Mohamed Cherif Seddiki[1]
Faculty of Arts and Languages, University of Laghouat, Algeria

THE INCLUSION OF CULTURAL CONTENT IN CIVILIZATION COURSE CLASSES: A PROCEDURE TO MOTIVATE STUDENTS OR FRUSTRATE THEM?

Abstract

The use of cultural content in EFL classes has recently driven a rising interest among language instructors. Yet, there are conflicting attitudes about the appropriate teaching strategies and classroom activities designed for classes as such. 67% of EFL instructors see these classes are mere attempts to develop linguistic competency while the rest, university lecturers particularly, see that a laser focus should be on cultural knowledge. They do believe that the mastery of language is secondary compared to critical thinking and textual analyzing making EFL classes more than a language hub for developing reading, writing and speaking. This eventually calls the content of culture-based lessons together with the relevant teaching techniques to inquiries. The course of civilization has incited talks about what relevant topics and teaching practices can help achieve the objectives of this course. The concern of this paper is to bridge the gap between the teachers' attitudes on what final objectives this course should target: developing the learners' linguistic ability, enriching their cultural knowledge or both. It aspires to refine the content of the course and share some of the best teaching practices. Surveying some education scholars' recommendations together with the latest teaching practices suitable for this kind of classes might help speculate what might wholly turn civilization class around. A survey is additionally conducted to find out what might make civilization course very appealing. This attempt is significant in the sense it pinpoints the importance of cultural content in teaching English as an international language, and its pivotal role in diversifying teaching materials and motivating learners if handled appropriately.

Key words: Cultural Content; ELT material; Linguistic skills; teaching strategies.

1. Introduction

In many departments of English, the course of civilization is theoretically meant to develop the learners' cultural and linguistic skills. Learners are supposed to acquire English and explore its culture dealing with a range of topics and tasks using a blend of teaching practices. Yet, the scope of the course and the way it is taught are still unclear. Many lecturers undermine language usage despite the fact that culture and language are inseparable. Working on the same

---

[1] **Email**: m.seddiki@lagh-univ.dz

topics and tasks made EFL classes more challenging in the sense that these class lack variety. In the case of *British civilization course*, the whole content is limited to historical events making the course less varied and less captivating. More than that, classes as these provide few opportunities for students to harness their language skills. In this vein, some EFL instructors noticed that teaching the history of Britain would neither develop the students' language skills nor provide a broad image of English culture for a number of reasons. Thus, it is high time to rethink of motivation, classroom activities, classroom settings and more specifically textual selections. It is worth mentioning that historical textual analyses without language tasks remain insufficient for meeting the final outcomes of the course. Furthermore, EFL instructors, mainly non-native speaker teachers, are not there to reinforce foreign values; they are not there to foster British cultural ideals among their students, but teach English and its culture in context (Kachru, 1992). The scope of the course seems inappropriate. Professionals are therefore invited to define what final objectives the content should arrive at and what effective teaching methods should be used to anticipate and motivate students.

Culture is a rich outlet of teaching resources that language instructors and syllabus designers often focus on. Its mutual connection to human behavior, the realm of ideas, beliefs and attitudes make it a solid platform for variety and motivation. It acts as a powerful magnet that still drives the learners' interests and gets them immensely involved into learning (Brown, 1994, p.165) Topics of all kinds and for all grades can adequately offer all that instructors are looking for to achieve their objectives. Learners of English are no exception; they are exposed to diverse situations, which can help them explore different language exponents and cultural elements. Lessons about people, history, geography, education, work, science, technology, nature, economy, art and many others are all meant to broaden the learners' cultural knowledge. Thus, teaching culture becomes inevitable, exciting and above all rewarding, mainly when teaching practices are appropriately implemented. Yet, *British civilization course* is utterly mishandled due to the absence of a clear assumption about the way to use cultural content as well as the relevant methodology.

