they could include some information about cultures in their lesson. Most of the participants have never visited an English-speaking country and have never attended a culture training course. 78% of the respondents would like to attend such a training course.

### **6.3 Students' Questionnaire Results Summary**

The students' questionnaire included a wide variety of questions, which can be used to draw the following conclusions. Most of the students have never visited English-speaking countries to practice English, but they would like to. Also, very few of them had a native speaker as an English language teacher.

Additionally, most of the participants said they were interested in the cultures of English-speaking countries and wanted to increase their intercultural competencies. The participation in the experiment tended to increase the students' interest in said cultures.

Prior to the experiment and in the control group, the students reported little cultural content in their English language lessons; additionally, even after the experiment, many students remained dissatisfied with their textbooks. They reported that the textbooks had little cultural content. However, some of the students employed other channels of getting familiar with other cultures, including the Internet and media. After the experiment, the majority of the experimental group stated that the mentioned channels could be useful; this outcome is connected to the fact that the experimental lessons showed the students the utility of the means of learning a language and culture.

The students' questionnaire also gathered the students' recommendations for teachers. The respondents discussed the usefulness of various tools for the teaching of the culture of English-speaking countries, commending the literature, Internet, media, discussions, and textbooks. However, it should be noted that the students' preferences may vary, which is why the gathered information is more likely to describe the sample and be useful for their teachers.

Finally, the majority of the students supported the idea that cultural studies are important for language learning. However, the experiment tended to enhance the students' interest in and understanding of cultural instruction. Combined with the findings of the teachers' questionnaire, this information suggests that the experimental lessons can help to make students more motivated and teachers more engaged in the integration of culture into lessons.

## **6.4 Agreement and Disagreement between Teacher and Student**

### **Questionnaires**

The students' questionnaire was not identical to the one presented to teachers, but they covered some similar aspects. Among these, both teachers and students were in favor of the study of culture, deeming it important for English language teaching and expressing interest in it. Resource-wise, many students and teachers supported the idea of using various tools like textbooks, media, and the Internet for English culture lessons. Furthermore, the students cited problems with textbooks the way teachers did as well. The control and experiment groups of students demonstrated some differing views: in particular, the experiment group tended to exhibit an increased understanding of cultural topics after the experiment. For the teachers, no such distinctions were made, although some discrepancies were found as well, indicating that different teachers may have different perspectives on culture-related topics. Still, given the views of the majority, the students and teachers agree on the importance of culture for English language studying.

## **6.5 Agreement and Disagreements between Teacher and Student**

### **Interviews**

Additionally, the research employed informal interviews to determine the students' and teacher's reaction to the lessons with and without cultural elements. In general, both the teacher and students expressed the approval of the lessons. According to the teacher, the cultural instruction improved the students' engagement and motivation. She also stated that the students from the experimental group started to ask more questions and practice the language more willingly, which, from her perspective, may have affected their proficiency. Similarly, the students from the experimental group reported enjoyment, interest, and excitement, stating that prior to the experiment, their English lessons were more boring. The students from the control group exhibited less motivation, but

some stated that they were interested in English, even though the lessons did not engage them. Overall, the interviews indicate that the teacher and the students agree that cultural lessons are more interesting than those centered exclusively on language, possibly resulting in improved motivation.

## **6.6 Lesson Development**

### **6.6.1 Theoretical Background**

This section will present a summary of the literature that can be used to assist in the development of lessons that take into account the findings of the present study. As demonstrated through the review of the works by Byram (2008) and Kramsch (2014), there are significant interrelationships between language and culture which should shape the approach to teaching both. According to the two authors, cultural competence is vital for foreign language learning and at the same time foreign language learning enables the understanding of culture. This idea is supported by the findings of the study, including the reports of the teachers. Further, the communicative approach to language learning posits that the most important aspect of language mastery is the ability to communicate using it, and in order to be able to use structures and vocabulary appropriately, a student needs to be familiar with the cultural aspects that pertain to communication (Barany, 2016, pp. 258-259). Thus, the connection between language and culture is well-established and needs to be considered when developing lessons, a task that is typically performed by teachers. This highlights the importance of educating teachers on the topic and emphasizes the significance of a teacher's role in teaching culture.

In connection to the communicative approach with its focus on discussions and communication, the work of Lev Vygotsky is worth mentioning. This Russian psychologist focused on developmental processes in humans and

established a developmental theory known as sociocultural (Shabani, 2016, pp. 1-2; Vygotskij, 1980, p. 6). From the perspective of this theory, the sociocultural context of learning is very important for learners since it affects the psychological and physiological factors that determine a person's mental functions (Shabani, 2016, pp. 1-2; Swain, Kinnear, & Steinman, 2015, pp. xiii, 1-3).. In addition to that, Vygotsky also commented on the relationship between language and culture, suggesting that language is affected by culture as one of the human mental functions (Swain et al., 2015, p. xiii). This theory is applicable and has been applied to language teaching (Shabani, 2016, pp. 1-2; Swain et al., 2015, pp. 1-3), and contributes to the understanding of the relationship between culture and language.

However, the focus in sociocultural theory remains on the learner, which is why its primary concepts are the zone of proximal development (ZPD) and scaffolding. Vygotsky asserted that while humans have their independent performance potential, the assistance of a more knowledgeable person may help them to perform better (Vygotskij, 1980, p. 86). Through scaffolding (assistance, which can include instructions, demonstration, and other forms of help), a teacher (or another person) can help a child to perform a task that s/he would not be able to perform otherwise (Vygotskij, 2012, p. 302). Thus, there is a difference between unassisted performance (something that a person can do without help) and assisted performance (something a person can do with scaffolding). By assisting a student, doing so, the teacher allows the student to learn new approaches to problem-solving, which learners will be able to apply independently in the future. Thus, the sociocultural theory offers extensive advice on the significance of instruction and social interaction in learning. From this perspective, the teacher's role in children's development is crucial, although the theory is centered on the learner.

