CHAPTER-ONE

INTRODUCTION

1.1 General Background

The term 'Culture' is derived from the Latin word "Cultra" a noun which indicates the process linked to growing crops which is cultivation. Culture is the fabric of meaning in terms of which human beings interpret their experiences and guide their actions. Such actions then take the form of social structure, the actually existing network of social relation. Culture and social structures are then different constructions that form the same phenomena. In other words, culture belongs to human consciousness that is developed and shaped by society. Even the social relationships and actions determine the social structures and culture is the outcome of it which is reflected in the literature. Cambridge Encyclopedia (1958) defies culture as:

> the way of life of group of people consisting of learned patterns of behaviors and that passed on from one generation to the next. This notion included the groups, beliefs, values, language, political organization, and economic activities, as well as its equipment, techniques and, art forms (p.309).

Different societies have distinct history, religion, politics, art, literature, magic etc. So the culture has plural meanings in terms of which human beings share their experience and guide their actions.

The idea of culture as people's 'whole way of life' primarily appeared in the late eighteenth century. A culture for Arnold was the best that has been 'thought and known' in the world. Similarly, Tylor defines it in an ethnographic way. For Tylor (1958) "culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art morals, law, custom and any other capabilities and habits acquired by man as member of society"(p.115). In terms of the definition of culture, Tylor was more original one.

Such ethnographic definition of culture has undergone great change by the mid- 20th century. Opposing this anthropological meaning of culture, Williams (1987) takes the culture with the normative meaning, the 'whole way of living' of people. In normative usage, culture still claims to represent the organic voice of people. Out of this conflict between culture in anthropological sense and culture in the normative sense there emerged a third way of using the term, "one that refers neither to people's organic way of life nor to the normative values preached by learning intellectuals but to battle ground of social conflicts and contradiction" (Graff & Bruce, 1980, p. 421.). But the idea of culture by Williams (ibid.) focuses on cultural hierarchy on the basis of con-flict especially seen between higher and lower class. He means working class culture is lower which is in contrast with high culture.

In a nutshell, culture describes many ways in which human beings express themselves for the purposes of uniting with others, forming a group, defining an identity, and even for distinguishing themselves as unique. Although culture is not necessary for the survival of the human species, notions of culture and cultural identities are present in almost every human society on earth. As the world moves closer together through increased globalization, migration, and technological advancement, human beings are beginning to question the role of culture within all aspects of human existence. The "question of culture" is one that reflects on how culture has historically been used to justify and legitimize certain behaviors, practices, traditions, and overall ways of liv-ing. The global issue of culture encompasses many diverse matters of interest which included: Cultural identity, cultural integration, acculturation and assimilation.

1.1.1   Changing Trend in English Language Teaching

Language teaching came into its own as a profession in the twentieth century. The whole foundation of contemporary language teaching was developed during the early part of the twentieth century, as applied linguists and others sought to develop princi-ples and procedures for the design of teaching methods and materials, drawing on the developing fields of linguistics and psychology to support a succession of proposals for what were thought to be more effective and theoretically sound teaching methods.

Language teaching in the twentieth century was characterized by frequent change and innovation and by the development of sometimes competing language teaching ideologies (Richards & Rodgers, 2001). For Corder (1973), teaching languages is, and always has been, thought of as developing a set of performance skills in the learner and syllabuses and timetables are often expressed in terms of skills being taught. Since language is a social institution, a body of socially conditioned or culturally determined ways of behaving in language teaching our objectives are to prepare the learners to participate in some other social group, some language community other than his/her own, to play a part or fulfill a role in that community (Thanasoulas,2002,p75) . Thus, our priority in language teaching operation should be on social roles, i.e. we have to decide what sort of language to teach to the students according to their personal social objectives. When objectives are fixed the methodology is incorporated accordingly.

English language teaching tradition has also been subjected to a tremendous change, especially throughout the twentieth century. Perhaps more than any other discipline, this tradition has been practiced, in various adaptations, in language classrooms all around the world for centuries. While the teaching of maths or physics, that is, the methodology of teaching maths or physics, has to a greater or lesser extent, remained the same, this is hardly the case with English or language teaching in general (Howatt & Widdowson,2004, p110). That is to say, English language teaching and learning methodology and didactic approaches have been in an almost constant state of flux since the advent of the Grammar Translation method documented by German-American anthropologist Franz Boas and the Danish linguist Otto Jespersen during the early 20th century. Each of the English language teaching and learning methodologies and didactic approaches of past decades has contributed to the state of the art that now exists.

Approximately every decade a new approach or methodology came into vogue. Audio-lingual method, TPR, Neuro-linguistic programming (NLP), direct method, the natural approach and the communicative approach have all had their heydays. As elements of Computer-Aided Language Learning (CALL) began to grow, the very need for human teachers came briefly into question. Suddenly everyone wanted to get

plugged in and learn everything instantly. From Piaget to Pimsleur, ever widening facets of language and learning have been labeled upon our world. Many theorists, linguists, language researchers, educational psychologists and a sea of teachers have contributed to our knowledge and understanding of the language teaching and learning process. According to Lynch (2006), a few of the many major theories, events and trends which shaped ELT during past decades include:

a. Howard Gardner's Theory of Multiple Intelligences opened the way to more diversity of activities focused on the students themselves and their innate skills, preferences and abilities.

b. Student-centered teaching and learning-based courses, texts and programs developed at an increased rate.

c. Noam Chomsky's theory of Transformational Generative Grammar gave us greater insight into language learning vs. language acquisition and of structural linguistics.

d. Stephen Krashen et al. provided us with five hypotheses to deepen our insight into language acquisition and learning.

e. Psychologists Roger Sperry contributed the theory of Dual Psychology which explained our two innate brains and Paul MacLean's Triune Brain Model postulated the three layers of depth to our thinking and actions.

f. Hermann's Brian Dominance Model allowed us improved understanding of how personality characteristics, learning styles and language learning integrate.

g. Several well-validated texts emerged in North America, Europe, Latin America and Asia as international and regional benchmarks for EFL curriculum.

The listings could easily go on and on as there are many significant contributions that could be noted here. Each of the English language teaching and learning methodologies and didactic approaches of past decades has contributed to impart to know about the application of English as a foreign /second language teaching.

The history of English language teaching has been characterized by a search for more effective ways of teaching English as a foreign / second language. For more than a hundred years, debate and discussion within the teaching profession have often centered on issues such as the role of grammar in English language curriculum, the development of accuracy and fluency in teaching, the choice of syllabus frameworks in course design, the role of vocabulary in language learning, teaching productive and receptive skills, learning theories and their application in teaching, memorization and learning, motivating learners, effective learning strategies, techniques for teaching the four skills, effectiveness of different approaches, methods and techniques in teaching, and the role of materials and technology. Although much has been done to clarify these and other important questions in language teaching, the teaching profession is continually exploring new option for addressing these and other basic issues and the effectiveness of different instructional strategies and methods in the classroom.

Nowadays, it is a widely known fact that teaching and learning a foreign language cannot be reduced to the direct teaching of linguistic skills like phonology, morphology, vocabulary, and syntax. The contemporary models communicative competence show that there is much more to learning a language, and they include the vital component of cultural knowledge and awareness (Bachman 1990, cited in Council of Europe 2001). In other words, to learn a language well usually requires knowing something about the culture of that language. Communication that lacks appropriate cultural content often results in humorous incidents, or worse, is the source of serious miscommunication and misunderstanding. According to Kramsch (1993, p.1):

> Culture is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them.

However, when writing or talking about "teaching culture", theoreticians and practitioners often restrict themselves to the specific culture of the target language. In Eng-

lish as a Second Language (ESL) context, where students live and are immersed in the culture of the English speakers, this may be a satisfactory approach. But in English as a Foreign Language (EFL) setting, this is a very narrow view. In an EFL class, students are usually monolingual and they learn English while living in their own country (Krieger 2005). They have little access to the target culture and therefore a limited ability to become culturally competent. Importantly, their aim for learning English is not only to communicate with native speakers of English but also with non-native speakers of English, which is why EFL learners are typically learners of English as an International Language (EIL). By learning English, EFL students are enabling themselves to become users of international, or rather intercultural, communication- thus, the target language becomes a tool to be used in interaction with people from all over the world, where communication in English takes place in fields such as science, technology, business, art, entertainment, and tourism. It is obvious then, that in order to successfully function in a culturally diverse environment, our learners need to develop intercultural communities' competence (Alptekin, 2002). That is to say cultural teaching should be incorporated in every English language teaching class.

1.1.2 Language and Culture

Language is a special gift for the human beings. Language can be defined as the system of communication comprising codes and symbols which are used by humans to store, retrieve, organize structure and communicate knowledge and experience. Regarding this indefinite entity, Jesperson (1904) defines , "Language is not an end in itself . . . it is a way connection between souls, a means of communication." In the process of communication one perceives the clear picture of the whole world through the language. It is a means, which helps us to think, interpret, perceive and express about the real world. Most of the activities of the world are carried on through the language, e.g. transmitting human civilization, thoughts, literature, political/diplomatic activities, human achievement etc.

Culture, on the other hand, means the way of life, especially general customs and beliefs of a particular group of people. It is a set of beliefs, values, norms, customs, tra-

ditions, rituals, and a way of life that differentiates one group from another. Tylor (1958) views culture as that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by mass as a member of society. Banks (1988, p. 261) defines culture as, "a cluster of attributes such as values, beliefs, behaviour patterns and symbols unique to a particular human group." Goodenough(1976) believes that culture "is made up of the concepts, beliefs, and principles of action and organization" (p.5). In reality, culture is not a static entity. It has the ability to acquire new characteristics and forms. It is dynamic-its permutations can take place from one generation to another or from one geographical location to another.

The connection between culture and language has been noted as far back as the classical period and probably long before. The ancient Greeks, for example, distinguished between civilized people and barbaros "those who babble", i.e. who speak unintelligible language. The fact that different groups speak different, unintelligible languages is often considered more tangible evidence for cultural differences than other less obvious cultural traits.

The German romanticists of the 19th century such as Herder, Wundt and Humbolt, often saw language not just as one cultural trait among many but rather as the direct expression of people's national character, and as such culture is a kind of condensed form. Herder(1945 p.98), for example, suggests, "Denn Jedes Volkist Volk; es hat Seine National Bildung Wie Seine Sprache" (Since every people is a people, it has its own national culture expressed through its own language). Franz Boas, founder of American anthropology, like his German forerunners, maintained that the shared language of a community is the most essential carrier of their common culture. Boas was the first anthropologist who considered that it was unimaginable to study the culture of a foreign people without also becoming acquainted with their language. For Boas (1956), the fact that the intellectual culture of a people was largely constructed, shared and maintained through the use of language, meant that understanding the language of a cultural group was the key to understanding its culture. Numerous other scholars have also suggested that the form of language determines specific cultural traits. This

is similar to the notion of linguistic determinism, which states that the form of language determines individual thought. While Boas himself rejected a causal link between language and culture. Some of his intellectual heirs entertained the idea that habitual patterns of speaking and thinking in a particular language may influence the culture of the linguistic group. Such belief is related to the theory of linguistic relatively. Boas, like most modern anthropologists, however, was more inclined to relate the interconnectedness between language and culture to the fact that, as Whorf (1966, p.95) put it, "They have grown up together".

Indeed, the origin of language, understood as the human capacity of complex symbolic communication, and the origin of complex culture is often thought to stem from the same evolutionary process in early man. Linguists and evolutionary anthropologists suppose that language evolved as early humans began to live in large communities which required the use of complex communication to maintain social coherence. Language and culture then both emerged as a means of using symbols to construct social identity and maintain coherence within a social group too large to rely exclusively on pre-human ways of building community such as for example grooming. Since language and culture are both in essence symbolic systems, twentieth century cultural theorists have applied the methods of analyzing language developed in the science of linguistics to also analyze culture. Particularly, the structured theory of Ferdinand de Saussure, which describes symbolic systems as consisting of signs (a pairing of a particular form with a particular meaning), has come to be applied widely in the study of culture. But also post structuralist theories, that nonetheless still rely on the parallel between language and culture as systems of symbolic communication, have been applied in the field of semiotics. The parallel between language and culture can then be understood as analog to the parallel between a linguistics sign, consisting for example of the sound [Kau] and the meaning "Low" and a cultural sign, consisting for example of the cultural form of "Wearing a crown" and the cultural meaning of "being king". In this way, it can be argued that culture is itself a kind of language. Another parallel between cultural and linguistic systems is that they are both systems of practice that is they are a set of special ways of doing things that is constructed and perpetuated

through social interactions. Children, for example, acquire language in the same way as they acquire the basic cultural norms of the society they grow up in-through interaction with older members of their cultural group.

However, languages, now understood as the particular set of speech norms of a particular community, are also a part of the larger culture of the community that speak them. Humans use language as a way of signaling identity with one cultural group and difference from others. Even among speakers of one language several different ways of using the language exist, and each is used to signal affiliation with particular sub groups within a larger culture. In linguistics such different ways of using the same language are called "varieties." For example, the English language is spoken differently in the USA, the UK and Australia, and even within English-speaking countries there are hundreds of dialects of English that each signal a belonging to a particular region and / or subculture. For example, in the UK, the cockney dialect signals its speakers' belonging to the group of lower class workers of east London. Differences between varieties of the language often consist in different pronunciations and vocabulary, but also sometimes of different grammatical systems and very often in using different styles (e.g. cockney Rhyming Slang or Lawyers' Jargon). Linguists and anthropologists, particularly sociolinguists, ethnolinguists and linguistic anthropologists have specialized in studying how ways of speaking vary between speech committees.

A community's ways of speaking or signing are a part of the community's culture, just as other shared practices are language use is a way of establishing and displaying group identity. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker. Linguists call different ways of speaking language varieties, a term that encompasses geographically or socio-culturally defined dialects as well as the jargons or styles of subcultures. Linguistic anthropologists and sociologists of language define communicative style as the ways that language is used and understood within a particular culture.

1.1.3 The Relationship Between Language and Culture

The relationship between language and culture is an intriguing one. Culture is inextricably linked to language. Without language, culture cannot be completely acquired nor can it be effectively expressed and transmitted. Without culture, language cannot exist. Language and culture are so interconnected that it is difficult to define the parameters of language and culture, and whether language impacts culture or vice-versa. It is generally agreed among trained scholars, though, that culture is a broader umbrella concept, and that language is a part of culture (Zou, 1994). In early years of socialization, both the linguistic and cultural symbolic systems that an individual is raised in will play an instrumental role in socializing an individual, and in shaping his perceptions and his persona.

It is commonly accepted that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking. Brown (1994, p. 165) describes the two as follows:

"A language is a part of a culture and a culture is a part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture."That is to say, the relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one's culture and the whole intertwining of these relationships start at one's birth.

When an infant is born, it is not unlike any other infant born, in fact, quite similar. It is not until the child is exposed to their surroundings that they become individuals in and of their cultural group. This idea, which describes all people as similar at birth, has been around for thousands of year and was discussed by Confucius as recorded in the book by his followers, Analects (Xu, 1997). From birth, the child's life, opinions, and

language are shaped by what it comes in contact with. Brooks (1968), argues that physically and mentally everyone is the same, while the interactions between persons or groups vary widely from place to place. Patterns which emerge from these group behaviours and interactions will be approved of, or disapproved of. Behaviours which are acceptable will vary from location to location (Brooks, 1968) thus forming the basis of different cultures. It is from these differences that one's view of the world is formed. Hantrais (1989) puts forth the idea that culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone's views are dependent on the culture which has influenced them, as well as being described using the language which has been shaped by that culture. The understanding of a culture and its people can be enhanced by the knowledge of their language. This brings us to an interesting point brought up by Emmitt and Pollock (1997), who argue that even though people are brought up under similar behavioural backgrounds or cultural situations but however speak different languages, their world view may be very different. As sapir-whorf argues, different thoughts are brought about by the use of different forms of language. One is limited by the language used to express one's ideas. Different languages will create different limitations, therefore a people who share a culture but speak different languages, will have different world views. Still, language is rooted in culture and culture is reflected and passed on by language from one generation to the next (Emmitt & Pollock, 1997).

