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Third International Scientific Conference

ФИЛКО FILKO

ФИЛОЛОГИЈА, КУЛТУРА И ОБРАЗОВАНИЕ ФИЛОЛОГИЈА, КУЛТУРА И ОБРАЗОВАНИЕ
PHILOLOGY, CULTURE AND EDUCATION

ЗБОРНИК НА ТРУДОВИ СБОРНИК СТАТЕЙ CONFERENCE PROCEEDINGS

26-27 април 2018 / 26-27 апреля 2018 / 26-27 April 2018
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TEACHING CULTURE IN THE FOREIGN LANGUAGE CLASSROOM IN ALL LEVELS OF EDUCATION IN MACEDONIA

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Abstract

This paper focuses on elements of culture in the foreign language classroom and attempts to provide an image to which extend do we, as teachers teach the students the target culture and how aware are the language teachers and the students of its importance. The paper presents both students' and the language instructors' views and level of cultural awareness. It reports on survey carried out on a number of English language teachers in primary, secondary and higher education in Stip, Republic of Macedonia, and a number of students of English as their major studying the teaching strand at the Department of English language and literature at the University Goce Delcev in Stip. It compares their levels of cultural awareness relative to their teaching experience and future careers for teachers and students respectively. It provides an insight into how teachers and students understand culture and finally draws a few conclusions concerning changes in the developments of the teaching staff and the teacher training teaching process.

Key words: Culture, teaching process, cultural awareness, culture in the classroom

1. Introduction

The purpose of this paper was primarily found in my interest to learn about how culture is indirectly, or directly taught in the foreign language classroom. Scientists and researchers in the fields of foreign language education acknowledge the important role of culture in foreign language education. This paper will focus on the extent to which the language educators, instructors, teachers and the students recognize culture as an integral part in the foreign language classroom through personal views of both students (studying English as their major) and the teachers (primary, secondary and higher education teachers in their practical English classes). The shortcomings of the contemporary teaching process in the classrooms of foreign language in terms of teaching the students the target culture with the reflection on the available resources will also be discusses and presented. The issues that I wish to tackle

here are students' and teachers' views on culture and to which extent is culture reflected in the practices in the real classrooms.

2. Defining culture

This paper discusses culture from the perspective of language and foreign language acquisition. This paragraph will include the various approaches in which people recognize culture and the world around us. Culture has been defined in various ways by sociologists and anthropologists leading to conceptualizations and reconceptualizations towards the concept of culture. The last two decades of the twentieth century have marked diversely opposite attitudes and views of culture, especially in anthropology. Baumann, for one, (Baumann 1996) even contested culture and instead he discussed something he referred to as 'discourses of identity'. Another dimension tackled by Bhabha (Bhabha 1994) is power, and its role in people's dealings with culture, which is of interest particularly in cultural studies. It is a fact that the last three to four decades have witnessed reconceptualizations from defining culture as a notion, body or an entity, to more of a process with essentially changing character.

Theoreticians in foreign language education have provided rich and diverse reconceptualizations as well. Kramcsih (2003) argued the notion and concept of culture referring to the contemporary views on culture in the field of applied linguistics as a way of categorizing or a belief or ideology or even as a manner of communication, interaction i.e. socializing and finally as social identity. Kubota is another theoretician worth mentioning here concerning the issue of culture, due to her work in analyzing culture for the purposes of foreign language education. Namely, Kubota (2003) insists on wider understanding of culture as a means to avoid stereotypes in the foreign language classroom. She introduces some concepts which she believes are essential like, to focus on a descriptive technique rather than to a prescriptive one for the understanding or presentation of culture in the classroom, to raise awareness among teachers of the dynamic nature and diversity of culture and finally to focus on the discursive construction of culture which means that knowledge of culture is constructed in discourses. According to Hooks (Hooks 1994), the classrooms are seen as arenas for exploration, for different cultural ways of knowing, self-actualization and a dialogue between teachers and learners.

This paper's focus is on the extent to which the language educators, instructors, teachers and the students recognize culture as an integral part in the foreign language classroom. A survey was conducted among them to acknowledge the personal views of both students (studying English as their major) and the teachers (primary, secondary and higher education teachers in their practical English classes). The research questions were constructed in a manner to value and estimate the participants' understandings of culture and its place in their classrooms.