Vygotsky's ideas have also been applied to performance measurement. Given the very student-centered nature of the sociocultural theory, as well as its progressive approach to what assisted and unassisted performance can constitute, Vygotsky's views support the idea of dynamic assessment. Dynamic assessment refers to the type of evaluation that takes into account the use of instruction (scaffolding) and is more flexible than traditional assessments since it offers some room for students with different performance levels and ZPDs (Rizzardi M. Cecilia- Monica Barsi, 2006, p. 281). This individual-centered approach to teaching with attention paid to the cultural context of learning was employed during the study and can be useful for future lessons.

## **6.6.2 Lesson Development; Practice**

**6.6.2.1 Lesson topic and description.** The lesson that is going to be described appears to demonstrate the application of the above-presented literature, and it is in line with the findings of the study. As a result, this section can be employed as an example and a proposal for future lessons that may use similar methods and approaches. The lesson was dedicated to Shakespeare's *Hamlet*, as well as the concept of revenge. It incorporated a video task complemented by definition-matching, gap-filling, and multiple-choice tasks that were intended to check and improve the students' understanding of the narration. Further, the lesson involved a writing task and some opportunities for discussion.

Several of the above-described principles apply to this lesson. First, it recognizes the interaction of culture and language and works to instill interest in the culture of English-speaking countries in students. As students appreciate culture-related media as a potential source for learning the language, they may begin to employ this tool on their own, which is in line with the idea of scaffolding: scaffolding is expected to help students develop more advanced methods of learning so that they can use them in future. Second, the lesson

considers different approaches to assessment, incorporating non-dynamic and dynamic ones; the former can be useful in that they are easier to conduct and check, but the latter are better suited for students with different ZPDs. Third, it offers a variety of tasks, which, aside from providing the opportunity for practicing multiple skills, also diversifies the lesson, making it potentially more engaging. These context- and learner-centered approaches can be helpful for teacher training.

**6.6.2.2 Lesson objectives and intended learning outcomes.** The lesson was devised to pursue the following objectives.

1. The lesson was supposed to provide students with some information about the culture of English-speaking countries. This objective was present for all the lessons in this research. In this case, a work of literature was introduced to the learners along with the means of acquiring information about foreign cultures: the use of British websites and videos. The learners were invited to consider the role of the topic of the lesson in their own culture.

2. practicing listening, writing, and speaking was another objective. Also, modal verbs were to be revisited.

3. Critical thinking skills were also being developed during the lesson through a writing task.

As a result, the following learning outcomes were identified.

1. The students got acquainted with Shakespeare's *Hamlet*.
2. The students listened to and demonstrated an understanding of the video chosen for the lesson.
3. The students demonstrated the ability to narrate the story of Hamlet by producing a written text of their own.

4. The students demonstrated the ability to use modal verbs in the context of giving advice in a written text.

5. The students demonstrated analytic and problem-solving skills when proposing solutions to Hamlet's dilemma in their written texts.

Naturally, the topic and objectives of the lesson can be adjusted for future sessions by a teacher, but the use of goals related to cultural instruction and the improvement of various skills can help promote the comprehensive development of a student's proficiency and knowledge.

**6.6.2.3 Instructional resources, environment arrangement, and additional details.** All the resources for this lesson, as well as the rest of the lessons used during the study, were developed by the British Council (2013). The role of the teacher in this regard is to choose the lessons that would be age- and content-appropriate, but certain changes can be made, and they were made as needed. The British Council (2013) usually incorporates multiple activities which make use of various media. This particular lesson included a video from the Learn English Teens Website by the British Council (2013), which consists of a narration of *Hamlet's* plot. It incorporates the footage of the narrator and an animated version of the key events of the play.

The session required a blackboard, computer, and projector; this lesson used printed-out versions of the worksheets, but the British Council (2013) invites people to try employing the electronic versions whenever possible. In other words, the expenses for the lesson could be reduced. No environmental arrangements were required, although the students were allowed to choose their writing task partner and switch places as needed. Future lessons may employ various resources for the benefits of students; all the relevant preparations are performed by the teacher, which is another component of their role in the session.

**6.6.2.4 Methods of performance measurement.** The British Council (2013) provides the student worksheets which contain gap fill and multiple-choice tasks. They were employed during the lesson to measure the students' understanding of the video. The writing tasks were simultaneously used for practice and to assess students' progress in writing skills and grammar. The same task required the application of critical thinking and problem-solving skills and provided an option for evaluating them as well.

As a result, the performance measurement during this lesson included both non-dynamic and dynamic assessment (Shabani, 2016, pp. 4-5). The worksheets could be described as a non-dynamic approach to assessment: they were standardized and did not offer much opportunity for learning. However, the writing task presupposed the possibility of dynamically assessing the different-level skills of students with various ZPDs while offering them the opportunity to learn. It did not have any predetermined endpoints or standards. Since the task presupposed students reading out their texts, it enabled a very dynamic and interactive form of assessment that involved other students and the teacher who provided suggestions related to grammar and vocabulary. The incorporation of both approaches to assessment allows combining their strong points: on the one hand, the standardized part was easy and fast to conduct, leaving more time for the writing task, and on the other hand, the dynamic part provided many opportunities for assessment and scaffolding. This approach can be proposed for future lessons; teachers can adjust it as necessary.

**6.6.2.5 Timetable.** Table 1 presents the detailed plan of the lesson that was carried out; for prospective sessions, it can be changed, but its structure was effective in achieving the objectives set. Diverse tasks were employed throughout the lesson to enable multiple opportunities for learning and keep students engaged. In addition, most of the activities included scaffolding and interaction between students, as well as students and the teacher. Task-specific instructions

and feedback are the primary examples of the opportunities for scaffolding. Furthermore, the discussions allowed considering the cultural aspects of the topic of the lesson (revenge), which invited students to examine the similarities and differences between their culture and the perspective presented in *Hamlet*. The introduction of multiple opportunities for discussion is in line with the communicative approach and should help students to develop their communicative skills. The role of the teacher was to provide sufficient instruction, assist students with their tasks, emphasize the cultural aspects of the lessons, and offer feedback based on the multiple assessment methods. In accordance with Vygotsky’s ideas, the teacher’s contribution was very important for ensuring students’ development.