From this, one can say that learning a new language involves the learning of a new culture (All-wright and Bailey, 1991). Consequently, teachers of a language are also teachers of culture (Byram, 1989).

1.1.4 Culture Defined for L$_2$/FL Education

The 'global issue of culture' has been defined variously in L$_2$/FL education. As Nemni and Street (1993) suggest, it is not an easy task to define culture for L$_2$/FL education, particularly in an increasingly international world. Kroeber and Kluckhohn (1954) found over three hundred definitions of culture in their study, which underlines the difficultly and scope of the issues involved in communicating and teaching about cul-

ture. Nonetheless, the development of culture teaching in L_2/FL education has led to a current understanding of culture, which are briefly summarized here.

On a general level, culture has been referred to as "The ways of people" (Lado, 1957). This perspective incorporates both 'material' manifestations of culture that are easily seen and 'non-material' ones that are more difficult to observe, as Saville-Troike (1975, p.83) has noted. This global view of culture is reflected in Nemni's (1992, p.19) comment that the "American Way of Life" is conquering areas across the planet.

Somewhat similarly, L_2/FL teachers or students may refer to 'Canadian culture' or 'Chinese culture' in speaking of the way of life in Canada or China when referring to the people, societies and communication in these countries. Nemni (1992, pp. 13-17) has rightly noted some problems in speaking of a national culture. However, to demand one pure national culture for linguistic or ethnic groups denies the pluralism which Nemni also describes as inherent in all societies (ibid, p.31). Reality shows us that while there are distinctions between national cultures, they may be harder to describe than other differences. Accordingly, we also speak of culture in a more specific manner in our L_2/FL classes.

Adaskou, Britten and Fashi (1990, pp. 3-4) help us define culture on a more specific level by outlining four meanings of culture. Their aesthetic sense include cinema, literature, music, and media, while their sociological one refers to the organization and nature of family, interpersonal relations, customs, material conditions, and so on. Their semantic sense encompasses the whole conceptualization system which conditions perceptions and thought processes, and their pragmatic or sociolinguistic sense refers to the background knowledge, social and paralinguistic skills, and language code which are necessary for successful communication. While not necessarily all-inclusive or mutually exclusive, these aspects of culture provide more substance to the general definition above and reflect culture's many dimensions. These four senses of culture outline the substance of our culture teaching as we discuss, model, and teach the L_2 or FL culture in our classes. While it is natural for us to speak of an define culture at both a general and a specific level because of the inherent complexity of the

concept, another aspect of our definition reflects the dynamic nature of culture. It never remains static, but is constantly changing. As a result, Robinson (1988) rejects behaviorist, functionalist, and cognitive definitions of culture and recommends a symbolic one which sees culture as a dynamic "system of symbols and meanings" where "past experience influences meaning, which in turn affects future experience, which in turn affects subsequent meaning, and so on" (p. 11).

The different levels and aspects of culture briefly outlined here clearly show that our understanding of what culture means in L2/FL education is varied. In L2/FL teaching and learning, the issue of defining culture is best viewed as a continuum. This provides the ability to stress various dimensions of culture at different points, and allows for major differences between L2/FL contexts. For L_2 or FL teachers and learners in varied context, different aspects of culture may well be more or less important at various levels of language proficiency.

1.1.5 Language Teaching is Culture Teaching

As L2/FL educators, we teach and our students learn about the culture of the L_2/FL whether or not we include it overtly in the curriculum. This point was made by McLeod (1976, p. 212). Some years ago: "by teaching a language . . . one is inevitably already teaching culture implicitly." Beyond this perspective, Buttjes (1990, p. 55) refers to ethnographic language studies (Ochs and Schieffelin, 1984; Poyatos, 1985 Peters and Boggs, 1986) and summarizes several reasons why "language and culture are from the start inseparably connected".

a)   language acquisition does not follow a universal sequence, but differs across cultures;

b)   the process of becoming a competent member of society is realized through exchanges of language in particular social situations;

c)   every society orchestrates the ways in which children participate in particular situation, and this, in turn, affects the form, the function and the content of children's utterances;

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d)   caregivers' primary concern is not with grammatical input, but with the transmission of socio-cultural knowledge;

e)   the native learner, in addition to language, acquires also the paralinguistic patterns and the Kinesics of his or her culture (Buttjes, 1990, p. 55).

Having outlined these findings, Buttjes cautions readers that "as in the case of first vs. second language acquisition research, first and second culture acquisition differ in many respects" (1990, p.55). Two of his further observations also explain just how language teaching is culture teaching:

1.   Language codes cannot be taught in isolation because processes of socio-cultural transmission are bound to be at work on many levels, e.g. the contents of language exercises, the cultural discourse of textbooks (Kramsch, 1988), and the teacher's attitudes towards the target culture;

2.   In their role of "secondary care givers" language teachers need to go beyond monitoring linguistic production in the classroom and become aware of the complex and numerous processes of intercultural mediation that any foreign language undergoes . . . (Buttjes, 1990, pp. 55-56).

Thus, from these evidences, it is clear that language teaching is indeed culture teaching. Such a perspective is evident outside of the fields of applied linguistics and second language education as well, in writings on intercultural communication (Luce and Smith 1987). We can also consider this view from outside of the L2/FL education literature.

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted . . . culture . . . is the foundation of communication (Samovar, Porter & Jain, 1981, p.24).

We should and do teach our students the L_2 or FL culture in our classes when our goal is communicative competence. Not only is culture part and parcel of the process, but the educational value of it within L_2/FL education is great, Byram (1988) argues.

The question arises, however, that if language and culture are so intricately intertwined, why bother overtly focusing on culture when there are so many other aspects of the curriculum that need more attention ? As Kramsch, Cain and Murphy-Lejeune (1996) have answered this very question by outlining historical reasons for a discourse-based "Culture as language and language as culture" pedagogy, the short answer here includes several points. First, though culture is implicit is what we teach, to assume that those who are 'learning the language' in our classes are also learning the cultural knowledge and skills required to be competent L_2/FL speakers denies the complexity of culture, language learning, and communication. Second, we should include culture in our curriculum in an international manner in order to avoid the stereotyping and pitfalls as Nemni (1992) has outlined. The third reason for expressly including culture in our L_2/FL curriculum is to enable teachers to do a better job teaching culture and to be more accountable to students for the culture learning that takes place in our L_2/FL classes.

1.1.6 Incorporating Culture into the Foreign Language Classroom

A question germane to our discussion is, how can we incorporate culture into the foreign language curriculum, with a view to fostering cultural awareness and communicating insight into the target civilization ? In the past, this has been attempted by dint of discoursing upon the geographical environment and historical or political development of the foreign culture, its institutions and customs, its literary achievements, even the minute details of the everyday life of its members. At other times, insights into the target community have taken the form of 'lecturerttes' (Rivers, 1968,p. 272) or as a "homily" on such issues as marriage customs and ceremonies, festivals, Sunday excursion, and so forth, thus rendering the study of the foreign culture a tedious and unrewarding task. Admittedly, we cannot teach culture any more than we can teach anyone how to breathe. What we can do, though, is try to show the way, to teach

about culture rather than to posit a specific way of seeing things - which is corollary and ancillary to cultural and linguistic imperialism. By bringing to the fore some elements of the target culture, and focusing on those characteristics and traits that are of importance to the members of the target community-refraining from taking an outsider's view-teachers can make students aware that there are no such things as superior and inferior culture and that there are differences among people within the target culture, as well. '[Teachers are] not in the classroom to confirm the prejudices of [their] students nor to attack their deeply held convictions' (ibid.,p. 271). Their task is to stimulate students' interest in the target culture, and to help establish the foreign language classroom 'not so much as a place a where the language is taught, but as one where opportunities for learning of various kinds are provided through the interactions that take place between the participants'(Ellis, 1992, p.171, cited in Kramsch, 1993, p.245). According to Straub (1999), what educators should always have in mind when teaching culture is the need to raise their students' awareness of their own culture, to provide them with some kind of meta-language. In order to talk about culture, and 'to cultivate a degree of intellectual objectivity essential in cross-cultural analyses' (ibid, p. 5). What is more, another objective permeating the teaching of culture is 'to foster . . . understanding of the target culture from an insider's perspective–an empathetic view that permits the student to accurately interpret foreign culture behaviours' (ibid.). Prior to considering some concrete techniques for teaching culture in the foreign language classroom. It is useful to attempt an answer to the question posed at the beginning of this topic 'Incorporating culture into the foreign language classroom: Some practical considerations' by providing some guidelines for culture teaching (Most of the discussion that ensures is mainly based on Lessard-Clouston, 1997).

First, culture teaching must be commensurate with the dynamic aspects of culture. As Lessard-Clouston (1997) notes,

> [S]students will indeed need to develop knowledge of and about the L_2 or FL culture, but this receptive aspect of cultural competence is not sufficient, learners will also need to master some skills in culturally appropriate communication and behaviour for the target culture . . .

> [C]ultural awareness is necessary if students are to develop an understanding of the dynamic nature of the target culture, as well as their own culture.

Second, it is important to eschew what Lessand-clouston (1997) calls 'a laissez-fair approach', when it comes to teaching in a systematic and structured way. Third, evaluation of culture learning is a necessary component of the "foreign culture curriculum", providing students with feedback and keeping teachers accountable in their teaching. A fourth point is made by Cruz, Bonissone, and Baff (1995) pertaining to the express need for linguistic and cultural competence as a means of achieving and negotiating nations' political and economical identities in an 'ever shrinking world', as they put it. Our world has changed, but in many ways our schools have not linguistic and cultural abilities are at the forefront of our ever shrinking world. Yet we continue to shy aware from addressing these very real global necessities just as no one superpower can dominate without censure from others, citizens must now begin to see their global responsibilities and must learn to move comfortably from one cultural environment to the next persuasion rather than armed coercion has become the way to do things politically and effective persuasion requires that one know the other party's values and manner of establishing rapport (ibid.). Apparently, culture can become a third (or second, for that matter) "superpower" dispensing justice and helping maintain stability and equilibrium if need be. A cursory glance at most textbooks now a days is ample to show what educators must first combat and eradicate: stereotypes. As Byram, Morgan et al. (1994, p.41) observe, "textbook writers intuitively avoid bringing learners' existing

hetero-stereotypes into the open and hope that [their] negative overtones. . . will be counteracted by presenting positive . . . images of the foreign country". As a matter of fact, stereotypes are extremely tenacious, in so far as people from different customs have their own schemata through which they conceptualize and understand the world, and to step into another culture is 'to deny something within their own being' (ibid., 43). In order to provide a different perspective on "the foreign culture", teachers should use comparison, with a view to identifying common ground or even a gap within or between cultures (Ertelt - Vieth, 1990, 1991, cited in Byram, Morgan et al., 1994, p.43). Most certainly, learners will not relinquish their 'cultural baggage' (ibid.) and begin to see the world "in the French, English, English or Japanese Way" so to speak. Nevertheless, they can acknowledge that any "intellectual antinomies" emanating from their exposure to the target culture are natural and by no means pernicious.

Before venturing into unknown territories (Gove, 1982) learners must first become conversant with what it means to be part of a culture their own culture. By exploring their own culture, i.e. by discussing the very values, expectations, and traditions of others 'with a higher degree of intellectual objectivity' (Straub, 1999). Depending on the age and level of the learners, this task can take many forms. For example, young beginners or intermediate students should be given the opportunity to enjoy certain activities that are part of their own tradition, such as national sports, social festivities, or songs, before setting about exploring those of the target culture. "Beginning foreign language students want to feel, touch, smell, and see the foreign people and not just hear their language"(Peck, 1998 ,p154). At any rate, the foreign language classroom should become a 'cultural island' (Kramsch, 1993; Singhal, 1998; Peck, 1998), where the accent will be on 'cultural experience' rather than cultural awareness' (Byram, Morgan et al., 1994: 55-60). From the first day, teachers are expected to bring in the class posters, pictures, maps, and other realia in order to help students develop 'a mental image' of the target culture (Peck, 1998, p39). According to Peck (1998), an effective and stimulating activity is to send students on "cultural errands" - to supermarkets and department stores-and have them write down the named of imported goods. Moreover, teachers can also invite guest speakers, who will talk about their experienc-

es of the foreign country. Another insightful activity is to divide the class into groups of three or four and have them draw up a list of those characteristics and traits that supposedly distinguish the home and target cultures. Tomalin and Stempleski (1993, p.16) provide a sample of the kind of list students could produce:

music

race   national origin

geography

architecture   customs   arts and crafts

clothing   physical features   food

In this way, it becomes easier for teachers and students to identify any "stereotypical lapses" and preconceived ideas that they need to disabuse themselves of. To this end, once major difference have been established, students can be introduced to some 'key words' (Williams, 1983), such as "marriage", "death", "homosexuality", etc., and thus be assisted in taking an insider's view of the connotations of these words and concepts.

In other words, they can query their own assumptions and try to see the underlying significance of a particular term or word in the target language and culture. For example, in English culture, both animals and humans have feelings, get sick, and are buried in cemeteries. In Hispanic culture, however, the distinction between humans and animals is great, and bullfighting is highly unlikely to be seen as a waste of time, as many western spectators are apt to say. For Spanish people, a bull is not equal to the man who kills it-a belief that has the effect of exonerating, so to speak, the bullfighter from all responsibility; a bull can be strong but not intelligent or skillful, these are qualities attributed to human beings. In this light, notions such as "Cruel", "slaughter", or "being defenseless" carry vastly different undertones in the two cultures (Lado, 1986). Besides, the way language and social variables interpenetrate should inform culture teaching in the foreign language classroom. The main premise is that language varies according to social variables, such as sex, age, social class, location [. . .], and

the concomitant register differences should not go unnoticed. For example; students can be taught that there are certain words used more by women than by men, and vice versa and, that there are also different dialects which may not enjoy equal adulation and prestige (for example, cockney as opposed to Received pronunciation in England) Henrichsen, 1998).

Through exposure to the foreign civilization, students inescapably draw some comparison of the home and target culture. 'Cultural Capsules' (Singhal, 1998, and others), also known as 'culturgrams' (Peck, 1998), attempt to help in this respect, presenting learners with isolated items about the target culture, while using books and other visual aids. Yet, according to Peck (ibid.), a more useful way to provide cultural information is by dint of cultural clusters, which are a series of culture capsules. Seelye (1984) provides such Capsules, such as a narrative on the etiquette during a family meal. With this narrative as a springboard for discussion and experimentation, students can practise how to eat, learn how, and to what extent, the members of the target culture appreciate a meal with friends, and so forth. A word of caveat is called for, though, students must not lose sight of the fact that not all members of the target community think and behave in the same way.

Henrichsen (1998) proposes, among others, two interesting methods: Culture assimilators and cultoons culture assimilators comprise short descriptions of various situations where one person from the target culture interacts with persons from the home culture. Then follow four possible interpretations of the meaning of the behaviour and speech of the interactions, especially those from the target culture. Then follow four possible interpretations of the meaning of the beahviour and speech of the interactants, especially those from the target culture. When every single students has made his choice, they discuss why some options are correct or incorrect. The main thrust of culture assimilators is that they are good methods of giving students understanding about cultural information and . . . may even promote emotional empathy or affect if students have strong feelings about one or more of the options' (ibid.). One the other hand, cultoons are visual culture assimilators. Students are provided with a series of four pictures highlighting points of misunderstanding or culture shock experienced by per-

sons in contact with the target culture. Here, students are asked to evaluate the characters' reactions in terms of appropriateness (within the target culture). Once misunderstandings are dissipated, learners read short texts explaining what was happening in the cultoons and why there was misunderstanding. Nevertheless, much as cultoons generally promote understanding of cultural facts . . . . they do not usually give real understanding of emotions involved in cultural misunderstandings' (ibid.).