As far the results of the questionnaire are concerned, the challenges above can be rendered to the term "**culture**" itself. The vagueness of culture, as a term, makes it a bit hard to incorporate cultural information into EFL classes. Many EFL instructors, non-native speaker ones in this case, are running into obstacles that they cannot easily get over. Their students are often uncooperative and unable to respond to their drills and attempts to engage them because of many reasons, particularly instructional. In fact, teachers are encouraged to adopt change in their classes, to make use of a variety of activities, but a lot of them undermine those recommendations. More specifically, their objectives are too

general, if not inaccurate; their classroom activities are usually not varied, if not ill planned. This made *civilization course* plainly overwhelming. Eventually, there are slim chances to develop language skills. More than that, there is no space for assessing the learners' progress despite the fact that they are learning a foreign language carrying with it a cultural dimension. It could be assumed that the learners' reluctance to cooperate in some *civilization course* classes results from the conflicting styles used in teaching culture. It's true that the students' limited vocabulary, grammar unawareness, difficulties in writing and many other language disabilities is another contributing factor to their reluctance, but EFL teachers need to be aware of the effective styles in teaching culture. In fact, the focus on history, narration and storytelling style left no space for assessing the students' linguistic abilities. Thus, it is very important to consider these challenges so as to avoid frustration among learners. It is needed to consider the concept of culture, its indispensable role in class and more importantly, the useful techniques to assemble culture and language in *civilization course* turning these classes into vibrant cultural and linguistic meetings.

2. Literature Review

A review of literature has shown that there is a common agreement upon the usefulness of cultural content in EFL classrooms. In fact, there is a bet on how mutual culture and language are related making "culture" more than a fifth skill (Kramsch, 1993). Claire Kramsch, for instance, vigorously argues that cultural information is inevitable when it comes to learning a new language. The review has also shown that "teaching English" doesn't mean teaching British or American culture; hence, there is no need to internalize the cultural norms of native speakers of the language (Kachru, 1992). EFL instructors are therefore encouraged to handle "culture" sensitively and appropriately in favour of linguistic and cultural competencies taking into account local culture. In the same sense, "culture" should be seen as a rich outlet of all that might contribute to both variety and motivation. Another review has revealed that it's necessary to tailor teaching techniques according to broad objectives. Sandra Lee Mckay insists on rethinking of both tasks and goals, which serve mutual understanding, accommodation, cultural tolerance and other broad objectives (Mckay, 2003). It therefore becomes advisable to refine the teaching practices to boost EFL instructors' awareness of what current strategies, procedures, if not relevant tasks, are ideal for culture-based courses.

3. Methodology

For the methodology, this paper is utterly based on content analyses. This means that any statement will be drawn from academic works that are relevant to the topic of this study. With this analytical approach, I did proceed by identifying what is wrong with the teaching of civilization course at the *University of Laghouat, in Algeria*, making a great emphasis on the complexities of culture-

based lessons as well as the teaching strategies, which are common among the lecturers at this university. This research involves talking to in-service lecturers about ways to incorporate cultural information into ELT materials, gathering ministerial documents or the department's manuals related to the teaching of this course, and reading some the lecturers' handouts meant to support the students' understanding. The major part of this research was a questionnaire given to forty students from two different groups. They were of different linguistic and cultural abilities, but they all attended civilization course at *the University of Laghouat.* As for additional instruments of this research, I converted the collected data and results into pie charts and bar graphs to have a comprehensive view of what made civilization courses less engaging. Describing facts might additionally help figure out the chief defects that EFL instructors have to avoid when integrating cultural content to their classroom tasks.