Lesson Element (Time Required)	Content	Activities
Introduction (5 minutes).	Introducing the topic (getting revenge).	<ul style="list-style-type: none"> <li>• Telling students an anecdote about revenge (cultural perspective).</li> <li>• Explaining the topic and objectives of the lesson (blackboard involved).</li> </ul>
Preparing for the main task (5 minutes).	Preparing for the listening task.	<ul style="list-style-type: none"> <li>• Explaining the upcoming listening task.</li> <li>• The preparation task: introducing the students to the words and phrases from the video (a definition-matching task with printouts).</li> </ul>
Watching the video with commentary (15 minutes).	Watching the video and commenting on it.	<ul style="list-style-type: none"> <li>• Watching video.</li> <li>• Discussing crucial plot points with the students.</li> </ul>

Follow-up (20 minutes).	Writing Hamlet's letter to an agony aunt and the response.	<ul style="list-style-type: none"> <li>• Explaining the task (including the concept of agony aunt).</li> <li>• Revisiting the topic of modal verbs.</li> <li>• Writing letters in pairs.</li> <li>• Swapping and reading some letters.</li> <li>• Feedback on grammar and vocabulary mistakes.</li> <li>• Short discussion (cultural aspects of revenge).</li> </ul>
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Table 1. Detailed Plan of the Lesson as Proposed by the British Council (2013) and Adjusted for the Purposes of the Study

**6.6.2.6 Reflection.** The lessons were carried out before the findings of the study were fully processed (although the data from the literature review was already available). However, it may be helpful to consider the ways in which this session reflects the ideas found in the responses of teachers and students. First, it is obvious that the lesson demonstrates an attempt at incorporating cultural aspects into EFL lessons. In this case, the students were exposed to an element of a foreign culture (the culture of an English-speaking country) and also invited to reflect on their own culture. While the cultural specifics reflected in Hamlet are not applicable to the modern-day UK, the play itself is a major part of the UK heritage, which makes it a cultural phenomenon. Second, the lesson incorporated diverse media (in this case, a video from a British website) and introduced students to the way this type of media can be accessed, making the study of English more engaging. The results of this lesson cannot be used to make conclusions about the proficiency improvement or the general effectiveness of this approach but based on the feedback of students and teachers who supported the introduction of cultural instruction, this approach is valid. Therefore, when developing future lessons, teachers can enhance them by employing similar methods and using cultural elements.

## **Chapter 7- Conclusions and Recommendations**

### **Introduction**

The present chapter summarizes the results of the whole study, which is devoted to the integration of cultural instruction into EFL lessons in Libya. The chapter consists of conclusions and recommendations; it will present the summary of the findings of the research, explain the related implications, and offer some key recommendations. Additionally, the section will discuss the study's limitations and make suggestions for future research.

### **7.1 Summary of Findings**

In order to summarize the findings, it is necessary to recall the research questions. The first one asked: do Libyan textbooks for EFL classes integrate culture? If so, what aspects of culture do they integrate? The content analysis of Libyan textbooks demonstrates that there are several categories of cultural content in them. The categories include those related to history, geography, various social and political institutions, socialization, traditions, religion, and literature. Thus, it can be concluded that Libyan textbooks do include some cultural content.

However, the teacher and student surveys indicate that both groups are often dissatisfied with the cultural content present in their textbooks. Also, more than 30% of the teachers report that their textbooks do not include any cultural content, which can be explained by the fact that some of them also find the presented cultural content inappropriate. At the same time, the teachers express a firm belief that some cultural content is needed; most of them support the inclusion of the content dedicated to both Libyan culture and that of English-speaking countries. Thus, the study indicates that there may be some problems with Libyan textbooks which can be rectified by the inclusion of more cultural content.

The second research question investigates the way Libyan EFL teachers incorporate culture into their lessons. The survey indicates that most of them do integrate culture in their lessons or discuss cultural topics with their students.

Many participants report that they do not do so very often, but 14 of the 100 respondents state that they include some cultural content in every lesson. Most of the teachers use a wide variety of topics (from etiquette to literature) and materials (especially textbooks, the Internet, and other media). It is noteworthy that the ANOVA analysis indicates that there is a relationship between culture-related discussions and students' interest in culture: as the students show more interest, their teachers become more likely to discuss cultural topics. However, most teachers also note that they never had any training on culture and its use in teaching (79%), stating that they would like to receive some instruction on the topic (78%). Also, many of the teachers are unsure of their ability to respond to culture-related questions (54%). Thus, the teachers generally acknowledge the need to integrate culture into EFL, but they lack the necessary skills and training, which makes many of them unsure of their abilities.

Regarding the third question, it reads as follows: what EFL sources affect students' awareness of the culture of English-speaking countries? The students report receiving the information about English-speaking countries from a wide variety of sources (including lessons, books, magazines, newspapers, radio, films, the Internet, and so on). It is noteworthy that upon the completion of the experiment, the experimental group started to recognize the value of different sources (from books and magazines to films) to a greater extent because the culture-focused lessons promoted their use. This outcome of the experimental lessons is very valuable.

Regarding the attitudes and beliefs of teachers and students (the fourth and fifth research question), the surveys show that many teachers and students generally approve of the introduction of cultural instruction into EFL lessons. Many of them also acknowledge the interrelationships between language and culture which affect communication as described by Byram (2008) and Kramsch and Hua (2016). However, this understanding has been shown to improve in the experimental group after the experiment. Therefore, the experimental lessons can

enhance the students' understanding of the significance of introducing culture into EFL. Overall, the majority of students and teachers view the integration of culture into EFL lessons as important, which offers a sufficient response to the fourth and fifth questions.