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

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

Alongside linguistic knowledge, students should also familiarize themselves with various forms of non-verbal communication, such as gesture and facial expressions, typical in the target culture. More specifically, learners should be cognisant of the fact that such seemingly universal signals as gestures and facial expression-as well as emotions are actually cultural phenomena, and may as often as not lead to miscommunication

and erroneous assumptions (see Wierzbicka, 1999). Green (1968) furnishes some examples of appropriate gesture in Spanish culture. An interesting activity focusing on non-verbal communication is found in Tomalin and Stempleski (1993, pp.117-119): The teacher hands twelve pictures showing gesture and then invites the students to discuss and answer some questions. Which gestures are different from those in the home culture ? Which of the gestures shown would be used in different situations or even avoided in the home culture ? Another activity would be to invite learners to role play emotions (Tomalin and Stempleski, ibid.). The teacher writes a list of several words indicating emotions (happiness, fear, anger, joy, pain, guilt, sadness) and then asks the students to use facial expressions and gestures to express these emotions. Then follows a discussion on the different ways in which people from different cultures express emotions as well as interpret gestures as "indices" to emotions. As Straub (1999,p.6) succinctly puts it, by understanding how cultures and subcultures or co-cultures use these signs to communicate, we can discover a person's social status, group membership, and approachability'. According to him, it is important to encourage learners to 'speculate on the significance of various styles of clothing, the symbolic meanings of colors, gestures, facial expressions, and the physical distance people unconsciously put between each other' (ibid.), and to show in what ways these non verbal cues are similar to, or at variance with, those of their culture.

The role of literature is also very import to teach culture in the foreign language classroom. Rather than being a fifth adjunct to the four skills reading, writing, speaking, and listening, culture can best find its expression through the medium of literature. As Valdes (1986,p. 137) notes, literature is a viable component of second language programs at the appropriate level and . . . one of [its] major functions . . is to serve as a medium to transmit the culture of the people who speak the language in which it is written. First of all, literary texts are an untapped resource of authentic language that learners can avail themselves of. Exposure to literary works can help them to expand their language awareness and develop their language competence. Moreover, trying to interpret and account for the values, assumptions, and beliefs infusing the literary texts of the target culture is instrumental in defining and redefining those obtaining in the

home culture (Gantidou, personal communication). Of course, literature can extend to cover the use of film and television in the FL classroom, for they 'have the capacity . . . to preset language and situation simultaneously, that is, language in fully contextualized form' (Corder, 1968, cited in Jalling, 1968,p.65). A major shortcoming, though, is that the viewer can only be an observer, not a participant. There is only reaction but no interaction on her part (ibid.,p. 68). What is more, there are some difficulties regarding the methodology of teaching literature. Carter (1990, cited in Carter & McRae, 1996), for example, cautions that a limited knowledge of linguistics could blindfold teachers and students to the fact that literary texts are "Holistic artefacts which are situated within cultural traditions, are historically shaped and grow out of the lived experiences of the writer" (Carter & McRae, 1996, p.xxii).

The literature on culture teaching methodology is vast and a great many techniques have been employed, in an attempt to strip away the layers of obfuscation the term culture has been cloaked in, and show that 'a basic competence in the English language proper, with a minimum of cultural references' (Bessmertnyi, 1994), not only is little value but can also lead to misunderstanding, culture shock, even animosity among nations. What should be made explicit is that the "cultural references" Bessmertnyi (1994)alludes to can only act as facilitating devices, so to speak, in the process of socialization into the target community. Knowing a second or foreign language should open windows on the target culture as well as on the world at large. By the same token, speaking English or Chinese should give the learner the opportunity to see the world through "English or Chinese eyes", without making him relinquish his own grip of reality, his personal identity; which can step back and evaluate both home and target cultures. In a sense, cultural knowledge and experience should make us aware that, far from becoming members of the same 'monocultural global village' (Kramsch, 1987, c), we can actually become observers and participants at the same time, registering what is transpiring in every culture and trying to find 'third places' (Kramsch, 1993), a third niche, from which to divine pernicious dichotomies and bridge cultural gaps. After all, as regards language teachers, "We cannot teach an un-

derstanding of the foreign as long as the familiar has not become foreign to us in many respects" (Hunfeld, 1990,p.16, translated by, and cited in, Kramsch, 1993,p. 234).

1.1.7 The Place of Culture in Teaching English as a Second or Foreign Language

For the past few decades, discussions on language teaching have centered on the need to teach culture when teaching a second or foreign language. This has been emphasized especially by those who view language as social practice. According to the proponents of this view, the main aim of teaching a second or foreign language is to enable the learner to use the language for the purpose of communication, with ultimate aim of enabling him to function appropriately in the target society. This requires that he has an understanding of the social context in which the target language is used as well as knowledge of the socio-cultural rules of the languages and of its discourse. One of the "responsibilities" of the teacher, then, would be to socialize the learner into what members of the target language society consider to be linguistically and socio-culturally appropriate behaviour. Seen in this sense, culture then becomes the very core of language teaching. Indeed, not only is the second or foreign language culture viewed to be of tremendous importance, but the student's adaptation to that culture is deemed important as well. This has been emphasized by Schumann (1978), who contends that the degree of acculturation determines the learners' language competence. Without acculturation, Schumann argues, their competence will be incomplete. The view of language as social practice, which brought to the fore the now widely discussed concept of communicative competence, has dominated language teaching pedagogy in these past two decades. Consequently, we see English teachers focusing on teaching English for the purposes of communication, initiating learners into behaviour that is considered "linguistically and socio-culturally appropriate" from the stand point of the native speaker of English.

Although culture is often neglected in EFL and ESL teaching/learning, or introduced as no more than a supplementary diversion to language instruction, many linguistic and learning theories suggest that culture should be highlighted as an important element in English language classrooms. Efforts linking culture and English language

teaching/learning are impelled by ideas originating in socio-linguistic theory and Schema learning theory. Socio-linguistic theory focuses on the social and cultural aspects of language. From a socio-linguistic perspective, competence in language use is determined not only by the ability to use language with grammatical accuracy, but also to use language appropriately to particular context. Thus, successful English language learning requires language users to know the culture that underlies English language.

The sociolinguists Swain and Canale provide one illustration of this shift to contextual use as the foundation of competency. Basing their theories on the work of several linguists, swain and Canale divide communicative competence into four categories: grammatical, sociolinguistic, discourse, and strategic (Swain &Canale, 1984, as cited in Omaggio, 1986,p.7). Grammatical competence refers to "The degree to which the language user has mastered the linguistic code. It includes knowledge of vocabulary, rules of pronunciation and spelling, word formation, and sentence structure" (ibid.). Socio-linguistic competence refers to the use of the appropriate linguistic codes in a context. In other words, it emphasizes the appropriate use of language in specific cultural contexts. Discourse competence "Involves the ability to combine ideas to achieve cohesion in form and coherence in though" (ibid.). Strategic competence refers to the use of verbal and non-verbal communication strategies to compensate for gaps in communication. Given this explanation, communication involves not only linguistic knowledge but also sociolinguistic knowledge. Further, culture, becomes an important element of the English language classroom, because cultural knowledge lies behind sociolinguistic competence.

Applying rationales which are different from those used by socio-linguistics, Schema theorists also propose culture as key to language teaching/learning. Whereas sociolinguists think from the broader social point of view, Schema theorists think from a cognitive perspective. In the field of reading, theorists such as Anderson and Sapiro and Montague (1977), suggest that a reader's cultural background impacts her ability to understand text. EFL studies have valued Schema theory, as can be seen in discursions concerning the use and advantages/disadvantages of using culturally familiar or unfa-

miliar EFI materials (Alptekin, 1993). Common to both EFL and reading instruction is the premise that deficiencies in cultural background knowledge create difficulties in teaching / learning/ English language. It follows that understanding the culture of the text is essential to successful English language teaching/learning; without the appropriate cultural Schema to aid understanding, what is learnt/taught must necessarily be incomplete.

In addition to sociolinguistic and Schema theory, cultivation theory also provides a rationale for addressing culture in English as a foreign language classroom. According to cultivation theory, culture effects change in individual's perception and is vital for expanding an individual's perspective of the world. Lorraine Strasheism, a leading proponent of this view, maintained that teaching and learning about the target culture can achieve at least two major goals:

(I)   "Perspective consciousness, [in which a learner recognizes that] he or she has a view of the world which is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own", and

(II)   "Cross-cultural awareness, [in which learners have] awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points" (Strasheim, 1981,p.6).

From this point of view (illustrated below), learning about culture changes a person from a naive individual into one who understands the ways in which he is shaped by cultural forces, and is thus able to accept the diversity of those forces.

Culture - Changes in the person (Cultivation)

Sociolinguistics, Schema learning theory, and cultivation theory all recognize the importance of culture in English as a foreign/second language learning even though each

theorizes the importance of culture in different ways. Success in English as a foreign / second language learning is conditional upon the acquisition of English cultural knowledge. English language learners acquire cultural background knowledge in order to communicate, and to increase their comprehension in English as a foreign / second language.

1.2 Review of Related Literature

A number of researches studied related to perception and culture teaching have been carried and some of them are as follows:

Awasthi(1979) studied the attitudes of the different groups of people towards the English language in the secondary schools of Kathmandu. He found that the different groups of people had positive attitude towards the English language.

Souster (1982) carried out a research entitled 'teacher attitude toward and student and teacher perception of teaching style and achievement'. The study was conducted in order to find out the interaction between teacher style and student achievement, and to develop an instrument to rate the teacher knowledge and understanding of instructional theory.The findings of the study showed that the students taught by a teacher teaching indirect teaching style significantly better on the Canadian test of basic skills (CTBS) language, reading and mathematics.

Lessard-Clouston (1997) conducted a study on culture in L2\FL education. In his study, he examined the development of foreign culture, current situation of culture teaching and its importance in language teaching. In the end, it was clear that L2\FL teaching is indeed culture teaching.

Similarly Adeyanju (1999) conducted a research to investigate teachers' perception of the effects and the use of learning aids in teaching. The result of the study showed that the teachers perceived the use of learning aids in teaching is advantageous to both teachers and the students.

Jiang (1999) carried out a survey research to find out the relationship between culture and language. The survey was designed for native Chinese speakers (NCS) in Chinese, as well as for native English speakers (NES) in English. The words and expressions associated by NCS conveyed Chinese culture and those associated by NES conveyed English culture .It was proved that the intimate relationship between language and culture was strikingly illustrated by the survey, which confirmed the view that language and culture cannot exist without each other.

Kim (1999) carried out a research entitled 'teacher perceptual comparisons toward two specific communicative and whole language dimensions in ESL Instruction'.The objectives of the study were to compare the perceptions of CLT (communicative language teaching) and the whole language teaching by the collegiate teachers. The findings of the study showed that collegiate ESL teachers highly and \ or moderately supported the communicative approach in the field of ESL. Furthermore, the study revealed the more substantial agreement with favoury of CLT.

Van wessum (1999) conducted a research on collaboration and teachers' perception of the professionality to find out the relationship between teachers' perception of the professionality and forms of collaboration. The study revealed that teachers judge teaching strategies least useful matter of collaboration and they value subject matter most which is followed by testing.

Another significant research has been done by Thanasoulas (2001). It was an attempt to find out the importance of teaching culture in the foreign language classroom. The findings reveal that teaching a foreign language is not only concerned with syntactic structures, new vocabulary and expression but also concerned with some cultural elements, which are intertwined with language itself. Furthermore, it also shows that teaching culture is very important in foreign language classroom to develop communicative competence.

Kumar (2008) has also conducted the research on teachers' perception towards grade XI teachers' book of meaning into words. The findings of the study showed that

teachers' book had both strong and weak aspects but the positive aspects were more than the weaker ones. So, it was proved very useful for teaching the English language.

Panta (2009) has conducted a research on perception of communicative language teaching by secondary level English teachers. The study attempted to find out the perception of CLT by secondary level English teachers and gaps perceived by them in its implementation. The findings of the study suggested that different teachers perceive CLT differently depending upon their context. The secondary level English teachers were found deprived of the opportunity to involve in the experimental learning cycle to sharpen their skills in CLT. It was also found that the secondary level teachers perceive examination as a facilitator and the textbook as a cause of interference in the implementation of CLT.

In the Department of English Education at T.U., there are a few studies conducted on perceptions but no study has been carried out on perception of culture teaching which is one of the burning issues in language teaching. That is how, the present research is different from the researches that have been carried out till the date in the field of second language teaching.

1.3   Objectives of the Study

The objectives of the present study were as follows:

   a) To find out perceptions of English Teachers toward the use of culture in teaching the English language.
   b) To suggest some pedagogical implications based on the findings of the study.

1.4   Significance of the Study

The issue of the English teachers' understanding and their capability of implementing culture in ELT classes is concerned with increasing sincerity because of the influence it can have on the teaching and learning activities. This study becomes considerable interest to students of ELT, English teachers, English teacher trainers, textbook writers, and course designers because of the fact that teachers' perception of culture teach-

ing and problems faced by them while implementing it in ELT classes and overall achievement of the learners in the use of the English language are closely interrelated. The study is also significant to National Centre for Educational Development (NCED),the government agency responsible for providing training to the school level teachers, Nepal English language Teachers Association (NELTA),the only independent non-political professional organization of English teachers in Nepal to get feedback on the effectiveness of their training programmes in developing awareness of culture teaching in secondary English teachers and to plan for further training programme accordingly.

CHAPTER TWO
METHODOLOGY

The methodologies that were employed for the study are as follows:

2.1   Sources of Data

The researcher used both primary and secondary sources for the data collection. The primary sources were used for collecting data and secondary sources were used to facilitate the research.

2.1.1   Primary Sources of Data

The study was primarily based on the primary sources of data. The secondary level English teachers were the primary sources of data.

2.1.2   Secondary Sources of Data

Regarding the secondary sources of data, detailed information was presented in references. However, the following books were consulted by the researcher: Hymes (1964), Blount (1974), Banks (1988), Byram (1989), Kramsch (1993), and Richards and Rodgers (2001).

Apart from these, several articles, journals like English Teaching Forum, TESL-J, ELT Journal related with the research work were consulted. The researcher also consulted the materials found in www.

2.2   Population of the Study

Secondary level English teachers of government aided and private schools were the population of the study.

2.3   Sampling Procedure

The sample population of this study was 50 secondary level English teachers working in Katmandu valley. Half of them were from government aided schools and rest from

private schools. The selections were done through purposive non-random sampling procedure in which the researcher simply reached the informants and took the cases that were appropriate for his purpose so that he could include the teachers having a variety of teaching experience, previous training and other background.

2.4   Tools for Data Collection

Questionnaire was used as the research tool for data collection. Altogether 47 items were included in the questionnaire, which were directly related to the defining properties of the culture teaching, environmental constraint in it, the extent to which teachers and the learners are accustomed to it and personal attachment and access to the culture teaching theory and practice.

2.5   Process of Data Collection

The researcher collected the data from the primary sources by administering the questionnaire. For this purpose, he adopted the following steps:

a) At first, the researcher went to the secondary schools and talked to the authority (principal\Head teacher) and explained the purpose and process of the research to them to get their permission to carry out the research.

b) After getting permission from the principals \head teachers, the researcher consulted the English teachers and explained them the purpose of the research and requested them to take part in it. The researcher assured him\her of the confidentiality in terms of ethics of research regarding the information obtained through questionnaire.

c) Then, the researcher distributed the questionnaires.

d)   Some of the teachers returned the questionnaire after sometime but most of the teachers returned it after few days. Finally, the researcher collected the questionnaires and thanked the informants and school authority for their kind cooperation.

e) The process was repeated until the designated numbers of questionnaires were administered to fulfill the purpose of research.