3. The understanding of culture in foreign language teaching

Byram (Byram 1989) attempted to define the notion of cultural studies in foreign language education and proposed a model for teaching foreign language and culture. According to this model, foreign language teachers would have to incorporate several components which are all equally essential in the process of acquisition of the foreign language, such as language learning, language awareness, culture awareness and cultural experience. Byram further claims that with combining the use of learners' first language with the foreign language through comparative analysis and new cultural experience, it will provide an integrative approach for teaching and learning language and culture. A common motivation for including cultural knowledge in language programs is to capture students' interest in learning the target language (Byram, Esarte-Sarries, Taylor, & Allat, 1991). The result is usually culture programs which focus on cultural themes which are of value in the cultural context of the learner, rather than those which are valued in the target culture with an element which emphasizes cultural difference rather than presenting cultural differences and cultural similarities as part of a legitimate cultural comparison. Moreover, such programs tend not to develop a consistent approach to culture and rather assemble a random collection of cultural facts which cannot be assembled into a coherent overview of culture and cultural practice (Paige et al., 1999). Demorgon (Demorgon (1989) in Liddicoat, Papademetre, Scarino, Kohle, (2003)) argues that it is educationally important that the cultural identity of the learner be challenged through the education process so that it does not become too rigid, but at the same time acknowledges that this identity is fundamental and cannot be rejected even while it is being challenged. Because of this, he argues that intercultural learning must focus not only on the discovery of difference, but also on the realisation of similarity at various levels of abstraction. Paige et al. (1999) attempted to define culture learning, which offers ways of developing more effective language education: Culture learning is the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and on-going process which engages the learner cognitively, behaviourally, and affectively (Paige et al., 1999: 50).

3.1. Students' responses

The students of English as their major, studying the teaching strand at the Department of English language and literature at the University Goce Delcev in Stip were asked to provide an answer stating their view and understanding of culture i.e. what it means and whether it is important in the process of teaching. The research questions are posed to refer to how culture is constructed in two higher education English language classes. The layout of the questionnaire that the students received was a list of two questions where they were asked to provide an instant answer on the spot. The

logic behind this manner of conduct of the survey was to prevent the present tendency among students towards copying from the internet. The survey was conducted during their practical English classes. The following questions were on the questionnaire:

1) Define culture.

2) Do you believe that language students (as yourselves) should be taught culture and prepared to teach culture?

The quantitative (55 students of English, as their major, studying the teaching strand at the Department of English language and literature at the University Goce Delcev in Stip) and qualitative results for the first question indicate that students have various perspectives of this question.

Among the received answers most students associated culture with history mainly, but also customs, religion and tradition.

The following are only a few with diverse point of view of the questioned 55 students, from two separate courses:

- well for me culture is all about the tradition of a nation, the way they live which is different from other cultures and countries.
- for me culture defines the way those people understand life and how they approach it, live it.
- culture is the background, the history of a nation.
- culture is related to routines, habits....
- for me, culture is a set of things that defines a group of people, their history, tradition and identity. Culture is something that grows and develops slowly, it doesn't appear over night.

This selection of the students' answers for the first question represents a range of perspectives of culture. From the answers of the students it was evident that they define culture as a sum of attributes. There was no instance which showed that students understood culture as part of the discourse, or anyone saw its implication in power relations or ambiguity in meaning or understanding which proved the initial presumption that students are reluctant to recognize the importance of intercultural competence as part of the complete image of the profile of language teacher.

Regarding the second question whether culture should be taught in their language classes now as they are students, and afterwards when they will be the educators in their professional teaching careers, the answers showed a variety of views and understandings. The number of participants is not equal with the first question since 7 students did not provide an answer or opinion for this question. The following are only a few of the received answers:

- it is important, yes. We have a separate subject for that where we learn about history of Britain and America.
- It is more important to learn the language. Every nation has its own characteristic lifestyle. I as a student I focus my attention on learning the language.
- I don't think I have learned enough about the British culture even though in the course materials there are information about their culture.
- We learn about the British culture, about their holidays, even slang.

The results from the students' replies produced not only expected answers but also pointed to the slipperiness of the concept in the way culture is experienced by students in their classroom settings. In terms of expected answers I refer to students seeing culture as part of their classrooms in its presence in the curriculum.