The sixth question was responded to by the experiment. The latter shows a statistically significant increase in the language proficiency of the students from the experimental group (27 female secondary school students from Tripoli) as compared to the control group (29 students with the same background) after six weeks (12 lessons) of culture instruction. Furthermore, the experimental group shows an increased motivation to learn and interest in EFL lessons. Thus, the integration of culture into EFL lessons can have positive outcomes.

Regarding the final question (number seven), both teachers and students offer their ideas about how to embed culture into EFL lessons. Mostly, they express their preferences in terms of topics, but this information may reflect the personal perspectives of the respondents. Still, the results indicate that both teachers and students favor a variety of topics and sources, especially those related to the media (including the Internet). Furthermore, both groups recommend including more cultural content into the textbooks. Also, the teachers highlight the importance of cultural training for the educators. These findings consist of direct suggestions on how EFL lessons in Libya can incorporate culture more effectively: the introduction of diverse topics and materials and teacher training seem to be the answer.

## **7.2 Implications and Recommendations**

The primary implications of the study are connected to the importance of cultural instruction and the introduction of culture into EFL lessons in Libya. First, the research suggests that culture-focused lessons are capable of having a positive effect on students' proficiency and their motivation to learn the language. The lessons were geared towards improving the understanding of the importance of

culture, cultural awareness, and intercultural communicative skills, and they have succeeded in enhancing the students' awareness in this regard. Overall, the respondents support the significance of the integration of culture into Libyan EFL lessons and make suggestions on the topics and methods that can be helpful, which is an important implication for practice.

In addition, a number of issues were uncovered which are specific for Libyan EFL. First, while Libyan textbooks do include cultural content, most of the respondents are not fully satisfied with it and would rather have more of it in their books. Furthermore, the teachers report issues related to the lack of training. The overwhelming majority of teachers have never received any cultural training, and more than 50% of them are not sure that they can teach culture. The findings can be important for individual educational institutions, but they are also significant for the Libyan system of education as a whole. Indeed, it needs to pay greater attention to the integration of culture into its ELF lessons, which, at this point, can be achieved by focusing on textbooks and teachers. Therefore, it can be recommended as a way to push for change in individual institutions and the educational system as a whole with a view to improving textbooks and opportunities for professional development.

Since the settings and sample of the project are specific, many of the recommendations are connected directly to the EFL course that the project was incorporated into, as well as the experimental lessons. First, the tested program can be viewed as successful; it is likely to be helpful for female Libyan students. Therefore, it can be integrated into the same EFL course not as a pilot component but as a permanent one.

The project also showed that students have preferences in terms of the choice of cultures to study and related methods in this respect. This project can only offer conclusions about the preferences of the project's participants as no inferential statistics gave statistically significant results; therefore, the results are important for the teachers who are going to work with them in the future. Indeed, educators

can use the information about the students' preferences to customize their future lesson plans. However, for other groups, the presented questionnaire or a similar one can be used again to adjust the next course to the preferences of new students. In summary, the present research proves the effectiveness of the experimental lessons and offers a mechanism for their customization in the future. Both the lessons and questionnaires can be used to improve the EFL course in the secondary schools of Libya.

### **7.3 Limitations of this Study and Implications for Future Research**

The primary limitation of the present research is its sample, which is not very large (100 teachers and 56 students) and, therefore, cannot be expected to represent all the teachers and students of Libya. Indeed, for the experiment, only female Tripoli students were recruited. Some categories of demographic information remain unavailable (religion, families' education background and income, and so on). The reasons for this limitation are connected to the restrictions of the research (time- and resource-related, as well as those linked to obtaining permission to conduct research in schools). It can still be concluded that the study proves the fact that the integration of culture in EFL lesson can have positive effects, but most of the study's results should be applied to the research's settings and the populations studied within it.

In the future, similar research can be carried out in other settings and with different materials with regards to both Libyan EFL contexts and other countries. Furthermore, another study might be able to obtain permission from the Ministry of Education to replace curriculum lessons with experimental lessons instead of having to "squeeze" them into the normal schedule. Additionally, as it has been mentioned, most of the teachers' and students' ideas about their preferred topics and methods have not been tested for effectiveness, which opens the way to further research into this direction.

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## Appendix A

### The examples of cultural aspects

*English for Libya Secondary 1: Course Book*

	<b>Cultural Dimensions/Criteria</b>	<b>Arabic</b>	<b>English Speaking</b>	<b>Non-English Speaking</b>
First Category	Does the book include elements representing national history, historical events, social and political institutions?			
	National heroes and heroines	-	-	-
	Major historical events in the country	p. 6 p. 7 p. 39 p. 63 p. 65	p. 6	p. 40 (“Silk Route”) p. 45
	Governments, state and international institutions	-	-	-
	Population and economy	p. 21	-	-
	Healthcare institutions	-	-	-
	Educational institutions	-	-	-

Second Category	Does the book include elements representing national geography?			
	Rivers, lakes, seas, mountains, etc.	p. 14 p. 45 p. 62 p. 68	-	p. 61 p. 62 p. 69
	State boundaries	p. 8 p. 32 p. 39 p. 45	-	p. 8 p. 32 p. 39 p. 57
	Plants and animals	p. 14	-	p. 64
	Ecology, weather, and climate	p. 53 p. 55 p. 57	-	p. 53 p. 55 p. 61 p. 69
	Other	-	p. 52 (cities)	p. 52 (cities)
	Third Category	Does the book include elements related to social identity, social class, or stereotypes?		
	Social and national identity	-	p. 15	p. 32
	Traditional dress	p. 9 p. 63	p. 12 (pictures of children)	p. 12

			from different English- speaking countries)	
	Typical behavior and occupations		p. 31 (a letter from the Australian citizen who likes surfing – a national stereotype)	p. 31
Fourth Category	Does the book include elements related to social interactions and relationships?			
	Social interactions	p. 20 p. 34 p. 48 p. 59	-	p. 55 p. 59
	Communication norms and greeting and parting expressions	p. 12 p. 19	p. 19	p. 19 p. 55
	Exchanging gifts	-	-	-