4. Results

Based on the findings of the survey, this research reveals that there a misconception of the term "culture" the fact that made EFL materials less varied and less engaging. The bulk of EFL teachers affirm that culture and language are complementary in EFL classrooms, but they neither diversify their topics nor their classroom tasks. Cultural content is central to motivation and variety for the wide range of both topics and activities it can offer to EFL materials. Yet, it is worth mentioning that the complexity of culture can pose certain difficulties or rather challenges that educators, professionals and particularly EFL teachers need to mind when integrating culture into classes. EFL instructors are no longer language facilitators, but mediators between languages and cultures. In this vein, they need to fully comprehend what culture is, what measures and implications cultural content can bring to their EFL classrooms. They need to rethink of varied tasks and set broad objectives as tolerating differences, mutual understanding, accommodation and so forth.

The findings of the survey have also shown the effects of misunderstanding the way culture based courses are treated. The superiority of English and its culture can be plainly seen in most of ELT materials giving less chance for local cultural content in both topics and classroom activities. Smith maintains that in the acquisition of an international language, the goal of learning is to enable learning to communicate their ideas and culture effectively. It is therefore advisable to be aware of recent strategies that properly serve the objectives described above. Being familiar with new arrangements in class, planning for new activities and using different aids, particularly those which are part of the learners' cultural knowledge, would certainly help meet better results. Cultural content is therefore so sensitive that it needs careful treatment, mainly in non-native speaker contexts. EFL teachers are not supposed to focus on narration and story-telling; they need to diversify and tailor their activities according to

local culture as they are increasingly becoming mediators more than language facilitators. Cultural content should serve broad objectives as breaking stereotypes and fostering mutual understanding.

5. Discussion

Discussing the teaching of British civilization, *at the University of Laghouat*, required me to focus on three main ideas, namely the nature of the cultural content, the challenges of incorporating cultural information, particularly in non-native speaker context, and the remedies, which might turn this class around.

5.1. An Overview on Language and Culture in EFL Classrooms

In the last decades of the twentieth century, English has exceptionally generated the features of an international language that has triumphed the remaining languages of the globe: it has been on a march to victory thanks to couple of incentives (Graddol, 2006, p.58). The increasing number of its users explains its giant leap towards linguistic superiority making excellence in English a must to get ahead not only in the realm of academia, but in life as well. After years of learning, a lot managed to gain a complete command of grammar rules and syntactic structures; they have remarkably developed a degree of proficiency, which becomes no longer determined by birth, but rather by the fact of being able to use language effectively (Mckay, 2003). In addition to colleges and universities, where English is adopted as a compulsory course or a language of instruction, English has dominated the scene of institutional platforms, scientific research, travel tours, commercial deals and many other industrial activities demonstrating its necessity for achievements in different sectors. Recently, it stepped to another phase of superiority when learners extended their interests to more than grammar and syntax. Learners become eager to know about beliefs, festivals, lifestyles and all that concerns English culture asserting that learning language cannot be disassociated from culture (Byram, 1999). In other words, the cumulative exposure to English being spoken or written has worked its way on learners' needs and turned their concern to exploring beliefs, thoughts and manners rather than pure linguistic skills.

In EFL classrooms, instructors are becoming more concerned about the form and the content of their teaching materials. In many Algerian universities, courses such as *British civilization* tend to develop the students' linguistic abilities through a variety of language tasks, particularly reading and writing. Besides language skills, these courses tend to enrich the students' cultural knowledge: Learners are supposed to know about Britain's physical features, historical key events, the country's system of government, celebrations, festivals and many other topics providing a high potential in developing a thorough vision about the UK. They might additionally come across numerous idioms, slangs and even details only the natives know. By the end of these sessions, learners might

become linguistically and culturally aware of what to say or how to act in a given situation though they have never been to the UK realizing the broadest objective of teaching culture: Awareness and understanding. "*A super goal for the teaching of culture is that all students will develop the cultural understanding, attitudes, and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture*" (Steely, 2003, p.29). Yet, misinterpreting what culture is and mishandling the techniques used in integrating culture in classes have caused a number of challenges among students, mainly cultural. The misuse of teaching styles has additionally influenced the whole learning process making students wholly frustrated and less productive. Thus, it is high time to see culture related courses in the same context as teaching language. In other words, there should be strong emphasis on careful plans with a variety of activities giving learners more opportunities to practice and produce. Accordingly, teachers need to be appealing to their students and more exactly, what might go in accordance with the local culture.