2.6 Limitations of the Study

The proposed study had the following limitations:

a) The study was limited to the perceptions of English teachers toward culture teaching and problems faced while implementing it.
b) The study was limited to secondary level English teachers working in government -aided and private schools of Katmandu valley.
c) The study was limited to only 50 teachers.
d) A questionnaire designed for the present purpose was the only tool for data collection.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

The chapter is concerned with the analysis and interpretation of data collection from primary sources to fulfill the set objectives. As stated in methodology, I used a questionnaire to collect the data. The questionnaire had both closed ended and open ended questions under different headings. Therefore, the analysis and interpretation of data has been done under different headings as stated below:

⟩ Definition properties of CT

⟩ Environmental constrains in CT

⟩ The way teachers and student are accustomed

⟩ Personal attachment and access to CT

⟩ Culture incorporated in the textbook

Each of the above heading incorporated various questions in which the informants were requested to provide their responses. Under the last heading, there were some open ended questions where the informants responded with their own words.

In the subsequent sections, the item wise analysis and interpretation of the data is presented by using table, diagram, chart, percentage and statistics.

3. 1 Defining Properties of CT

Under this heading, there were fifteen questions which were related to the theoretical aspects of CT. Here, I tried to find out the teachers' perception on the defining properties of CT.

3.1.1 Is Foreign Language Teaching Foreign Culture Teaching?

The teachers were asked whether foreign language teaching means foreign CT. The purpose of this item was to find out whether language teaching and CT are same or not. The responses showed the following result.

Figure No. 1

Foreign Language Teaching is Foreign CT
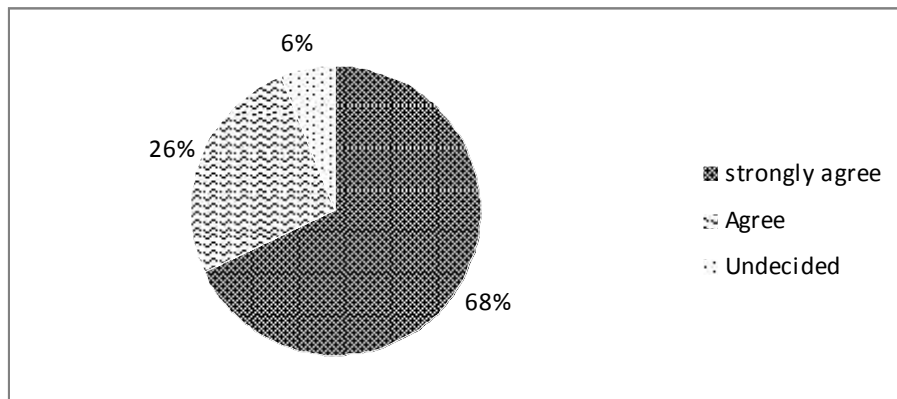
From the above diagram, it is shown that 68 % of the teachers strongly agreed that foreign language teaching is foreign CT, 26 % agreed, 6 % were undecided with the statement and no one of them marked disagree and strongly disagree. It shows that majority of the teachers strongly agreed on the statement.

3.1.2 Is CT Transmission of Information about People?

Under this item, the teachers were asked whether CT is transmission of information regarding people of the target community. The teachers' responses showed the following findings.

Figure No. 2

CT is Transformation of Information about People
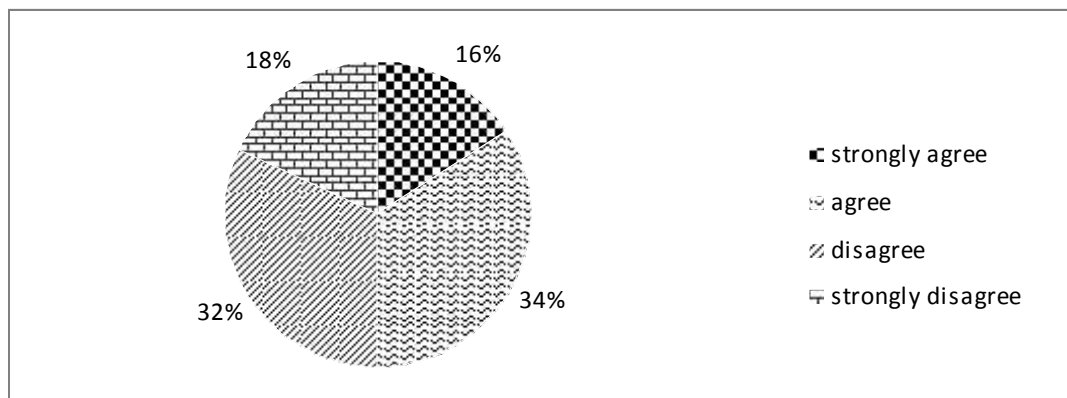
As the above diagram shows, 14 % strongly agreed with the statement that CT is the transformation of information about people, 30 % disagree, 12 % marked undecided,

28 % disagreed and 16 % strongly disagreed. From the above result, it can be said that the teachers had a variety of concepts on this statement.

3.1.3 Does CT mean Teaching English to Learn English?

CT in English means learning English but it might not be only learning English. There are many aspects learned through CT. The following diagram shows the teachers' responses on this topic.

Figure No.3

CT means Teaching to Learn English
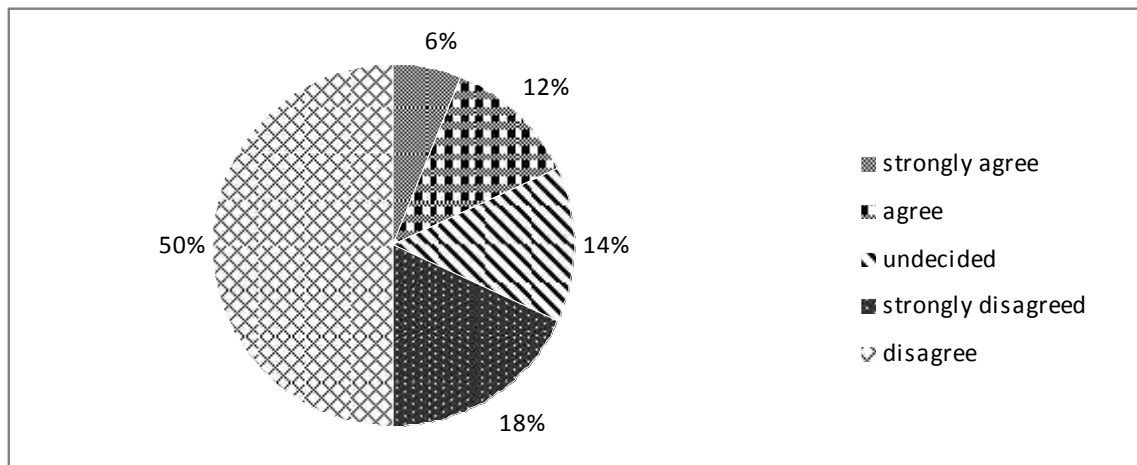
Six percent teachers strongly agreed with the statement, 12% agreed, 14 % were undecided, 50 % disagreed and 18 % strongly disagreed. From the data obtained, the researcher came to the position that half of the teachers strongly disagreed that CT means teaching to learn English.

3.1.4 Knowledge of Grammatical Structure of CT

The purpose of this item was to find out the role of grammatical structure in CT. The question was asked whether grammatical structure is completely avoided in CT in L_2 class. The responses obtained is shown as follows:

Figure No.4

Grammatical Structure is Avoided in CT
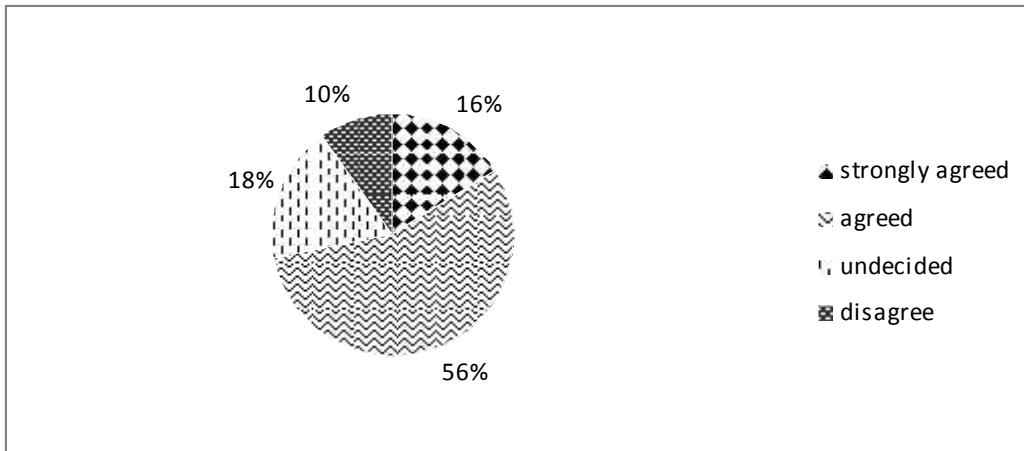
The above diagram shows that 16 % teachers strongly agreed that knowledge of grammatical structure is completely avoided in CT, 56 % agreed in that matter, 18 % were undecided and 10 % disagreed. It means more than half teachers agreed that grammatical structure is completely avoided in CT.

3.1.5 Is Teacher's Role Facilitator in CT?

To find out the teachers' perception as to whether teacher's role is of a facilitator in CT, a question was asked. Their responses are as follows:

Figure No.5

Is Teacher's Role Facilitator in CT?
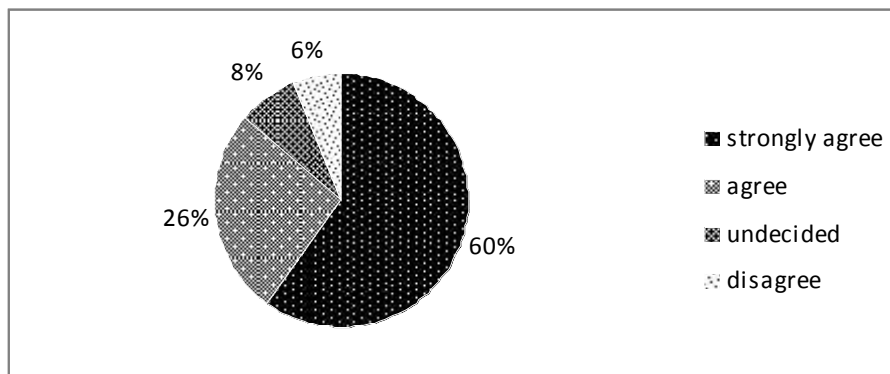
Among the teachers under study, 60% strongly agreed that the role of teacher is of a facilitator in CT. Similarly, 26 % agreed, 8 % were undecided and 6 % disagreed. It indicates that most of the teachers viewed that teacher's role is of a facilitator in CT.

3.1.6 Does CT Encourage Use of Other Sub Skills?

This statement was about whether CT encourages simultaneous use of sub-skills or not. The teachers were found having the following perceptions:

Figure No.6

Does CT Encourage Use of Other Sub Skills?
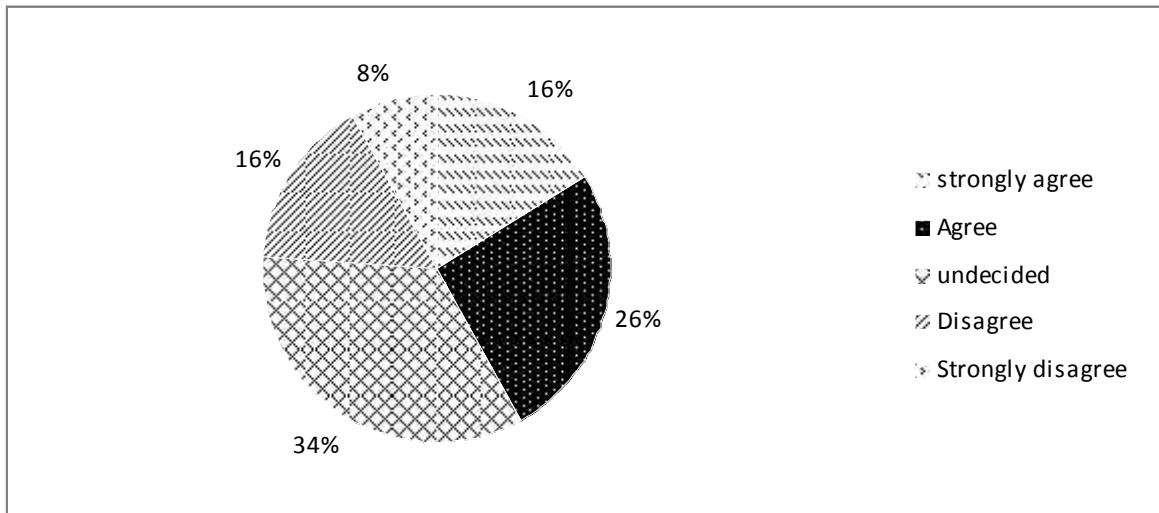
As it is shown in the above figure, 16 % teachers were found strongly agree, 26% agree, 34% undecided, 16% disagree and 8 % strongly disagree in the matter that CT encourages use of other skills.

3.1.7 Communicative Approach is more Effective than Grammatical Approach to CT.

The respondents were asked to give their views on the effectiveness of communicative approach over grammatical approach for CT. The responses obtained to this statement are as follows:

Figure No.7

Communicative Approach is more Effective than Grammatical Approach.
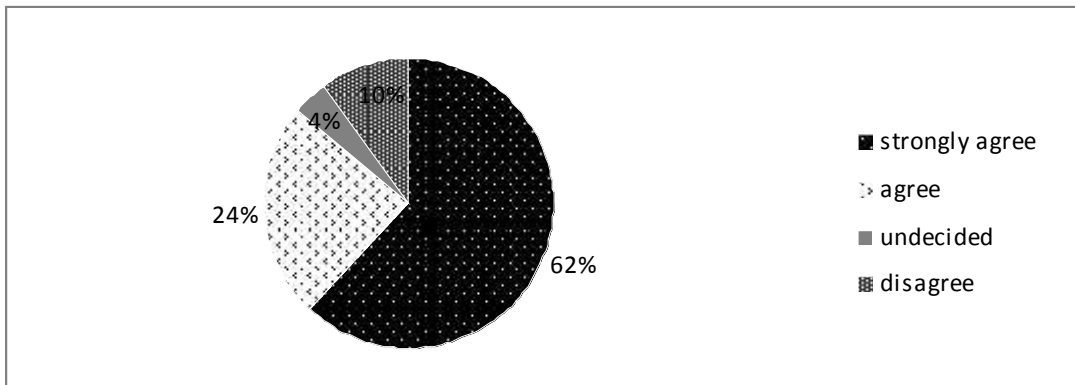
As it is presented in the above figure, 62 % teachers, among fifty teachers strongly agreed that CT takes place through communicative approach through a grammatical approach. Likewise, 24 % agreed in this matter, 2 % were undecided and 10 % disagreed. In this item, it was found that most of the teachers viewed communicative approach is better than grammatical approach for CT.