	Family relationships and gatherings	p. 11	-	p. 43
	Other	p. 62 (adventure holidays)	-	p. 62 (adventure holidays)
Fifth Category	Does the book include elements related to socialization and a person's life cycle?			
	Personal development	p. 16	p. 37 (a text)	-
	Adult-young relationships	p. 11	-	-
Sixth Category	Does the book represent typical behaviors, routines, ways of living, habits, and traditions?			
	Acceptable and unacceptable behaviors	p. 9 p. 11	-	-
	Entertainment and sport	p. 19 p. 62 p. 68	p. 19 p. 30 p. 31	p. 69
	Lifestyle and habits	p. 36	p. 10 p. 13 p. 31	p. 13
	Traditions and traditional dress	p. 6 p. 58	-	-
	Holidays	-	-	-
	Famous people (singers, artists, etc.)	-	-	-

Seventh Category	Does the book represent some religious beliefs?			
	Religions	-	-	-
	Religious ceremonies and places of worship	p. 53	-	-
	Religious holidays	-	-	-
Eighth Category	Does the book include the literary aspect?			
	Literature	p. 29	-	-
	Science	p. 47	-	p. 47
	Studying/Learning	p. 44	-	-

*English for Libya Secondary 2: Course Book*

	<b>Cultural Dimensions/Criteria</b>	<b>Arabic</b>	<b>English Speaking</b>	<b>Non-English Speaking</b>
First Category	Does the book include elements representing national history, historical events, social and political institutions?			
	National heroes and heroines	p. 18	-	-
	Major historical events in the country	p. 42 p. 88	-	p. 16 p. 27 p. 86
	Governments, state and international institutions	-	-	p. 31

	Population and economy	-	-	-
	Healthcare institutions	-	-	-
	Educational institutions	p. 36 p. 48	-	-
Second Category	Does the book include elements representing national geography?			
	Rivers, lakes, seas, mountains, etc.	p. 79	-	p. 38 p. 43
	State boundaries	p. 79 p. 85	-	-
	Plants and animals	p. 42 p. 79	-	-
	Ecology, weather and climate	p. 39	-	p. 50 p. 52
Third Category	Does the book include elements related to social identity, social class, or stereotypes?			
	Social and national identity	-	-	p. 51
	Traditional dress	p. 12 p. 29	-	-
	Typical behavior and occupations	p. 37	p. 10 p. 29	-

Fourth Category	Does the book include elements related to social interactions and relationships?			
	Social interactions	p. 28 p. 58	p. 28	p. 92
	Communication norms and greeting and parting expressions	p. 70	p. 91 (communication)	-
	Exchanging gifts	-	-	-
	Family relationships and gatherings	p. 6	-	-
Fifth Category	Does the book include elements related to socialization and a person's life cycle?			
	Personal development	p. 75 (twins, a life cycle)	p. 77	p. 72 (development of children)
	Adult-young relationships	-	-	-
Sixth Category	Does the book represent typical behaviors, routines, ways of living, habits, and traditions?			

	Acceptable and unacceptable behaviors	p. 70 (acceptable behaviors)	p. 8 p. 10	-
	Entertainment and sport	p. 60	p. 8 p. 10 p. 23 p. 35	p. 62
	Lifestyle and habits	p. 63	p. 24 p. 35	p. 62
	Traditions and traditional dress	p. 12 p. 29	-	p. 61
	Holidays	-	-	p. 61
	Famous people (singers, artists, etc.)	p. 18 p. 23 (a singer) p. 55	-	-
Seventh Category	Does the book represent some religious beliefs?			
	Religions	p. 41 p. 54 p. 70	-	-
	Religious ceremonies and places of worship	p. 55 p. 57 p. 65	-	-

	Religious holidays	p. 57	-	-
Eighth Category	Does the book include the literary aspect?			
	Literature	p. 15 p. 54	-	-
	Science	-	p. 24	p. 19
	Studying/Learning	-	p. 59 (a boy reads a book)	-

*English for Libya Secondary 3: Course Book*

	<b>Cultural Dimensions/Criteria</b>	<b>Arabic</b>	<b>English Speaking</b>	<b>Non-English Speaking</b>
First Category	Does the book include elements representing national history, historical events, social and political institutions?			
	National heroes and heroines	-	-	-
	Major historical events in the country	-	-	p. 9 p. 10 p. 16
	Governments, state and international institutions	p. 34	p. 79	p. 34 p. 79 (The WHO)

	Population and economy	p. 38 (identified with reference to the Professor's nationality)	-	p. 38
	Healthcare institutions	-	p. 83	p. 79
	Educational institutions	-	-	-
Second Category	Does the book include elements representing national geography?			
	Rivers, lakes, seas, mountains, etc.	-	p. 26	-
	State boundaries	p. 96	p. 29	-
	Plants and animals	p. 23	-	p. 64
	Ecology, weather and climate	p. 18 p. 19 p. 28	p. 19	-
Third Category	Does the book include elements related to social identity, social class, or stereotypes?			
	Social and national identity	p. 19 p. 39 (names)	p. 19 (families of different nationalities).	-

		p. 96 (language)	p. 94 (language)	
	Traditional dress	p. 22 p. 54 p. 65	-	-
	Typical behavior and occupations	p. 82	-	-
Fourth Category	Does the book include elements related to social interactions and relationships?			
	Social interactions	p. 65	-	-
	Communication norms and greeting and parting expressions	-	p. 41 p. 90	p. 67
	Exchanging gifts	-	-	-
	Family relationships and gatherings	-	-	-
Fifth Category	Does the book include elements related to socialization and a person's life cycle?			
	Personal development	p. 34 (a teenager)	p. 31	-
	Adult-young relationships	-	p. 31	-
Sixth Category	Does the book represent typical behaviors, routines, ways of living, habits, and traditions?			