To examine the way *British civilization* course is handled, I conducted a survey on the contents of the course as well as the tasks planned to meet the students' needs. In 2011, due to several changes, both internal and external, the ministerial committees opted for the installment of LMD system in Algerian universities. An overall curriculum was subsequently introduced bringing a set of transformations in terms of courses, their objectives and even their content, but it's worth mentioning that they were too vague. There is some evidence that the teaching of *British civilization course* is a bit overwhelming as neither its content nor the practices used in teaching it seem to be appropriate. Some EFL instructors are teaching British culture in context without veiling linguistic skills in English. Their great awareness of various teaching styles and more importantly, how to incorporate culture in class helped their students enhance their cultural and linguistic skills. For them, meaningful structures, communicative procedures and manageable quantities are important to proceed a culture-based lesson. Other EFL instructors, on the other hand, believe that *British civilization course* should meet pure cultural endings. In fact, they prioritize the development of critical thinking and deep understanding although they undermine language usage. They often dominate all that happens in class making little chance for students to produce. More than that, students might be asked to undertake assessments that evaluate their language skills rather than their cultural knowledge the thing that seems paradoxical. These conflicting teaching styles have certainly set the ground for refining the way *British civilization course* should be taught thinking of balance between linguistic competency and cultural knowledge. In regards to the students' expectations, I asked 40 students to find out what makes this course captivating. This might also

lead to refining ELT materials or adopting new teaching styles. 59% of the students asserted that they expected a content that would develop their English and help explore British culture at the same time. They reported that cultural knowledge and language competence should go hand in hand in this class **(See Figure one)**. This advocates that cultural information is central to engaging students into the learning process. Hence, EFL instructors are invited to adjust the content of this course to appeal for their students' interests. More importantly, they need to view culture in its broadest meaning and as a rich outlet for teaching resources.
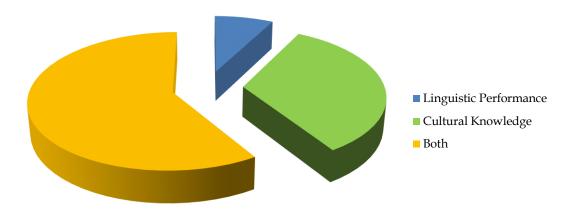

Figure 1:
Linguistic Skills versus Cultural Knowledge

Being unaware of the teaching practices relevant to teaching culture and having a broad vision about the concept of "culture" might not help turn the course of *British civilization* around. The survey has shown that "*history*" dominates most of teachers' lectures, *at the University of Laghouat*. Nowadays, many EFL teachers use "culture" in its limited description: historical events and biographies. They do usually provide students with a series of facts without giving a reason behind their selection of texts or tasks. Additionally, these tasks often undermine language usage making little or no focus on grammar rules, pronunciation and writing styles though practice is efficient for language learners. The teaching style has frustrated many students. It's high time to see "Culture" from another perspective to serve the cultural and linguistic affinities language learners are looking for. Culture is about symbolic and learned aspects of human society. This includes language, custom, conventions and all that might distinguish human behaviour from other primates. Differences in beliefs, attitudes, tastes, dress, manners and practices can help distinguish certain social groups from certain others stating that culture is a way of life too (Hill and