3.2. Teachers' responses

The survey included teachers from primary and secondary state schools in Stip, Macedonia as well as teachers teaching practical English at the Department of English language and literature at the University Goce Delcev in Stip. The following questions were submitted to the teachers:

- 1) How can you define culture?
- 2) What is the role of culture in the process of teaching foreign language?
- 3) Please provide an instance where you have implemented elements of culture in your classroom setting.'

The survey included 35 teachers (15 elementary school teachers, 15 secondary school teachers and 5 higher education teachers). The questions were designed to provide us with an insight to the teachers' understanding of culture within the teaching process of foreign languages. The research questions were given on the questionnaire where the teachers were asked to provide an answer for each of them. Most of the answers were received as a sum answer of all questions.

These are some of the answers of the teachers:

- Culture - a way people behave, act according to some specific manners, typical for their country and nationality. It's very important since the way people speak is often closely related to their culture. Many phrases and sayings depend on the beliefs and the way of conduct set in the target country. (primary school teacher)
- Well culture is our environment in a way, everything around us, so the language as well, and it is vital to teach culture since culture is changing all the time. Teachers should keep up to date with the target culture, follow the changes and forward them to the students in their classrooms. (higher education lector)
- It is difficult to define culture. It depends on the purpose, who needs the definition... For instance, if a sociologist asks me this question I might define culture in terms of, I don't know... heritage, ethnic staff. And as for the inclusion of culture in the teaching.... it's just part of what you do, it's included in the course books, I mean materials about their holidays, habits etc. But it is important, very important. (secondary school teacher)

The answers collected by the teachers allowed us to conclude that all of them are reluctant to define culture. The first two answers here are able to recognize the relation between the language and culture, especially the second one, and claim that they are aware that the presence of culture in their classrooms is inevitable. Interestingly the teacher from the second answer is very aware and prioritizes the instability and the changing character of culture. The third answer, which I chose to include as it is, on the other hand presented complete

unawareness of the role of culture, the teacher takes it for granted and completely rely on the materials without paying any attention. The first teacher manages to link culture to discourses and seems to be aware of culture's ambiguous character.

As a summary of all answers of both teachers and students, it can be concluded that there is a range of understandings of culture and they suggest variability in the constructions of this concept. This range and variability is very interestingly part of the cultural anthropology seen in the works of Keesing (Keesing 1974).

4. Application of culture in instruction and curriculum

The role of the teacher concerning this issue is immense since there is a danger in students developing negative feelings about other cultures. The concept of cultural relativity can be enhanced by conveying contrastive opinions. Teacher attitudes and behavior may be much more significant than curriculum content in teaching culture and teaching culture should be distinguished from teaching about culture. In the foreign language classroom teachers are seen as models, what they value and respect is often valued and respected by their students as well (Saville-Troike, 1978). The factor which has the greatest negative influence in the process of learning culture is the 'inappropriateness'. Teachers should use and allow a variety of procedures and which differences in behaviors are due to cultural differences. Students often act shy when the teacher requests inappropriate behavior in a setting where culture is taught.

In terms of designing the curriculum of any level of a foreign language course there are many points that should be taken into consideration. All areas of culture which are relevant for curriculum selection or development should find their place in the lesson plans in the syllabus. Let us take a unit or lesson in the area of food as an illustration. In a lesson related to food and eating, the native cultural component should be appropriately dealt with, by including information regarding regular patterns of eating, and sociolinguistic and other behavioral rules which are related to this notion. Cultural taboos concerning food should be shown respect by the teacher, which is most often seen as a role model by the students.

It is a fact among all foreign language teachers and the foreign language learners that in the course of the study of the foreign language students not find the linguistic forms or grammar most difficult, but the cultural difference. The course of the teaching process should focus on intercultural communication. In order to becoming a competent intercultural communicator one should possess several abilities, like the ability to produce sentences which are grammatical, the ability to produce sentences which are feasible or psychologically acceptable, the ability to use correct forms of language in a specific socio-cultural context.