	Acceptable and unacceptable behaviors	-	-	-
	Entertainment and sport	p. 66 p. 77		p. 66 p. 67 p. 76
	Lifestyle and habits	p. 30 p. 47	p. 30 p. 31	-
	Traditions and traditional dress	-	-	-
	Holidays	-	-	-
	Famous people (singers, artists, etc.)	-	-	p. 62
Seventh Category	Does the book represent some religious beliefs?			
	Religions	-	-	-
	Religious ceremonies and places of worship	-	-	-
	Religious holidays	-	-	-
Eighth Category	Does the book include the literary aspect?			
	Literature	p. 54 p. 55 p. 59	p. 60	-

	Science	-	-	p. 51 (early clocks)  p. 73  p. 74  p. 75
	Studying/Learning	-	-	-

## Appendix B

### An Official Letter Addressed to the Libyan Education Ministry in Tripoli



Università degli Studi di Roma "Tor Vergata"

Rome, 12.1.2018

To the Education Ministry in Tripoli

Dear Sirs,

Acting as the PhD supervisor of Mrs. Nada Muftah Banun here at the University of Rome "Tor Vergata", I would like to inform you that Nada Muftah Banun will be conducting her field study on English teaching in Libya during this year's second term (January to May). As you may appreciate, gathering data from teachers and students in Libya is essential for her research. I would really appreciate it, if you could authorise her to carry out this field study in the schools involved.

If you have any queries, please do not hesitate to contact me at the address below.

A handwritten signature in black ink that reads 'Chiara Degano'.

Chiara Degano

Chiara Degano, Phd  
Tenured Researcher in English Language and Linguistics  
Department of History, Cultural Heritage, Education and Society  
Via Columbia 1, 00133  
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## Appendix C

### The Official authorization from the Ministry of Education

STATE OF LIBYA  
GOVERNMENT OF NATIONAL ACCORD  
MINISTRY OF EDUCATION  
CURRICULA AND EDUCATIONAL RESEARCH CENTRE

التاريخ: 14 / / هـ  
الموافق: 20 / 18 / م

الجمهورية العربية الليبية  
الوزارة العامة للتعليم  
مركز البحوث التربوية والتعليمية

بشاري: 34/1/15

السيد / مراقب تعليم بلدية سوق الجمعة  
بعد التحية . . .

تقدمت إلينا الباحثة/ ندى مفتاح بانون، تدرّس بجامعة تور فيرقاتا لتحضير  
درجة الإجازة الدقيقة (الدكتوراه) بطلب الإذن للسماح لها بإجراء دراسة من  
واقع المؤسسات التعليمية متعلقة ببحثها (تطوير الكفاءة بين الثقافات في تدريس  
اللغة الإنجليزية بليبيا).

لذا نأمل السماح لها بزيارة المؤسسات التعليمية الواقعة في نطاق البلدية.

شاكرين لكم حسن تعاونكم  
وتقبلوا منا فائق التقدير والاحترام

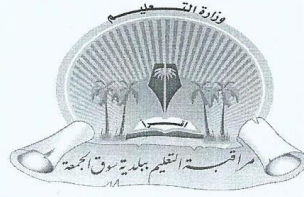
والسلام عليكم

د. الطاهر البشير الحبيب  
مدير عام مركز المناهج التعليمية والبحوث التربوية

صورة إلى:  
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وزارة التعليم  
مراقبة التعليم بلدية سوق الجمعة  
التاريخ : ..... / ..... / 1439 هـ  
الموافق : 28... / ..... / 2018 م



دولة ليبيا  
حكومة الوفاق الوطني  
الرقم الاشاري : 427...

لدايم ع. رشاد  
من المراقبة

السيد / مدير مدرسة الشهيد عثمان زرتي للتعليم الثانوي

بعد التحية

بالإشارة إلي كتاب السيد / مدير عام مركز المناهج التعليمية والبحوث التربوية رقم ( 34/1-15 ) والمؤرخ في 2018.1.16 م بشأن الطلب المقدم من السيدة / ندي مفتاح بانون الباحثة بجامعة تورفيرقاتا بالسماح لها بإجراء دراسة من واقع المؤسسات التعليمية متعلقة ببحثها (تطوير الكفاءة بين الثقافات في تدريس اللغة الإنجليزية بليبيا) .  
عليه ... لانرى مانعاً من ذلك ويطلب منكم تقديم المساعدة اللازمة للمعنية.

السعليكم سلام

عبد السلام محمد الترهوني

مدير مكتب الشؤون الإدارية والمالية



معه مراقب التعليق  
معه مكتب الشؤون الإدارية والمالية / مرفق بالسوابق  
معه رئيس قسم المتابعة / بالديوان  
معه دوري الع

ع 2018.1.28 عف المزوغي حاف

## Appendix D

### Questionnaire for Libyan EFL teachers in secondary schools

**Dear teacher,**

This questionnaire is part of my research which is about ‘The development of intercultural competence in teaching English in Libya’. You are kindly requested to read each item carefully, check the appropriate answer and tick✓ it or add your own if necessary. You can use the other side of the paper if needed.

I would be grateful if you could answer all the items in the questionnaire. Thank you in advance for cooperation.

Notes:

- English-speaking countries refers to the UK, the USA, Canada, Australia, New Zealand and Ireland.
- *Intercultural Communicative Competence (ICC)* refers to the ability to understand cultures, including your own, and use this understanding to communicate with people from other cultures successfully.

#### **Part one: Personal data**

1- What is your age?

- Under 25                       25-35                       Over 35

2- What is your gender?

- Male                       Female

3- What is your highest qualification?

- An advanced Diploma in teaching
- Bachelor of Arts (BA)
- Master of Arts (MA)
- Others please specify \_\_\_\_\_

4- How long have you been teaching English?