3.1.8 Error Correction in CT

This item was intended to find out the perception of teachers on the correction of errors in CT. They were asked whether errors are immediately corrected or not. Their response had the following result:

Figure No.8

Errors are Immediately Corrected in CT
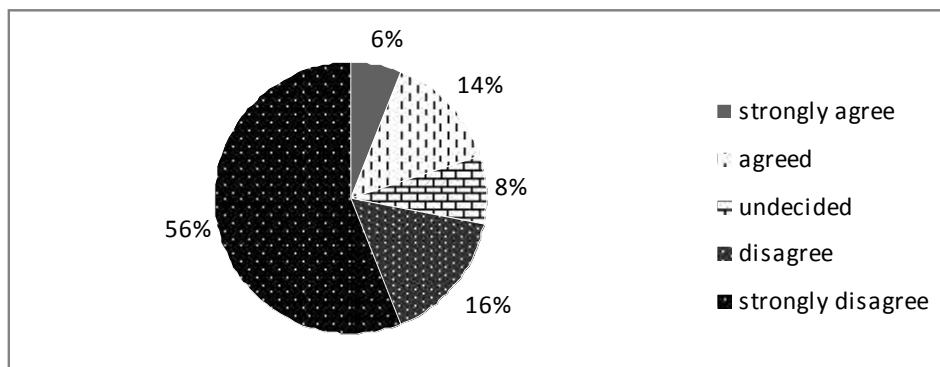
Six percent of the teachers strongly agreed that errors are immediately corrected, 14 % agreed, 8 % were undecided, 10 % disagreed and 56 % teachers strongly disagreed that statement. In this statement, it can be said that more than half of the teachers strongly disagreed for immediate correction of error.

3.1.9 Purpose of CT

The statement in this topic aimed to obtain the respondents perception on the purpose of CT. The statement used was the purpose of CT is to help students to develop the necessary skills to locate and organize information about the target culture. The responses obtained is presented in the figure below:

Figure No.9

The Purpose of CT is to Help to Develop Skills to Locate and Organize Information About Target Culture
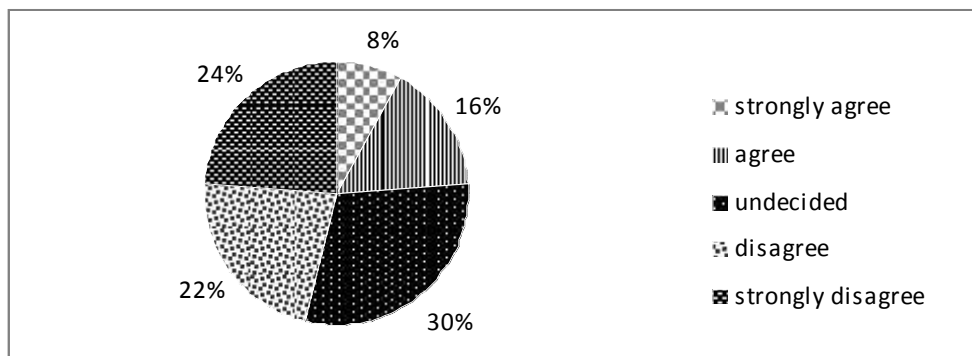

The above figure shows that 8 % of the total respondents strongly agreed, 16 % agreed, 30% marked undecided, 22% disagree and 24% strongly disagree. It showed that the majority of the teachers were undecided, disagree and strongly disagree. It means the perception of the teachers is relatively weaker in terms of the purpose of CT to develop skills to locate and organize information about target culture.

3.1.10 Is Learning Culture to Communicate CT Involves Communication as Well?

The respondents were asked whether learning culture is to communicate or not. The following views were found in their responses:

Figurer No.:-10

Learning Culture is to communicate
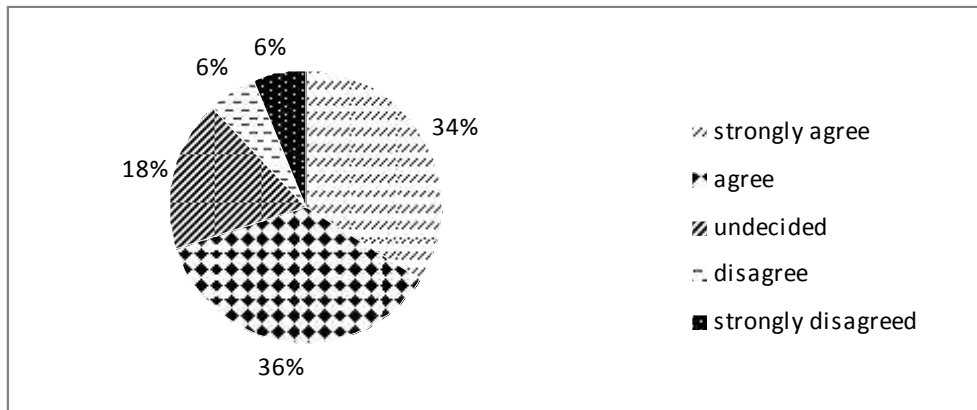
The data obtained showed that 34 % of the respondents strongly agreed, 36% agreed, 18% marked undecided, 6% disagree and same percent strongly disagree. The data showed that the majority of the respondents had a stronger view on culture learning is learning to communicate.

3.1.11 Does CT Prepare Learners to Rehearsed Situation?

CT may prepare the learners for rehearsed situation. This statement was also related to the same thing. The statement included is the questionnaire was 'CT prepares learners for rehearsed situation'. Their responses showed the following result:

Figure No.11

CT Prepares Learners for Rehearsed Situation
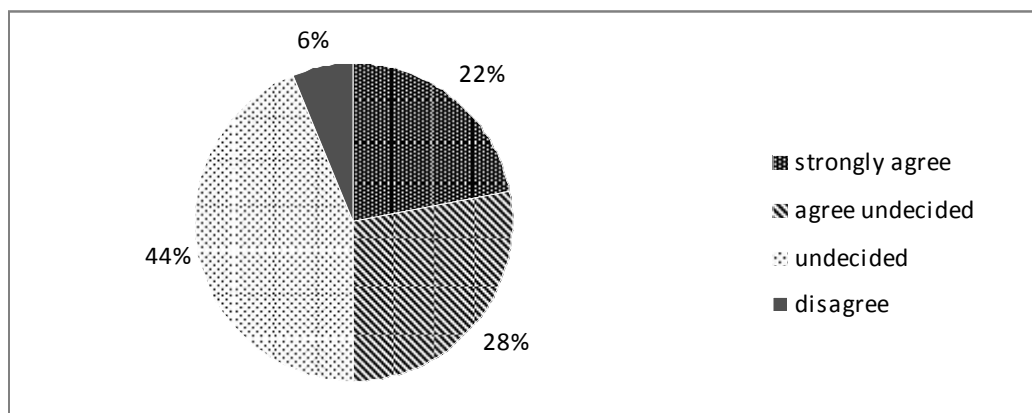
Twenty-two percent of the respondents strongly agreed that culture learning prepares learners for rehearsed situation. Similarly, 28 % agreed, 44 % marked undecided, 6% disagree and no one of the teachers strongly disagrees. It shows that about half of the teachers were undecided about it.

3.1.12 Are Learners Encouraged to Make Guesses and Learn From Errors?

This statement was intended to find out whether the learners are encouraged to make guesses and learn from errors in CT or not. The responses are shown below:

Figure No.12

Learners are Encouraged to Make Guesses and Learn from their Errors
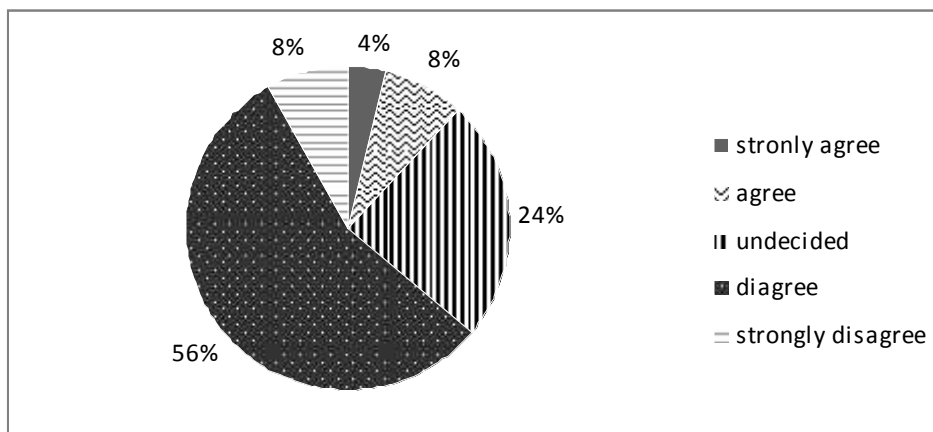
We can find in the above figure that 4 % of the respondents strongly agreed with the statement, 8% agreed, 24 % marked undecided, 56 % disagree and 8 % strongly disagree. It is concluded that more than half percent teachers were undecided on this matter.

3.1.13 Should Students have More Time for Talking than Teachers?

In student-centered teaching, students talking time is more than that of teachers. In CT also, if student talking time is increased that would be more effective teaching. This statement was asked to find out whether the student should have more time for talking than teachers or not. The responses are presented as below:

Figure No.13

Students Should have More Time for Talking than Teachers
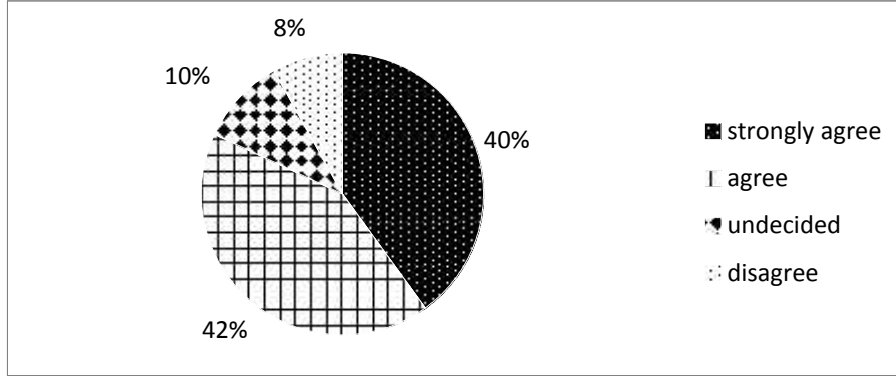
Forty percent teachers strongly agreed, 42 % agreed, 10% marked undecided, 8 % disagree and no teacher strongly disagree in the statement that students should have time for talking than teachers. It is said from the finding that a great majority of the teachers had positive attitude towards the statement.

3.1.14 Is Port Folio Assessment the Best Way of CT?

This is related to the assessment system in CT. Whether port folio assessment is the best way of testing in CT or not was asked to the respondents. Their responses showed the following result.

Figure No.14

Port Folio Assessment is Best Way of Testing in CT
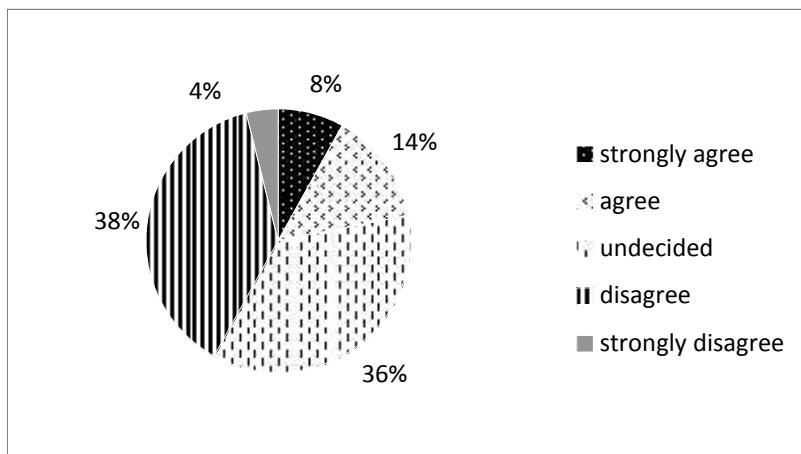
Among the total respondents 8 % strongly agreed, 14 % agreed, 36 % marked unde-cided38% disagree and 4 % strongly disagreed with the statement. It shows that the majority of the teachers was undecided and disagree that port- folio is the best way of testing in CT.

3.1.15 Does CT Involve Students in Cognitive Process?

This question was intended to identify the teachers view on whether CT involves stu-dents in cognitive process or not. The responses showed the following result:

Figure No.15

CT Involves Students in Cognitive Process
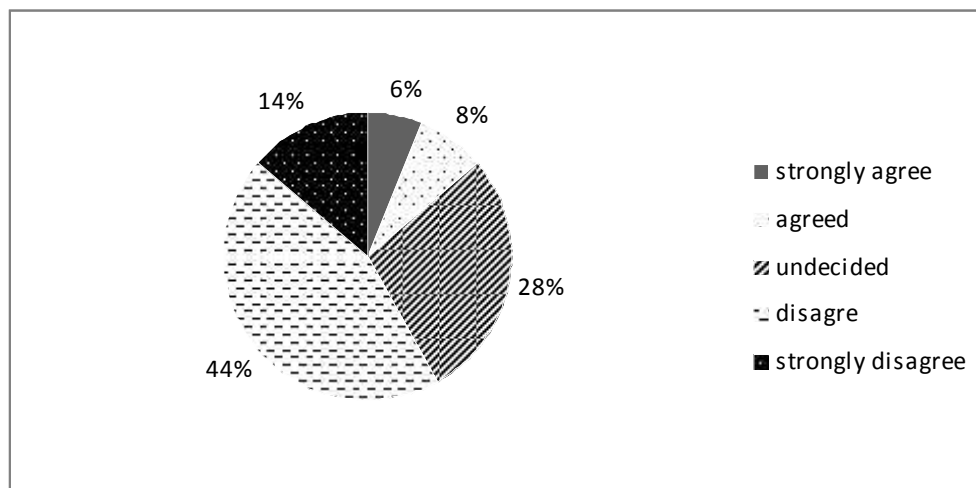
Among the fifty teachers under study, 6% strongly agreed that CT makes learners in-volved in their cognitive process, 8 % agreed, 28 % marked undecided, 44 % disa-greed and 14 % strongly disagree. It means more teachers were found undecided and disagree in terms of this statement.

3. 2 Environment Constrains in CT

Under this heading, the researcher asked fourteen questions/ statements to find out the perception of the English teachers towards the environment in school/classroom while teaching culture. The main constrains that the researchers selected to find out were number of students, classroom management, teacher training, the textbook, examina-

tion system, teaching hours time for preparation, teaching materials and so on. These constrains ate analyzed and interpreted item wise in the subsequent sections.

3.2.1 Environment of School for CT

The respondents were asked to show their responses towards the environment of their school to implement CT. Their response showed following results:

Table No.1

Environment of School for CT

	Rank				
	Very good	Good	Not good	Bad	Uncertain
Number of teacher	5	27	8	2	8
Percentage	10%	54%	16%	4%	16%

The above table shows that 10 % of the teachers marked that their school environment to implement CT is very good, 54 % marked good, 16 % marked not good, 4 % marked bad and 16 % uncertain. It means, over 60 % schools had positive environment to implement CT.

3.2.2 Number of Students in Class

The number of student in a class also plays a major role for effective teaching. The less number of students, the more effective the teaching will be. The teachers were asked to provide information on the average number of students in the secondary level. The data is presented below:

Table No.2

Number of Student in Class

Number of student	Respondents	Percentage
Below-20	8	16%
20-30	11	22%
30-40	17	34%
40-50	9	18%
Above-50	5	10%

On the basis of the number of students in the classroom, another statement was asked in the questionnaire to find out the respondents' attitude towards the appropriateness of the number of student they have to implement CT. The statement as 'the average number of student in a class in my school is appropriate to implement CT'. Their responses had following results.