The teaching process should aim to create students with communicative competence that applies various linguistic or non-linguistic means. The communicative competence is more complex than the grammatical one since the acquisition of communicative competence in the mother tongue is a natural

process of socialization, which has much to do with the whole social activities and social environment. In the process of acquiring communicative competence in a foreign language the speaker has to devote a significant amount of time and efforts. The basic goal of learning a foreign language is to acquire the communicative competence, while the development and improvement of such competence is to some extent dependent on efficient teaching approach. Learning to communicate in an additional language involves developing an awareness of the ways in which culture interrelates with language whenever it is used (Liddicoat, Papademetre, Scarino, & Kohler, 2003).

Teachers should implement a gradual pace in the process of making students acquire cultural awareness commencing from simple notions to complex ones, from surface to depth. It is essential for teachers to be conscious of the level of knowledge and awareness of their students and constantly adjust the instruction, materials and presentation in their cultural teaching. Teachers should bear in mind their task at all times, which is to teach and promote linguist knowledge and communicative competence by finding the perfect balance between linguistic teaching and culture teaching.

5. Findings, analysis and discussion

The conclusions that we will discuss here are based on data collected in a quantitative comparative study that comprises questionnaire answers received from both foreign language students, and teachers.

The analysed data from the survey proved the initial hypothesis that the traditional approach to foreign language teaching views culture teaching as secondary priority. It proved that foreign language teachers devote their preparations, efforts and classroom time mainly to perfecting students' linguistic competence at the expense of their intercultural competence development.

The teachers' answers imply that the reason for this may be due to their insufficient knowledge of the target culture or even having different perceptions or attitudes towards the foreign culture. In order to make foreign language teachers more aware of the importance of intercultural competence teaching, it is vital to make them cognizant of the importance of this aspect in their work. The students which were included in this survey are learning the foreign language within the context of their native culture and have little or no opportunity to interact with members of the speech community that speak the language natively. These students are only offered academic exercise where they are taught about different norms of interaction, beliefs and values. In a setting as such these students will not be acquiring the culture automatically as part of enculturation but of acculturation i.e. second culture learning and adaptation.

From the range of answers collected from the survey, culture is fixed as an entity in the foreign language classrooms in Macedonia, in all levels of education. There was a number of opinions by the teachers, one of which was also included as example in this paper, which impose the need of resources

with culture discursive character which will ensure culture to be explicitly engaged in these classroom settings. The mandatory institutional settings, especially in primary and secondary education in Macedonia impose limitations in the teachers manoeuvring with the syllabus and limits teachers in their question of the discursive character of the materials that are compulsory. A possible solution might be the opportunity to include a greater variety of discourses and materials. The last two decades have marked a significant inquiry and research of the role of culture in the field of foreign and second language teaching. These investigations include cultural values, the manifestations of cultural beliefs in the process of teaching, the teaching resources available on the market, the speech acts as well as the rhetoric features of the written texts. The results of this survey have showed that the profiles of a foreign language teacher and even those of translators and interpreters, found unintentionally in the survey, have lack of knowledge and awareness of the value to recognize the ambiguity in the cross-cultural encounters. The professional careers of both profiles include everyday dealings with the target culture, which further emphasize the role of culture as an essential prerequisite. Both teachers and students from the Department of English language and literature at the University Goce Delcev in Stip gave a range of different answers, opinions and concepts of culture as well as diverse in the level of their awareness of this notion.

According to Kubota (1999) 'representations of culture are understood as the consequence of social struggles over meanings that manifest certain political and ideological values and metaphors attached to them'. Kubota here promotes a critical multiculturalism model which will enable language learners to become able to identify linguistic and cultural codes with the purpose to use them accordingly in the wider society. For teachers to be able to imply such practices it might be very helpful if they could have the opportunity to experience them themselves during their teacher training education or other means, such as seminars, workshops or professional group meetings on specific subjects.

A similar survey can be made with the profile of translators and interpreters in order to investigate their awareness of the importance of culture in their future professional career. This is a different topic, also of great interest in Macedonia at the moment, as Macedonia is in its accession process to join the European Union (Ulanska 2013). The profile of the future translator and interpreter is undergoing certain changes due to the newly opened opportunities for employment for this profile of professionals, mostly in the EU. The importance of culture, cultural differences and diversity is of great relevance in this profession as well and it represents a possibility for future research.

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