- One year or less                       one year-5 years                       5-10 years                       More than10 years

#### **Part two: Statements**

Please tick (✓) the answer that suits you

5- **Have you been to any English-speaking country?**     Yes                       No

If you answered “yes” please select which country?

- UK
- USA

- Canada
- Australia
- New Zealand
- Ireland

6- Have you ever travelled to a non- English-speaking country where you used English for communication?

Yes       No

- If you answered “yes” Please select the areas of the world you have traveled to:

- African countries
- Asian countries
- European countries

7- Do Libyan English textbooks contain any cultural contents related to English-speaking countries?

Yes       No

- If you answered “yes” what are they?

- History and geography
- Literature and arts
- Values and beliefs
- Social conventions
- Political issues
- Religion
- Sport
- Others (please specify) \_\_\_\_\_

8- The Libyan English syllabus /text books should include: (Tick  $\sqrt$  only one)

- A mixture of aspects of Arabic/ Islamic and English-speaking countries’ culture
- Aspects about the culture of English-speaking countries only
- Only aspects of Arabic/ Islamic culture
- No references to any aspects of cultures

9- More specifically, which cultures should be included and learned?

Rank the following cultures for their importance.

	Essential	Important	Not so important	Not important	Not needed
British culture					

Other cultures of English-speaking countries e.g. Canadian, Australian					
American culture					
Libyan (Arabic) culture					
International culture					
Others (please specify) _____					

10- Are your students interested in learning the culture of English-speaking countries?

- Yes     No     Not much     Do not know

11- Do you discuss culture- related issues with your students? (Tick  $\checkmark$  only one)

- Often, (in every lesson)  
 Sometimes (once or twice a week)  
 Rarely (once a month)  
 Never

12- Do you think teaching aspects of the culture of English-speaking countries may affect the students' .....? (Select all that apply)

- Religious beliefs  
 Customs  
 Attitude to Arabic language  
 Identities and personalities  
 None  
 Others (please specify)

\_\_\_\_\_

13- Do you feel there are some cultural “inappropriate” contents in the textbook you use?

- Not at all     Very little     A little     A lot  
- Please, specify .....

14- Which aspects of language teaching can be developed while focusing on English culture in an EFL classroom. (Select all that apply)

- Grammar
- Reading
- Speaking
- Listening
- Writing

15- What do you think is most useful for teaching culture?

Please rate the following activities on a 5-point scale (1 least useful → 5 most useful).

Teaching culture activities	1 Least useful	2	3	4	5 Most useful
- English textbooks					
- Internet					
- Literature					
- Media (TV, radio, video, newspapers and magazines)					
- Discussions about cultural differences and similarities					
- Music					
- Other sources please specify, _____					

16 – In your opinion, what are the most important aspects of culture that should be emphasized?

Cultural aspects	Not needed	Not importa nt	Uncerta in	importa nt	Essential
- Education system					
- History and geography					
-Literature and arts					
- Real life situations, every day routines, e.g. meals, shopping, customs, weekends and leisure time					
- Political issues					
- Institutions					
- Tourism					

- Social conventions					
-Festivals e.g. Thanksgiving, holidays and social ceremonies e.g. marriages					
- Contemporary attitude to world events and problems					
- Negative aspects such as social problems, drugs and crime					
- Positive aspects such as technological achievements and scientific research					
- Similarities with the students' culture					
- Differences with the students' culture					
- Other please specify, _____					

17- Please tick ✓ the number to the right that most appropriately answers how much you agree with the following statements. Please rate them 1= strong disagreement → 5 = strong agreement

1                      2                      3                      4                      5  
Strongly disagree      Disagree      Uncertain      Agree      Strongly  
agree

	1	2	3	4	5
- I do not see why our learners need to be exposed to the culture of English-speaking countries. Learning the language is enough.					
- I am quite satisfied with the type of English cultural materials presented in the text books.					
- I am interested in teaching English-speaking countries culture.					
- I believe that it is important to integrate the culture of English-speaking countries into foreign language classes.					

-The teaching of culture should make learners aware of speech acts, connotations, etiquette, appropriate or inappropriate behavior, language registers.					
- The study of culture increases learners' curiosity about English language and makes them interested in target Countries, which raises their motivation.					
- To improve the teaching of culture, more attention should be paid to the training of teachers.					
- Without Intercultural Communicative Competence skills, individuals may misunderstand one another, even when they speak each other's languages fluently.					
- Teachers should know about the culture of English-speaking countries.					
- ESL teachers should only teach language, not culture.					
- I find it enjoyable to give cultural information in my lessons					
- Most of my students are motivated to develop Intercultural Communicative Competence.					
- Teaching Intercultural Communicative Competence will help learners cope with culture shock.					
- I am motivated to teach Intercultural Communicative Competence in my class.					
- I find it useful to compare Arabic culture and the culture of English-speaking countries in my lessons.					
- I feel uncomfortable when a question is asked about the culture of English-speaking countries.					
17- I make sure that my lesson plans include information about English-speaking countries' culture.					
- ESL teachers can positively influence students' attitudes towards people from different cultures.					
- Most learners in my class show an interest in learning about English-speaking countries' culture.					
- Teaching culture related contents improves learners' language competence.					

18- Have you attended any conferences, workshops, symposium or courses on teaching English-speaking countries culture?  Yes  No

- If “yes”, please give some details

---

19- Would you attend a program or a training course for teachers that is exactly about integrating the culture of English-speaking countries into ELT Classes and to enhance your ability to develop your learners’ Intercultural Communicative Competence?

Yes  No

20- Other comments, optional

---

Thank you for your kind participation

## Appendix E

### Students' Questionnaire

This questionnaire is part of my research, which is about “The development of intercultural competence in teaching English in Libya”. You are kindly requested to read each item carefully, check the appropriate answer and tick it or add your own if necessary. You can use the other side of the paper if needed.