Tuner, 2006, p.92). In EFL contexts, a selection of topics and a variety of are needed to motivate students. *"When teaching English as an international language, educators should recognize the value of including topics that deal with the local culture, support the selection of a methodology that is appropriate to the local educational context, and recognize the strengths of bilingual teachers of English"* (Mckay, 2003). I additionally tried to see whether developing cultural knowledge is important or learning British history is. 80% of the participants answered that it history is less important than developing cultural knowledge. (See Figure 2). This is another call for reviewing the content of the course in a way to meet the students' cultural and linguistic interests. The variety of themes and topics can undoubtedly contribute the objectives above.
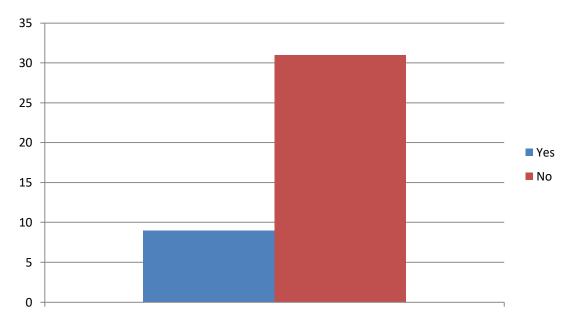

Figure 2: British Civilisation Course and British History

5.2. Cultural Information and the Learners' Skills:

Teaching culture to EFL learners plays a major role in meeting the ever-increasing interests of learners. If used conveniently, cultural content can be of a paramount importance for the learning process. In fact, it supplies the teachers' needs for resources, classroom tasks and activities. Culture is a reliable source of motivation in the sense that it exhibits a host of themes, thoughts and even products. Considering language teaching, it stimulates the learners' production, or rather language expression (Sun, 2013, 371). Learners can discuss, compare, express their views, illustrate and defend their ideas having a bunch of ways and means to do so. Accordingly, the potential to enhance the students' linguistic ability is incidentally considerable. For these reasons, EFL teachers are invited to

teach culture in context. They are supposed to blur that overwhelming line between teaching culture and teaching language taking into account appropriate teaching styles, cultural background of language usage as well as culturally based linguistic differences to avoid any sort of misunderstanding or prejudices (Alptekin, 2002). In the case of **British civilization** **course**, understanding British culture rests upon varied topics and activities to let students communicate their ideas and culture to others effectively (Smith, 1976). I tried to understand what matters in British civilization course: cultural knowledge or linguistic ability. 65% of the respondents reported that they strongly agree and that culture and language are closely entwined with one another **(See Figure three)**.
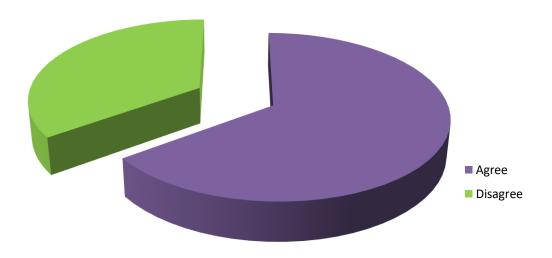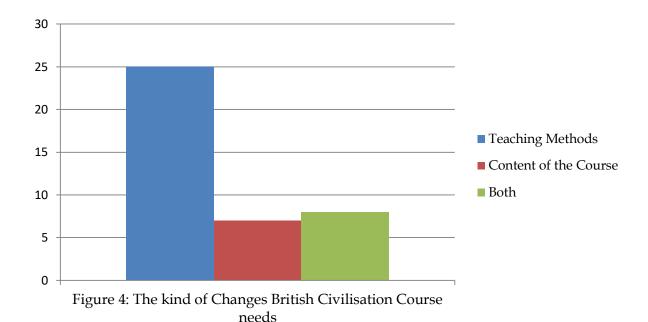

Figure3:
Linguistic Performance and Cultural knowledge are of Equal Importance.