Figure No.16

The number of Student in Class is Appropriate to Implement CT
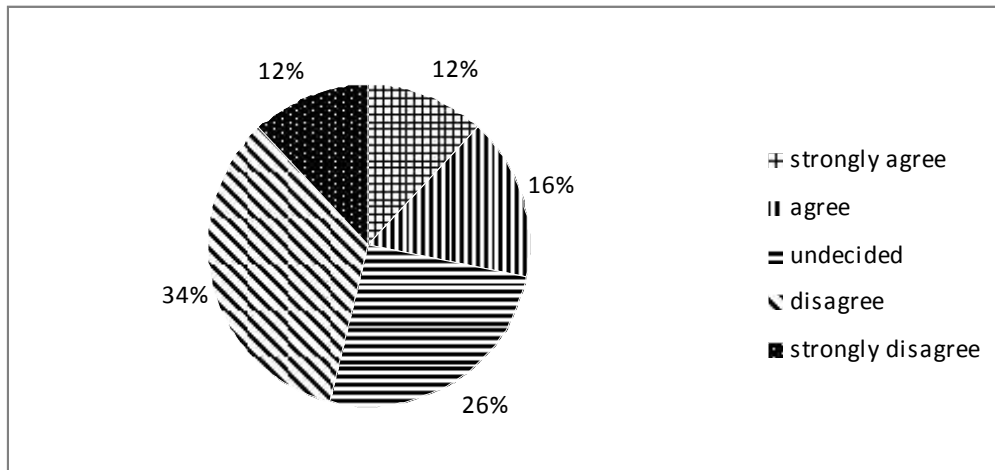
We can see that 12 % of the teachers strongly agreed that the number of the students in their classroom is appropriate to implement CT, 16 % agreed, 26 % marked undecided, 34 % disagree and 12 % strongly disagreed. It refers that if there is higher number of students the class will not be appropriate to implement CT and above half of the teachers thought that their class is not appropriate for CT.

3.2.3 Is it Possible to Implement CT With Modification in Large Class?

The researchers asked whether it was possible to implement CT in a class with some modification even if there is higher number of students or not. The obtained data is presented below:

Figure No.17

Possibility to Implement CT With Modification in a Large Class.
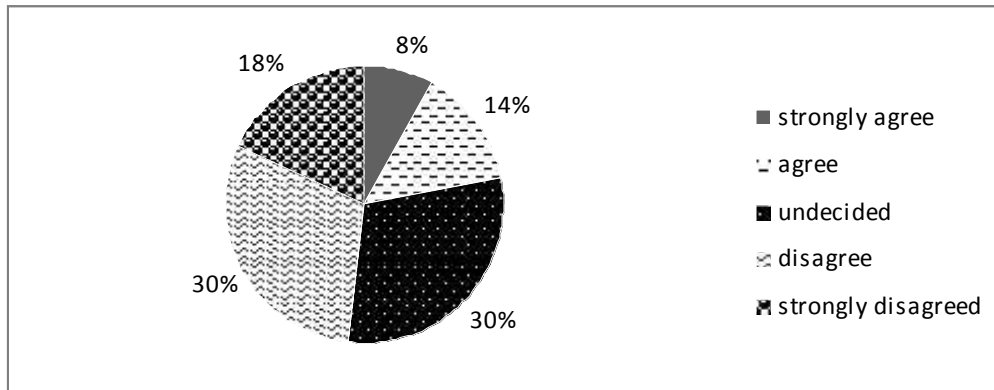
Eight percent of the total respondents strongly agreed with the statement, 14 % agreed, 30 % marked undecided, equal percent disagree and 18 % strongly disagreed. The data shows that secondary level English teacher don't believe on modifiability of CT in a large class.

3.2.4 Classroom Management

'The classroom management is appropriate to implement CT in my ELT class' was the statement in this section. The teacher's responses are presented as below:

Table No.3

Classroom Management is Appropriate for CT

	Rank				
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
No. of teachers	11	19	7	8	5
Percentage	22%	38%	14%	16%	10%

Among the fifty teachers under study, 22 % strongly agreed that their classroom management is appropriate for CT, 38 % agreed, 14 % marked undecided, 16 % disagree and 10 % strongly disagreed. It shows that majority of the schools have appropriate classroom management.

3.2.5 Teacher Training

The teachers were requested to provide their responses to the significance of the teacher training they have got to implement CT in classroom. The statement was 'teacher training you have received is significance to implement CT in ELT class'. Their responses showed the given result:

Table No.4

The Teacher Training you have Received is Appropriate to Implement CT

	Rank				
	Strongly agree	Agree	Undecided	Disagree	Not applied
Number of teachers	15	21	4	7	3
Percent age	30%	42%	8%	14%	6%

The table above clearly shows that 30 % strongly agreed that the training they got is significance to implement CT, 42 % agreed, 8 % marked undecided, 14 % disagree and 6 % responded not applicable. On the basis of data here, the researchers came to the conclusion that a great majority of the teachers had a significant teacher training for CT and some teachers are not trained enough to implement it.

3.2.6 The Textbook

Whether the textbook that we are using at secondary level has a positive influence on implementing CT or not was the aim to find out in this section. The statement was, 'the textbook you are using have positively influenced yours to implement CT in ELT.' The responses showed the following data:

Table No.5

The Textbook We are Using have Positively Influenced CT

	Rank				
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
No. of teachers	14	23	6	7	-
Percent age	28%	46%	12%	14%	-

Among the total respondents, 28 % strongly agreed that the textbook has a positive influence, 46 % agreed, 12 % marked undecided, 14 % disagreed and no teacher strongly disagree to the statement. It shows that three forth of the teachers have the perception that the textbook has a positive influence on CT.

3.2.7 Examination System

Examination system pays a significant role to shape the success of ELT class. The respondents were asked to respond to the statement 'examination you are practising exert positive influence in implementing CT in ELT classes'. Their responses showed the following result:

Table No.6

Our Examination System has Positively Influenced CT

	Rank				
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
No. of teachers	5	11	9	17	8
Percent age	10%	22%	18%	34%	16%

Among the teachers under study, 10 % strongly agreed that our examination system has positively influenced CT, 22 % agreed, 18 % marked undecided, 34 % disagreed and 16 % strongly disagreed. It refers that more than half of the teachers had a negative perception towards the present examination for CT.

3.2.8 Length of Lesson

In this statement, the respondents were asked to provide their perception on the appropriateness of the length of a lesson to implement CT. The obtained data showed the following table:

Table No.7

Length of Lesson is Appropriate to Implement CT

	Rank			
	A great deal	Quite a lot	To some extent	Not at all
No. of teachers	7	8	29	6
Percent age	14%	16%	58%	12%

Fourteen percent of the teachers responded 'a great deal', 16 % 'quite a lot', majority of them i.e. 58 % 'to some extent' and 12 % of them responded 'not at all'.

3.2.9 Time Spent in Preparing a Lesson and its Significance to Implement CT

Time spent in preparing lesson influences the nature of teaching learning process. In this topic, the researchers intended to find out whether the time they spent in preparing for a lesson was sufficient to implement CT or not. The responses had the following result:

Table No.8

The Spent Time in Preparing a Lesson is Sufficient to Implement CT

	Rank				
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
No. of teachers	3	8	6	21	2
Percent age	6%	36%	12%	42%	4%

Among the fifty teachers in study, 6 % strongly agreed that the time spent in preparing a lesson is sufficient to implement CT, 36 % agreed in the matter, 12 % were undecided, 42% disagreed and 4 % strongly disagreed.

3.2.10 Average Time and its Sufficiency

The teachers were asked how much time they spent for ELT per day and whether it was sufficient or not. Their responses showed that they spent the following average time per day:

Table No.9

Average Time for Teaching ELT

Time	No. of teachers	Percent age
0-30 minute	8	16%
30-60 minute	13	26%
60-90 minute	28	56%
90 minute-above	1	2%

The above table shows that 16 % of the teachers spent 0-30 minutes time per day for ELT, 26 % spent 30-60 minutes, 56% spent 60-90 minutes and 2 % spent more than 90 minute time per day.

The respondents were also asked to provide their responses towards the appropriate-ness of the time they spend in relation to the implementation of CT. Their responses are shown as below:

Figure No.18

Sufficiency of Time to Implement CT
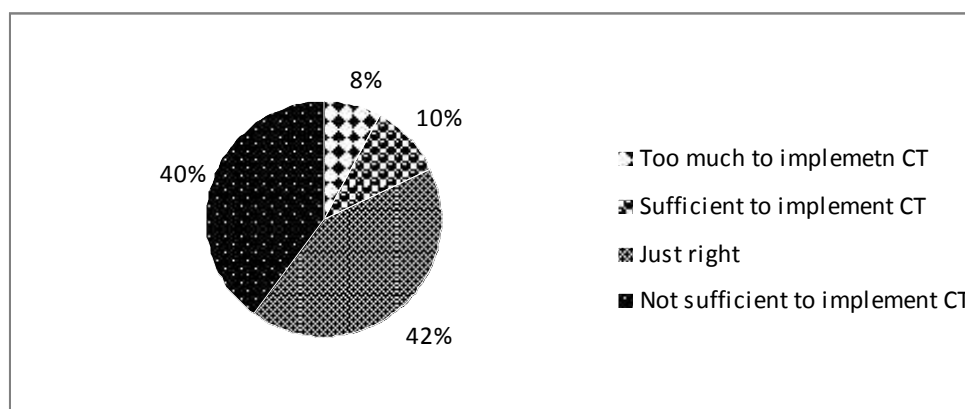
How much time they were spending was too much to implement CT for 8 % of the teachers; it was sufficient for 10 %; just right for 42 % and not sufficient for 40 % of the teachers. It shows that the teachers are not satisfied with the time they have for CT in ELT.

3.2.11 Teaching Materials in ELT Class and their Sufficiency for CT.

The teachers were requested to mention the teaching materials they used in ELT class-room. Most of the teachers mentioned the following materials:

Realia

Maps/charts

Boards

Newspaper

Flashcards

Pictures

Textbook

Similarly, a very few also mentioned the following materials.

Computer

Extra books

Cassette player

Videos

Related to teaching materials, another statement was also asked to find out whether the teaching materials they got and used in ELT class were sufficient to implement CT or not. Their responses in sufficiency of materials are shown below:

Figure No.19

Sufficiency of Teaching Materials
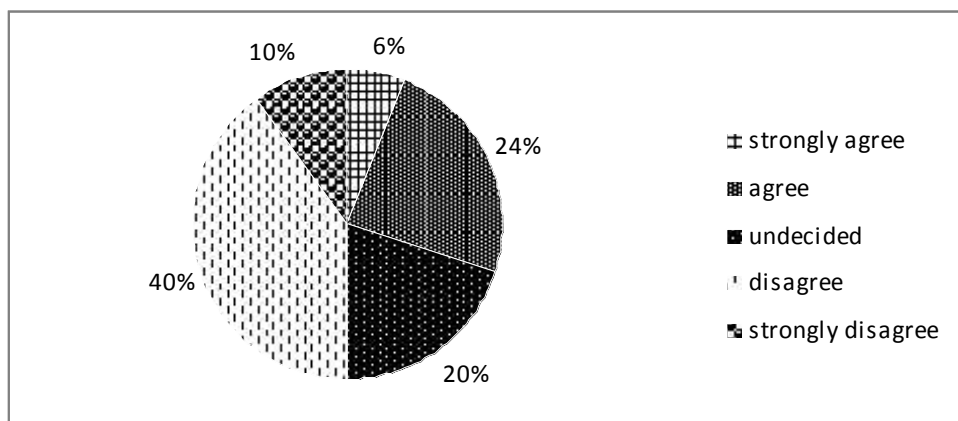
Among the total respondents, 6 % strongly agreed with the statement, 24 % agreed, 20 % marked undecided, 40% disagreed and 10 % strongly disagreed. This data indicate

that maximum numbers of the teachers are not satisfied with the teaching materials they get for ELT class.

3. 3 The way Teachers and Learners are Accustomed in CT

Culture teaching is a new concept in ELT. Teachers and students should be accustomed to CT. To be accustomed is an important aspect in CT. How they are accustomed and is it easy or difficult and so on are some topics under this heading. Therefore, the respondents were requested to show their responses towards the questions and statements which were aimed to collect their perception on the ways teachers and learners are accustomed to it.

3. 3.1 Difficulty to get Accustomed to CT

In this topic, the researcher asked the question to find out the extent of the difficulty level to accustom to secondary level students in CT. The question was 'how easy is it to accustom your secondary level students in CT in ELT class?' Their responses are presented below:

Figure No.20

How Easy is it to Accustom Student in CT
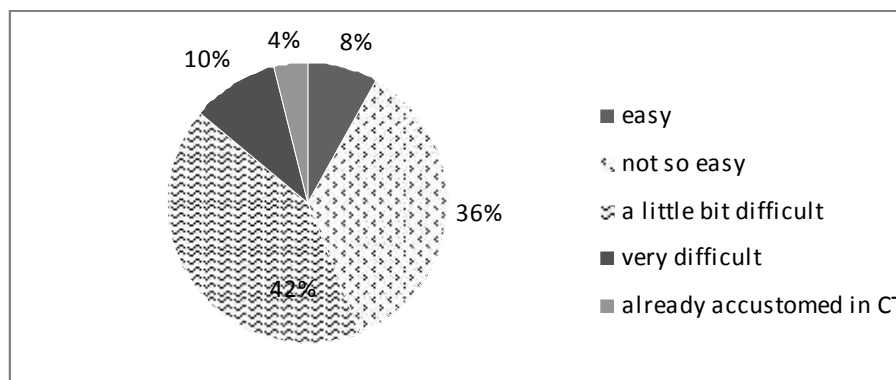
As the above figure shows, 8 % of the total respondents responded that it was easy to accustom to them, 36 % marked not so easy, 42 % marked on a little bit difficult, 10 % marked very difficult and 4 % said that the students were already accustomed to

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CT. In this topic, it was found that teachers neither felt too easy nor too difficult but majority of the teachers felt it was not so easy and a little bit difficult to accustom thestudents to CT.

3. 3.2 Attitude Towards Noise in CT Class

The respondents were requested to provide their perception towards the noise in CT class. The statement used was 'CT is very difficult to implement because such classes are noisy and I cannot stand in noise'. They had the following attitudes:

Figure No.21

CT is Difficult to Implement Because of Noise
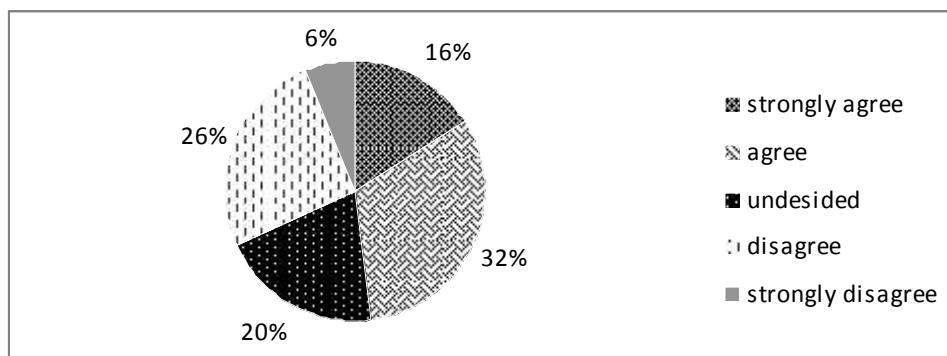
As the above diagram shows, 16 % strongly agreed that noise makes very difficult to implement CT, 32 % agreed, 20 % marked undecided, 26 % disagreed and 6 % strongly disagreed the statement. From the data obtained, the researchers came to the position that noise is not the only cause of interference in CT.