**Note:** English speaking countries refers to the UK, the USA, Canada, Australia, New Zealand and Ireland.

Thank you in advance for your cooperation

#### Part one: Personal information

7- What is your age?

- Under 16     16- 18     over 19

8- What is your gender?

- Male  Female

#### Part two: Statements

3a- Have you ever travelled to non-English speaking countries where you used English for communication?

- Yes  No

3b-If yes, please select the areas of the world you have traveled to:

- African countries  
 Asian countries  
 European countries

4- Have you ever had, or do you have a native English-speaking teacher?

- Yes     No

5- How do English-speaking countries' cultures get to you? (Select all that apply)

- At school  
 From television/radio  
 From books, magazines, or English newspapers.  
 From films

From the Internet

Others (please specify)

---

6a- Have you ever learned anything about the cultures of English-speaking countries in your English courses?

Yes  No

6b- If yes, what have you learned about these countries? (Select all that apply)

- Food
  - Music
  - Literature and arts
  - Festivals
  - Family relationship
  - Social conventions
  - History and geography
  - Political issues
  - Religion
  - Sports
  - Other (please specify)
- 

7- Does your teacher provide any information about the culture of English-speaking countries in your classes?

Yes  No

- If yes, do cultural contents relate to: (Select all that apply)

- Food
- Music
- Literature and arts
- Festivals
- Family relationship
- Social conventions
- History and geography
- Political issues
- Religion
- Sports
- Other (please specify) \_\_\_\_\_

8- Does your teacher compare your culture to the cultures of the English-speaking countries?

Yes  No

9- Does your English textbook talk about the culture of English-speaking countries?

Yes  No

10- Are you interested in learning the culture of English-speaking countries?

Yes  No

- If yes, which cultural aspects do you find more interesting?

Please tick (✓) a number from 1 (Not interesting at all) to 5 (very interesting)

Cultural aspects	1	2	3	4	5
- Education system					
- History and geography					
- Literature and arts					
- Real life situations, every day routines, e.g. meals, shopping, customs, weekends and leisure time					
- Political issues					
- Institutions					
- Tourism					
- Social conventions (e.g. Family relationships...)					
- Festivals (e.g. Thanksgiving, Christmas, etc.); social ceremonies (e.g. marriages, birthdays, funerals, etc.)					
- Contemporary attitudes to world events					
- Social problems (e.g. drugs, crime, etc.)					
- Positive aspects (e.g. technological achievements, arts, etc.).					
- Similarities with your culture					
- Differences with your culture					
Other (please specify) _____					

11- Which countries' culture are you interested in?

Please tick (✓) a number (1 = *least interested*; 5 = *very interested*)

	1	2	3	4	5
- The United States of America					
- Great Britain					
- Australia					
- Canada					
- New Zealand					

12- How do you think a teacher should teach the culture of English-speaking countries? Which tools are more useful?

please rate the following items on a 5-point scale (1, least useful → 5, most useful)

Teaching culture	1 Least useful	2	3	4	5 Most useful
- English textbooks					
-The Internet					
- Literature					
- Media (TV, radio, video, newspapers and magazines)					
- Discussions about cultural differences and similarities					
- Music					
Other sources? Please specify _____					

13- Express your agreement or disagreement with the following statements.

1= strong disagreement → 5 = strong agreement

1                                      2                                      3                                      4                                      5  
Strongly disagree      Disagree                      Not sure                      Agree                      Strongly agree

	1	2	3	4	5
Culture and language are linked.					

It is important for teachers to include cultural contents related to the English-speaking countries as part of the classroom teaching.					
To be able to communicate with someone in a foreign language you have to understand their culture.					
Learning a foreign language means learning new beliefs and values.					
Learning about culture is a part of learning a foreign language.					
Learning a foreign language means learning new kinds of behaviors.					
The culture of English-speaking countries is very interesting.					
I'd like to learn cultural contents as well as develop my linguistic competence.					
The teaching of culture should make learners aware of speech acts, etiquette, appropriate or inappropriate behavior.					
I'd like to develop my Intercultural Communicative Competence.					
Without Intercultural Communicative Competence skills, individuals may misunderstand one another, even when they speak each other's languages fluently.					
I find it useful to compare Arabic culture and the culture of English-speaking countries.					
I am satisfied about English text-books.					
The more I get to know the English-speaking people, the more I want to be fluent in their language.					
If I knew enough English, I would read English magazines and newspapers as often as I could.					
If there were English-speaking families in my neighborhood, I would speak English with them as much as possible.					
The more I learn about native English speakers, the more I like them.					
I'm worried about the way culture of English-speaking countries may influence my culture.					

14- Would you like to visit any of the English-speaking countries?

- Yes       No

15- If so, which ones? (Please tick  $\surd$  one)

- The United States of America  
 Great Britain  
 Canada  
 Australia and New Zealand

why? \_\_\_\_\_

This is the end of the Questionnaire.

Thank you for your kind cooperation

## Appendix F

### Lesson plans

#### Session 1:

- Literature UK: Shakespeare - Romeo and Juliet
- UK Culture leisure

#### Session 2:

- American Fast food
- Getting to know Wales

#### Session 3:

- Easter
- Pancake Day (Shrove Tuesday) It is celebrated in English-speaking

countries like the UK, Ireland, Australia and Canada

#### Session 4:

- Getting to know Wales
- Prom time! (American tradition)

#### Session 5:

- A Generation of couch potatoes
- Scotland

#### Session 6:

- Snack facts (snack culture in Britain)
- American lifestyle

#### Session 7:

- Slang
- British and American English

#### Session 8:

- A tour of London
- Gap year

Session 9:

- English Parliament
- Australia day

Session 10:

- Oxford University
- British and American Education system

Session 11:

- UK Culture – Manners
- Shopping is Great (London)

Session 12:

- Literature UK: Shakespeare – Hamlet
- American lifestyle (Interviewing American native speakers)

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