Apart from its contribution to the learning process, in general, and the variety of the ELT materials, in particular, the inclusion of cultural content can help achieve broad objectives. Learning a foreign language means crossing borders and exploring regional differences, new tastes and values (Bailey, 1991). Teaching culture should be tailored for promoting bi-cultural and multi-cultural understanding. Cultural content should appeal for tolerance, mutual appreciation and honourable co-existence for peace, harmony, progress and prosperity. These conventional cultural values should be pinpointed to woo and convince learners across language communities that the main objective of teaching culture understanding. Students would progressively learn new patterns of judgments about the appropriateness and rightness of native ways; they would develop the

necessary skills to evaluate, organize information, refine generalizations and feed their intellectual curiosity. They would become aware of what is acceptable, what is not, what is conventional, what is rude in other cultures and so forth. Cultural content is so vital that it helps bridge the gap between cultures and breaks stereotypes. It helps broaden the learners' assumptions when they correct or assert their convictions. *"One culture may determine that snapping fingers to call a waiter is appropriate, whereas another may consider this gesture rude"* (Levine, 1993). Yet, cultural content, though vital, may pose a couple of challenges very hard to overcome. Things might go wrong when incorporating culture into classroom activities if being unaware of teaching methods, language usage, regional cultural paradigms and other related issues (Kramsch, 1998).

This research has unfortunately shown that the common teaching model used in this course is teacher centered style. This kind of instruction does not allow students control or direct their own learning. As for classroom management, final objectives aren't clearly stated and tasks are partly irrelevant. Learners, in classes like these, spend hours listening to their teachers with little or no chance to respond or reflect on the tasks. More than that, their learning experiences are not assessed allowing less chance to measure their success or failure. I tried to find out whether **British civilization course** needs new adjustments or not. 62.25% did affirm that their challenges or rather difficulties are particularly rendered to the teaching styles used. In fact, they collectively agreed on the necessity to amend **(See Figure Four)**. Without proper teaching styles, cultural content can be less engaging, if not frustrating. This necessitates EFL instructors and lecturers to rethink of both strategies and materials to heighten their learners' motivation.

Figure 4: The kind of Changes British Civilisation Course needs

5.3 Refining Culture-based Courses

Reviewing ELT materials should be an on-going habit among EFL instructors. This helps spot what might go wrong with the teachers' selections in terms of both topics and tasks. When integrating cultural content, EFL instructors are supposed to be very selective. They need to be aware of how appropriate their cultural content is. Clarity means having a full image of what cultural backgrounds they belong to, what might offend or awaken their interest, as Englebert describes: "…*to teach a foreign language is also to teach a foreign culture, and it is important to be sensitive to the fact that our students, our colleagues, our administrators do not share all of our cultural paradigms.*"(Engelbert, 2004). Topics of random choice such as politics, religion, sex, social class and many others might not be of a great interest; they may violate the ideals of some learners unlike others; they may cause hurt and misunderstanding (Patricia, 1997). They might cause reluctance to cooperate with the teacher's cues, questions and attempts to engage students. Thus, teachers are expected to be well informed about the cultural information they want incorporate into their material: its compliance with the students' local culture, its value for their knowledge and the way it would serve the final outcomes of the lesson. Teachers are invited to pre- teach culture and predict what might hinder the progress of their lectures before starting their classes. This often includes thinking of the main phases of lessons, the resources to be used and the procedures they will perform.

Teaching English culture in context should go in harmony with teaching English. EFL teachers should adopt the appropriate teaching strategies to proceed culture related lessons, and here is a number of common styles. The **PPP** [1] type of lessons goes through three phases that explain all that occurs in class. After short presentations, students are given the chance to practice and express their ideas; they then start working on the language with their teacher or their peers. Yet, there are some limitations when it comes to culture based lessons. Though widely used, this type of lessons doesn't appeal to humanistic or learner-centered needs. It starts from no knowledge, through highly restricted sentence-based utterances and on to immediate production the thing that makes the whole process partly unsuitable for teaching culture." (Harmer, 2007, p.64). Students can do nothing without their teachers; they remain helpless, especially adequate guidance is often missing. Students need to understand the procedures they would go through and the objectives they would achieve in reference to the new language exponents. Instead, other alternatives to the **PPP** framework are suggested to remedy these defects. The ***"deep end strategy"*** turns the whole procedure on its head as if you, as a teacher, throw your students at a deep end. Doing so, teachers encourage their students to produce; they will clearly identify the kind of problems their learners are having, and then return to either presentation or practice phases. There are still other variations and alternatives as **ESA** [2] and **TPR** [3], which tend to enable students acquire new items, carry out commands and, may be, go on advanced activities. These aim at developing different skills when interacting with peers or solving problems. However, the use of these strategies would not work perfectly unless procedures are explained meticulously.