3. 3.3 Freedom to the Learners and Disciplinary Problems in CT

To find out the teachers' perception on the interference in CT caused by the freedom to the learners and occurrence of the disciplinary problem, the teachers were asked to respond to the statement 'CT is difficult because it allows relatively much freedom and disciplinary problems occur in language class'. The data from their responses is presented below:

Figure No.22

CT is Difficult Because of over Freedom and Disciplinary Problems
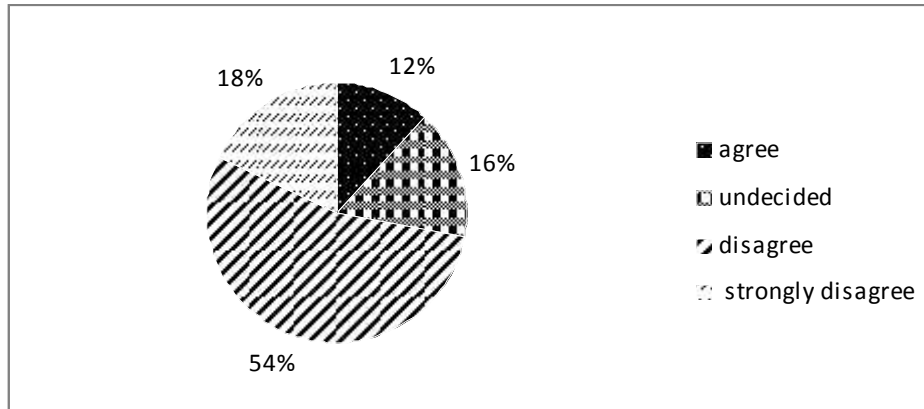
Above figure shows that none of the teachers strongly agreed to the statement, 12 % agreed, 16 % marked undecided, 54 % disagreed and 18 % strongly disagreed. It shows that most of the teachers viewed that over freedom and disciplinary problems are not the cause of difficulty of CT.

3. 3.4 Interference of the Cultural Factors in CT

The statement in this topic was intended to find out the interference of cultural factor in CT. The teachers were asked whether CT was difficult to implement because cultural factors are the cause of interference or not. The result is shown below:

Figure No.23

Cultural Factors are the Cause of Interference in CT.
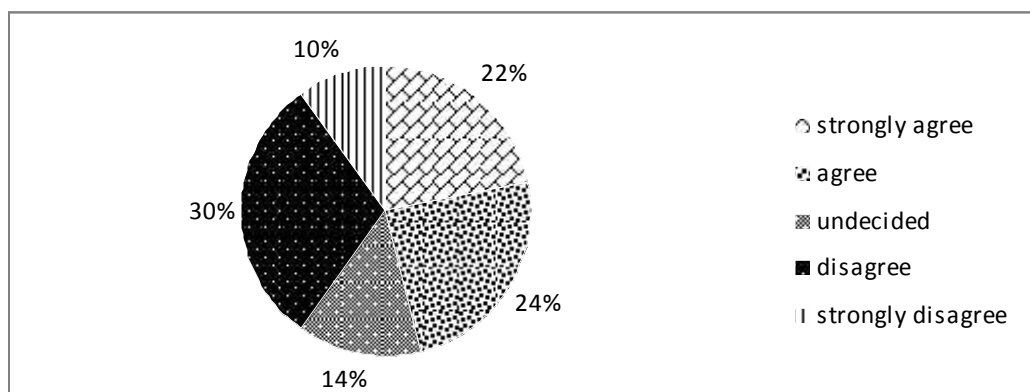
Twenty two percent of the respondents strongly agreed to the statement, 24 % agreed, 14 % marked undecided, 30 % disagreed and 10 % strongly disagreed. It showed that about half other teachers perceived that cultural factors are causes of interference on CT.

3. 4 Personal Attachment and Access to CT

This heading includes different questions and statements related to personal attachment and access to CT theories, methods and techniques. The aim of this heading is to find out the teachers' involvement, attachment, knowledge and so on related to CT. The item wise analysis and interpretation is given below:

3. 4.1 Exposure with the Term CT itself

The respondents were asked when they had heard the term CT first. This question was asked to find out the attachment of teachers with CT in terms of duration of time. Their responses showed the following result:

Figure No.24

When the Respondents Heard the Term CT
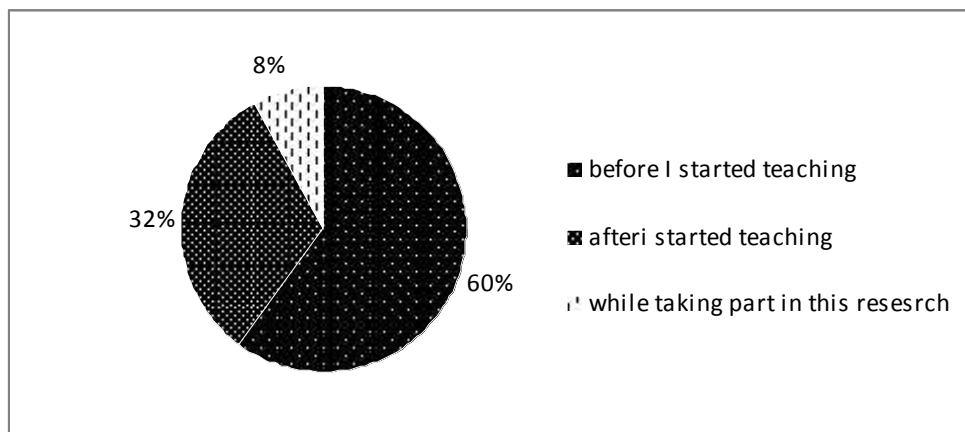
The majority of the respondents, i.e. 60 % of the teachers heard the term CT before they started teaching, 32 % after they started teaching and 8 % while taking part in this research. It means that majority of the teachers were familiar with the term CT when they started teaching.

Similarly, the respondents were also requested to provide information to the question whether they had heard about CT. The data obtained from that question is given blow:

Figure No.25

Where the Respondents Heard the Term CT

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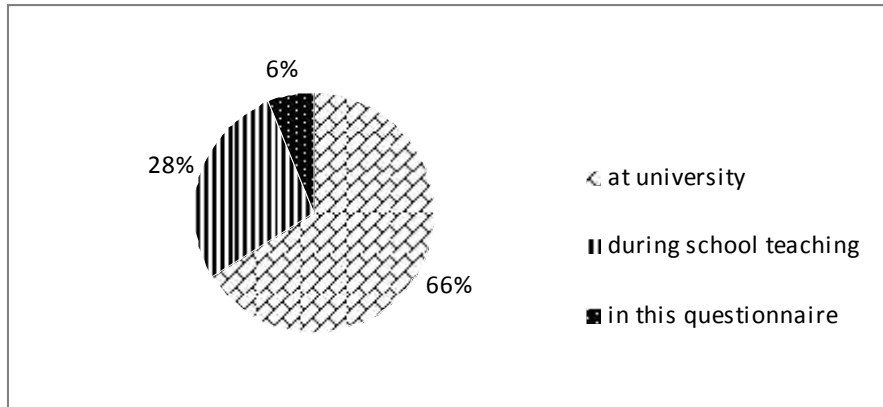
As the above figure shows, among the total respondents, majority of them, i.e. 66% responded that they heard the item CT at university, 28% during school teaching and 6% heard CT at this questionnaire. The data indicated that the university course has made most of the teachers familiar with CT.

3. 4.2 Opportunity to Observe CT Class

Observation of others' classes is also one way of learning practical knowledge of teaching. So the teachers were asked whether they had an opportunity to observe any effective CT class by other teacher or not and they were also asked whether the observed class was effective or not. The data obtained is presented below:

Figure No.26

Opportunity to Observe the CT Class
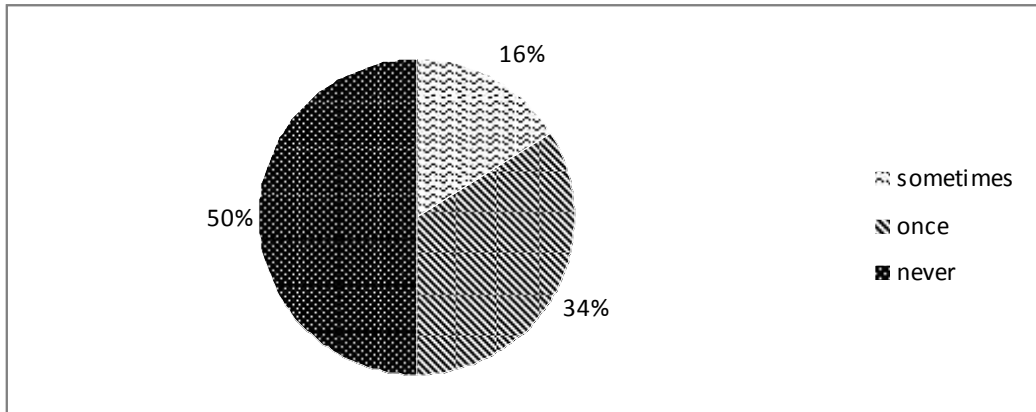
Sixteen percent of the teachers responded that they had sometime got opportunity to observe other CT classes, 34 had once got and 50 % had never observed any classes.

Another statement was about the effectiveness of the class observed. The following figure shows the data obtained from the respondents.

Figure No.27

Effectiveness of CT Class Observed
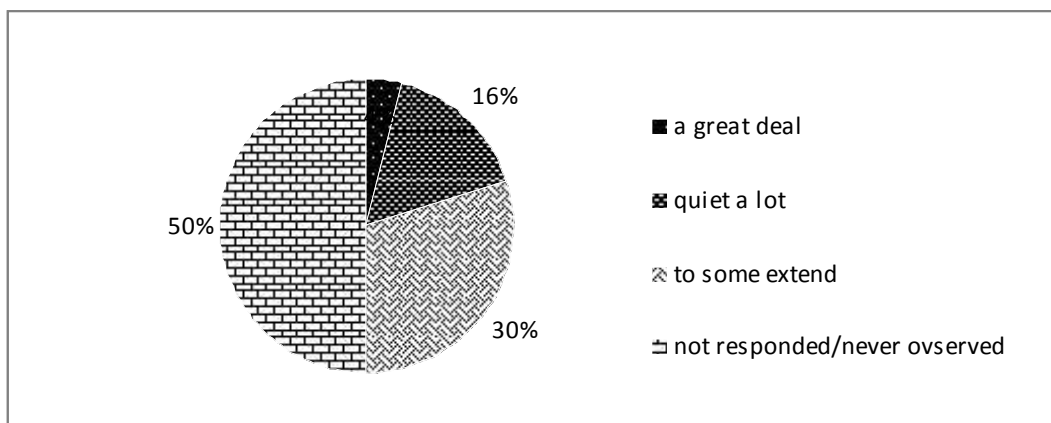
Regarding the effectiveness of CT class observed, 4 % of them found the classes effective in a great deal, 16 % quite a lot, 30 % to some extent and 50 % of the teachers didnot observe the class of other teachers, so they did not respond on this topic. It means the classes observed were found effective by the teachers.

3. 4.3 Confidence of Teachers for CT

The teachers were asked whether they felt confident enough to practise CT or not. Their responses showed the following results:

Table No.10

Are they Feeling Confident for CT?

	Responses	
	Yes	No
Number of teachers	37	13
Percent age	74%	26%

More than two third of the teachers, i.e. 74 % teachers responded 'yes' and only 26 % said 'no'. It means most of the teachers are confident to practice CT in ELT class.

3. 4.4 Discussion Among ELT Professional about CT

Under this topic, the respondents were requested to respond if they had ever asked by their colleague (from their own school or other schools) about CT. The data obtained are as follows:

Table No.11

Have you ever been asked about CT by your Colleagues?

	Responses	
	Yes	No
Number of teachers	29	21
Percentage	58%	42%

As the above table shows, 58 % of them responded 'yes' and 42 % responded 'no'. It shows that majority of the teachers had some kind of discussion on CT with ELT professionals.

3. 4.5 Reading Books about CT

The aim of this topic was to find out whether the respondents had read any books, articles or other sources of information about CT or not. Their responses showed the following data:

Table No.12

Have you read any Books and Articles about CT?

	Responses	
	Yes	No
Number of teachers	42	8
Percentage	84%	16%

As given in the above table, a great majority of the teachers, i.e. 84 % responded 'yes' and 16 % responded 'no'. It means a vast majority has read books and articles about CT and only a few of the teachers have not read them.

3. 4.6 Interest to Practise CT in ELT Class

In this statement, the researchers were asked whether they were interested in practising CT in ELT classroom or not. All of the respondents responded "yes" and no one ticked on 'no'. It indicates that the secondary level English teachers are very much interested to implement CT in their classes.

3. 5 Culture Incorporated in the Textbook.

In this section, the respondents were asked to provide information about the text or lesson related to CT in the textbook of secondary level. Some open-ended questions were asked to find out their views on the culture related units in the textbook. The item wise analysis and interpretation is done below:

3. 5.1 Is the Cultural Text "Chandi Naach" a Part of ELT?

One of the texts in secondary level textbook is "Chandi Naach" and the respondents were asked whether the text was a part of ELT or not. As, it was a cultural text and the aim was whether it was related to ELT or not. The teachers' responses showed the following result:

Figure No.28

Is Cultural Text "Chandi Naach" a Part of ELT?
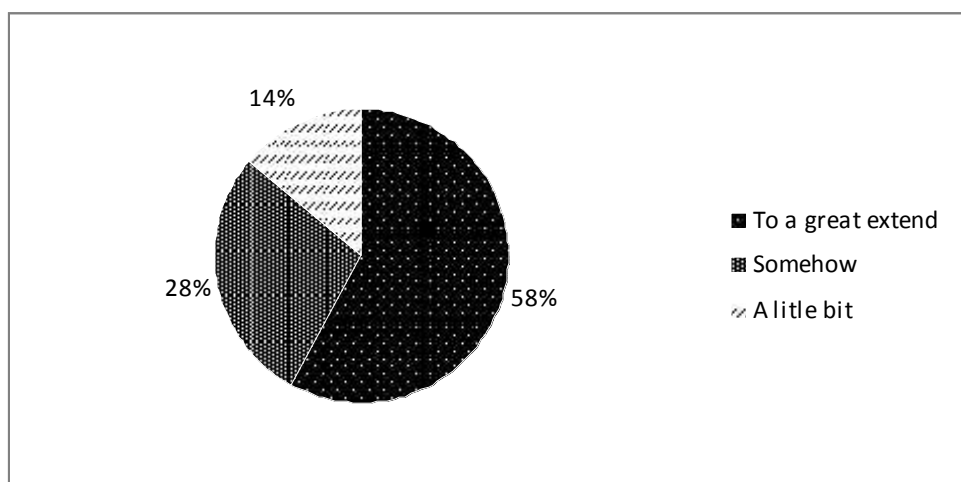
Among the teachers under study, more than half, i.e. 58 % thought that the "Chandi Naach" was a part of ELT to a great extent; 28 % thought it was somehow and 14 % thought only a little bit. It means all the teachers perceived that the cultural text "Chandi Naach" is a part of ELT but with different degree by different teachers.

3. 5.2 How do you Teach the Cultural Text "Chandi Naach"?

The respondents were requested to provide their responses in the methods and techniques used to teach the cultural text "Chandi Naach". The question asked was 'how do you teach cultural component "Chandi Naach"?' Their responses are concluded in the following table:

Table No.13

Ways of Teaching "Chandi Naach"

S.N	Ways of teaching
1.	Asking the student from Rai community to describe
2.	Relating the text with other festivals of other caste
3.	Explanation
4.	Demonstration in the class
5.	Picture description
6.	Discussion
7.	Question answer
8.	Dramatization, role play

The above table shows that the major techniques used by the teachers to teach the cultural text "Chandi Naach" were description from concerned students, comparison with other festivals explanation, demonstration, picture discussion, dramatization, role play and question answer.

These techniques were found most common techniques to teach the cultural text.