True that being aware of teaching strategies is highly recommended, but additional managerial tips might introduce positive changes to this kind of classes. This includes thinking of interesting topics, engaging tasks and appropriate arrangements. At first, the incorporation of recent topics addressing the learners' interests is a key to motivation. Undoubtedly, varied themes such as traveling, immigration, leadership, talents, sporting events, stories, famous figures and many others would engage students and allow them act their age. Then, thinking of new arrangements in class is of a great value for the progress of lesson phases. Group or pair work can help students explore differences,

---

[1] A teaching procedure which grew out of structural- situational teaching in which the teacher presents a situation and the language. The students then practice the new language, before they go to produce the language for themselves. Harmer, J. (2007). *How to Teach English*. Harlow, England: Pearson Longman

[2] Stands for Engage, Study and Activate: The three elements that should be present in a teaching sequence.

[3] Total physical response is a language teaching method based on the coordination of language and physical movement. In TPR, instructors give commands to students in the target language, and students respond with whole-body actions. https://en.wikipedia.org/wiki/Total_physical_response

similarities and compare their newly established sets within the safety of the group. Culture assimilators, newspaper articles, projected media, drama and other procedures would motivate students and help them consolidate several skills, especially if given the chance to reflect and evaluate the learning experience. These teaching techniques might help lessen challenges and difficulties that characterize this kind of classes, but it doesn't mean that they are ideal because the term "culture" is too complex. Language teachers cannot teach culture only when proper training in instructional methods is fully understood (Hughes, 1986). Briefly, it could be said that successful culture-based lessons rest upon a combination of practices: Careful planning, engaging content and more importantly, great awareness of useful instructional strategies and techniques.

5. Conclusion

English has ultimately triumphed several languages of the world as it becomes no longer connected to English speaking countries (Cook, 1999). Individuals from different parts of the world became keenly interested in learning the language for academic, economic and even cultural factors. A lot want to have access to science, get ahead in business, travel and explore the mysteries of other cultures. These factors, and indubitably many others, revived EFL industry, in general. They transformed the content of courses in a way to appeal for the students' interests. Yet, English has worked its way on the learners' mindset, and a lot of them extended their interests to more than pure linguistic affinities. Many students became really into learning new sets of cultural values, ideals and pattern of judgments that belong to target culture. In fact, culture becomes an important outlet of resources, tasks and all that might be useful for the learning process making it a vital part of EFL classes. These changes in interests influenced the way some culture based courses are taught; they called the content of tasks and strategies used in these EFL classes to inquiries. Some EFL instructors put the emphasis on linguistic competencies unlike many others who deliberately ignore language usage and then prioritize cultural awareness. Teaching culture might be demanding and frustrating in some settings. This might occur only when teachers mishandle the concept of culture or the way it should be taught. Recently, culture based courses are under constant reviews and changes that aim at nothing, but engaging students and developing their skills making the inclusion of cultural content in EFL classes so sensitive.

When incorporating cultural information, teachers have to think of tasks and activities that involve the learners as doers in the learning process. *Participatory learning* is arguably the best approach to making culture more appealing to learners of English as a Foreign Language. This could involve engaging activities as culture assimilators, culture capsule projected media and

many other different tasks. In the same vein, learners can be given practical assignments for class demonstration, open discussion and other group work tasks, which would turn culture based class around. A variety of procedures can serve both cultural and linguistic outcomes. This could involve careful selection of what is conventional, interesting and ideal for the students'. In the case of **British studies course**, the topic of history is only one part of culture, and there should be additional themes and tasks that anticipate students as it is methodologically wrong to use one theme and one type of activities the whole academic year. It is also important to mind that teaching culture is a bit hard, mainly when it comes to two cultures: target and local. Without any doubt, the learners' culture must be brought to the fore. This is very necessary because the misuse of terms or patterns in describing any form of the learner's culture could result in unpalatable experience. Balance is therefore needed. Taboos, social class and sex are often non-starters. They are sure-fire ways to cause misunderstandings and hurt feelings. Instead, teachers should carefully choose their topics; they should not advocate foreign values or focus on target culture. They are supposed to involve themes and tasks that address the students' cultural background and let them compare, contrast, reflect, analyze and think critically. It is agreed that when learners participate actively in the learning process, learning becomes very exciting and rewarding. In the end, **British civilization class** will be a true chance for students to develop different individual skills if teaching strategies are used appropriately and cultural content is handled conveniently.

References

Alptekin, C. (2002). Towards Instructional Communicative Competence in ELT. *ELT Journal*, 56(1), 57-63

Bailey KM. (1991). *Focus on the Language Classroom: An Introduction to Classroom Research for Language Teachers*. Cambridge: Cambridge University Press.

Brown, H. D. (1994). *Principles of Language Learning and Teaching*. Englewood Cliffs, NJ: Prentice Hall Regents

Byram, M. (1989). *Cultural studies in foreign language education*. Clevedon: Multilingual Matters.

Byram, M., and K. Risager. (1999). *Language teachers, politics and cultures*. Clevedon, UK: Multilingual Matters.

Cook, V. (1999). "Going beyond the native speaker in language teaching". *TESOL Quarterly*, 33, 185-209

Englebert, J. (2004). Character or culture? *An EFL Journal*, 24(2), 37-41

Graddol, D. (2006). *English Next: Why Global English May Mean The End of English as a Foreign Language*. Plymouth: English Company Ltd.

Harmer, J. (2003). *The Practice of English Language Teaching*. Harlow, England: Pearson Longman.

Harmer, J. (2007). *How to Teach English*. Harlow, England: Pearson Longman.

Hughes. W, (1986). The Learning how to learn Approach to Cross Cultural Orientation, *International Journal of Intercultural Relations*, 10(4), 485-505

Kachru, B. B. (1992). *Models for non-native Englishes*. The Other Tongue Urbana: University of Illinois Press.

Kramsch, C. (1993). *Context and Culture in Language Teaching*, Oxford: Oxford University Press.

Levine, D. R. Adelman, M. B. (1993). *Beyond Language: Cross-Cultural Communication.* Prentice-Hall.

LIurda, E. (2004). Non Native Speaker Teachers and English as an International Language. *International Journal of Applied Linguistics*, 14(3), 314-321

Mckay, S.L. (2000). Teaching English as an international language: Implications for Cultural Materials in Classroom. *TESOL Journal.* 9(4), 7-11

McKay, S.L. (2003). *Teaching English as International Language: Rethinking Goals and Perspectives*. New York. Oxford University Press.

Patricia A. (1997). Duff and Yuko Uchida, The Negotiation of Teachers' Socio-cultural Identities and Practices in Postsecondary EFL Classrooms, *TESOL Quarterly*, *31*(*3*), 451-486

Seeley, H.N. (2003). Teaching *Culture: Strategies for Intercultural Communication*. Lincolnwood, IL: National Textbook Company.

Smith, L. (1976). "English as an international auxiliary language". RELC Journal 7(2), 38–43

Stephan Hill. Brayan S. Tuner. (2006). The Penguin Dictionary of Sociology, England: Penguin Books

Sun, Li. (2013). "Culture Teaching in Foreign Language Teaching." Theory and Practice in Language Studies. 3(2), 371- 375