3. 5.3 Materials Used to Teach the Cultural Text

In this topic, the teachers were asked to provide the materials which they used to teach the cultural text "Chandi Naach". Their responses showed that the common materials were picture and flash cards. Similarly, a few teachers responded that they also used video recorder to teach the text. So, there are three types of materials given by the teachers.

3. 5.4 Other Cultural Components given in the Textbook

The respondents were asked to name other cultural lessons given in the textbook of secondary level. Their responses showed that the following topics are culture related topics in the textbooks.

Table No.14

Cultural Components in the Textbook

S.N.	Topics
1.	The little china chip(story)
2.	Dance
3.	Suitable boy (drama)
4.	Story about grandfathers photograph
5.	Joy of being alive
6.	Drama about Ramesh, Ramila Dahal
7.	Drama about man, mina servant
8.	Story of zamindar
9.	Chaat, Sama Chakewa, Teej
10.	Drama between mrs.Ojha, Sushila
11.	Drama between father, son , mother, daughter
12.	Story about Suresh
13.	Story about Vikram

From the above table, we can say that there are so many cultural texts in the textbook of secondary level. These cultural texts are sufficient enough to teach culture from the textbooks.

3. 5.5 Sufficiency of Exercise for Cultural Components in the Textbook

Whether the exercises given after each of the cultural lesson were sufficient or not was the aim to find out under this topic. The statement used was 'the exercises given in the textbook are not sufficient according to the cultural components included in the text-book'. Their responses showed the following result:

Figure No.29

The Exercises are not Sufficient for Cultural Text
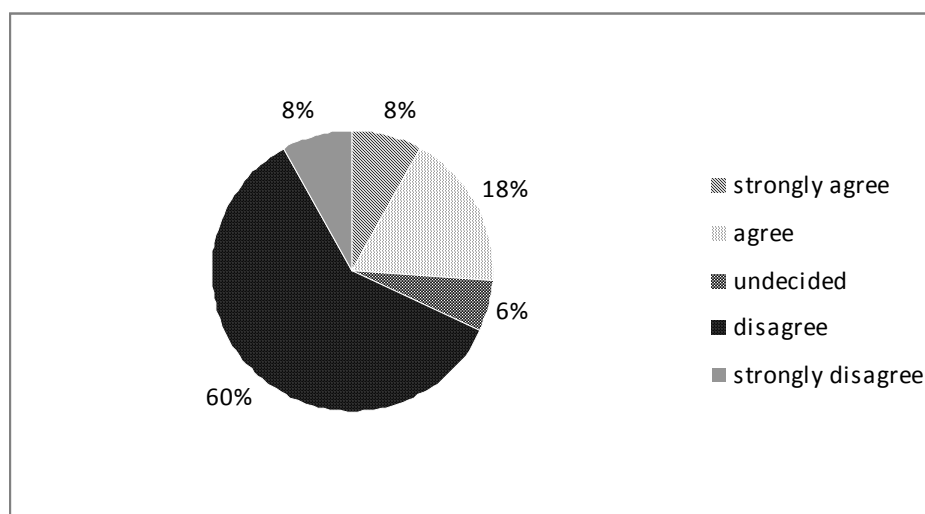
Among the fifty teachers under study, 8 % strongly disagreed with the statement, 18 % agreed, 6 % marked undecided, 60 % disagreed and 8 % strongly disagreed. These data indicate that majority of the teachers perceived that the exercises given in cultural components are sufficient. And, some of the teachers perceived that they are not sufficient.

3. 5.6 Suggestion About the Use of Culture

The last question was asked to mention anything they wanted to express about the use of CT. In the responses of this open ended question, they mentioned the following suggestions:

Table No.15

Suggestion About the Use of CT in ELT

S.N	Suggestions
1.	Inclusion of texts from diverse culture
2.	Maximum participation of students while teaching cultural text
3.	Use of simulation, role-play, dramatization
4.	Observation of real culture in the community
5.	Video presentation of cultural occasion and fair
6.	Project work to elicit their own culture
7.	Outside class learning in cultural text

The above table presents that the secondary level teachers had found many short-comings about the CT in secondary level and the above constructive suggestions were given by them for successful CT.

CHAPTER- FOUR

FINDINGS AND RECOMMENDATION

On the basis of analysis and interpretation of the data obtained, the following findings and recommendations have been drawn:

4.1 Findings

1. The perception of English teachers found towards the use of culture in teaching the English language is as follows:

   a) It was found that various secondary level English teachers perceive CT in various manners. The major variations that they perceive in terms of environment, number of students in class, modification of methodology of culture teaching, classroom management, the teacher training they have, the text books of secondary level, examination system, duration of class time, time of preparation for CT, teaching hours per day and instructional materials they have used.

   b) The above variations are perceived in various degrees. The environment is good for majority of the teachers i.e. 54 %; the number of the students in class is too high to implement for about 65%; modification of the methodology is not appropriate for about 70 %; classroom management is appropriate for majority, i.e. for 60 %; the teacher training they got is significant to implement CT for about three fourth i.e. 72 %; the textbook has positive influence for 74 %; the examination system has negative influence for about 65 % teachers; and the preparation time is sufficient for about half and not sufficient for almost equal number of the teachers.

   c) The teachers have mixed perception on the theoretical aspects of CT. Almost all, i.e. 94 % teachers viewed that foreign language teaching is foreign CT, about 50 % perceive CT is transmission of information

about people and community and almost equal number of the teachers disagree with this statement.

d) Most of the teachers i.e. 75 % do not perceive that CT means teaching English to learn English itself; about 90 % viewed that grammatical structure is avoided in CT.

e) About 85 % teachers perceive teacher's role as a facilitator in CT; around 45 % said CT involves various sub skills and 86 % teachers are in favour of communicative approach over grammatical approach for CT and 70 % viewed CT is learning to communicate.

f) Sixty eight percent teachers do not support immediate error correction; around 70 % teachers perceive CT is not only teaching to locate and organize information about CT.

g) About 45 % teachers are undecided whether CT prepares learners for rehearsed situation or not; 64 % do not agree with encouragement to make guesses and learn from errors.

h) Eighty-two percent teachers support to give more time to student than teachers, majority of them do not agree with the portfolio system of evaluation is the best way and most of the teachers do not agree with CT involves only cognitive process.

i) The ways teachers and students are accustomed to, CT was also found with various manners. It is somehow difficult to accustom to the learners in CT.

j) The teachers and students are accustomed to CT on the basis of noise, freedom in class, discipline, cultural factors. Noise is a factor that hinders to implement CT for about half of the teachers, freedom and disciplinary problems are not significant factors to get accustomed for about

75 % and cultural factors are causes which make difficult to implement CT for about half of the teachers.

k)   Majority of the teachers, i.e. about 62 % have attachment with CT in their pre-service university course.

l)   About fifty percent teachers have observed the classes of other teachers and they found these classes are somehow effective.

m)   More than 65 % teachers are interested in CT and they have a habit of having discussion with colleagues; have read books and articles related to CT and they are also confident enough to practise CT.

n)   The secondary level English teachers view that there are many cultural topics in the textbook with sufficient exercises. They teach these topics by using techniques like description, explanation, picture, question answer, discussion, role-play, dramatization, comparison and so on. The common instructional materials used to teach cultural text are picture, flash card and video recorder.

4.2 Recommendations

On the basis of the findings obtained through analysis and interpretation of the data, the following recommendations are proposed for pedagogical implications.

All the teachers should be strong enough in the theoretical aspects of CT and that knowledge should be implemented in actual classroom teaching as a practical experience by managing and balancing the various constraints of CT. For this, they need to study a vast literature of CT and training institution should make the training more practical with special focus on the strategies and methodology for CT.

a)   The environment of classroom, its management, number of students, teaching hour, time management, discipline, freedom to the students, examination system, and instructional materials should be balanced in the way that from which

both teachers and students feel easy and comfortable to achieve the objectives of CT.

b)   In CT, there should be maximum participation of the students in various activities. The teacher's role should be as a facilitator. There should be role-play, drama, observation, video presentation, project work, demonstration, and so on for effective teaching of culture related topics.

c)   The focus should be given to communication with great understanding of target culture. The errors should not be corrected immediately. The purpose of CT should be development of all the skills related to ELT.

d)   For better understanding and practical knowledge, teachers are suggested to get practical experiences by observing the classes of other skilled and trained teachers. They can discuss with colleagues, ELT professionals and attend workshop, seminars, and other CT related programmes.

e)   They should teach the culture related texts given in the textbook as well as the extra materials for deeper knowledge. While teaching teachers should use various new methodologies like role-play, dramatization, use of task, field visit and report writing, project video presentation discussion and so on.

f)   They are suggested to use more instructional materials for successful CT.

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APPENDICES
Appendix-1

Covering Letter

Dear sir\Madam,

This questionnaire is a research tool for gathering information on culture teaching for my research entitled 'TEACHERS'PERCEPTION ON THE USE OF CULTURE IN TEACHING ENGLISH' for the partial fulfillment of my master's degree in English Education at T.U. The instrument is based on defining properties of culture teaching and constraints and context for it in the context of Nepal. It will take about half an hour to read and show your response to the questionnaire. Except in a few cases you will be provided choices in the question itself. Please tick as applicable or put your response in brief where you are requested to write in your own words.

Your name and the name of your organization are optional. All the information collected through the questionnaire will be kept confidential. Please feel free while filling in the questionnaire.

If you have any queries regarding the questionnaire or research, please do not hesitate to talk to the researcher in person or contact him on 9841649012 or send an email to jeevandulal@yahoo.com.

Thank you for your kind cooperation
Jib Nath Dulal

Appendix II

Questionnaire

Name (optional):

Name of the School (optional):

Gender:

Teaching experience………years

Previous training (**related to English language teaching**):

1)…………………………………………..

2)…………………………………………..

3)…………………………………………..

4)…………………………………………

School (please tick that suits you):

        a) **Government aided**

        b) **Private**

The following questions are related to the characteristics, your opinions of culture teaching in English language and the situation you are dealing with. Please go through the questions and show your responses that are suitable to your situation. Most of the times you have to tick the option appropriate for you and in some cases you have to write some words or sentences.

PART: ONE

Defining properties of CT (Culture teaching)

1. Foreign language teaching is foreign culture teaching.

   a) Strongly agree

   b) Agree

   c) Undecided

   d) Disagree

   e) Strongly disagree

2. Culture teaching is only concerned with the transmission of information regarding the people of the target community or country.

   a) Strongly agree

   b) Agree

   c) Undecided

   d) Disagree

   e) Strongly disagree

3. CT in English means teaching English to learn English itself.

   a) Strongly agree

   b) Agree

   c) Undecided

   d) Disagree

   e) Strongly disagree

4. Knowledge of grammatical structure is completely avoided in culture teaching in L2\FL class.

   a) Strongly agree

   b) Agree

   c) Undecided

   d) Disagree

   e) Strongly disagree

5. The role of teacher in culture teaching is that of a facilitator.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

6. Culture teaching encourages simultaneous use of variety of sub-skills in holistic way.

a) Strongly agree

 b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

7. Culture teaching takes place through a more communicative approach than through a more grammatically based approach.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

8. In culture teaching errors are immediately corrected by the teachers.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

9. The purpose of culture teaching is to help students to develop the necessary skills to locate and organize information about the target culture.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

10. Learning culture is learning to communicate.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

11. Culture teaching prepares learners for rehearsed situation.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

12. In culture teaching class learners are encouraged to make guesses and learn from their errors.
a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

13. In culture teaching class students should have more time for talking than teachers.
a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

14. Portfolio assessment (an assessment system in which students are continually evaluated and provided feedback and record of the progress of the learner is kept updated)system is the best way of testing in culture teaching class.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

15. Culture teaching makes learners really involved in their cognitive process by providing opportunity to work independently or in the group of students.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

PART: TWO

Environmental constraints in culture teaching

16. The environment of your school to implement culture teaching is

a) Very good

b) Good

c) Not good

d) Bad

e) Uncertain

17. What is the average number of student at secondary level in your school?

…………………………………………..

18. The number of student in a class at secondary level in my school is appropriate to implement culture teaching.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

19. Although the number of student in a class is not appropriate to implement culture teaching, it can successfully be implemented in culture teaching class with some modification.

    a) Strongly agree

    b) Agree

    c) Undecided

    d) Disagree

    e) Strongly disagree

20. The classroom management is appropriate to implement culture teaching in my ELT class.

    a) Strongly agree

    b) Agree

    c) Undecided

    d) Disagree

    e) Strongly disagree

21. The English teacher training we have received is significant to implement culture teaching in ELT class.

    a) Strongly agree

    b) Agree

    c) Undecided

    d) Disagree

    e) Not applicable

22. The textbook we are using have positively influenced us to implement culture teaching in ELT class.

    a) Strongly agree

    b) Agree

    c) Undecided

    d) Disagree

    e) Strongly disagree

23. Examination system we are practising exerts positive influence in implementing culture teaching in ELT class.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

24. To what extent is the length of English class appropriate to practice culture teaching in ELT class?

a) A great deal

b) Quite a lot

c) To some extent

d) Not at all

25. The time you spent in preparing for an English lesson is sufficient to implement culture teaching in ELT class.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

26. What is the average number of teaching hour you are taking per day?

……………………………………………………………

27. Number of teaching hours you have is ….

a) To much to implement culture teaching

b) Sufficient to implement culture teaching

c) Just right

d) Not sufficient to implement culture teaching

28. What are the educational materials you can get to use in your language class?

...............……………………………………………………………

...............……………………………………………………………

...............……………………………………………………………

29. The teaching materials you can get to use in your language classes are sufficient to implement culture teaching .

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

PART: THREE

The way teachers and learners are accustomed

30. How easy is it to accustom your secondary level students in culture teaching in ELT class?

a) Easy

b) Not so easy

c) A little bit difficult

d) Very difficult

e) They are already accustomed in culture teaching

31. For me culture teaching is very difficult to implement because such classes are noisy and I can not stand in noise.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

32. Culture teaching is difficult for me because it allows relatively much freedom to learner and disciplinary problems occurs in language class.
   a) Strongly agree

   b) Agree

   c) Undecided

   d) Disagree

   e) Strongly disagree

33. Culture teaching is difficult to implement because cultural factors are the cause of interference.
   a) Strongly agree

   b) Agree

   c) Undecided

   d) Disagree

   e) Strongly disagree

PART: FOUR

Personal attachment and access to culture teaching theory, techniques and methodology

34. When did you hear the term culture teaching first?
   a) Before I started teaching

   b) After I started teaching

   c) While taking part in this research

   d) Others

35. Where did you hear the term culture teaching?

   a) At University

   b) Course of during my school teaching

   c) In this questionnaire

   d) Others

36. Have got any opportunity to observe any effective culture teaching class by other teacher?

a) Yes, frequently

b) Yes, sometimes

c) Yes, once

d) No, never

37. How effective was the culture teaching class (es) you have observed? (Please answer this question if you have observed culture teaching class only)

a) A great deal

b) Quite a lot

c) To some extent

d) Not at all

38. Do you feel confident enough to practise culture teaching in your ELT class?

a) Yes   b) No

39. Have you ever been asked by your colleagues (in your school or from other schools) about culture teaching?

a) Yes   b) No

40. Have you read any books and articles in culture teaching?

a) Yes   b) No

If yes, please mention the name of books, articles and author.

41. Are you interested to practise culture teaching in your ELT class?

a) Yes   b) No

PART: FIVE

Culture incorporated in the textbook

42. Do you think the cultural component' Chandi Naach'included in the textbook is a part of English language teaching?

……………………………………………………………………………………

……………………………………………………………………………………

………………………………………………………

43. How do you teach the cultural component'Chandi Naach'in English language?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

…………………………………………………

44. What are the educational materials you can get to teach'Chandi Naach' in your ELT class?

………………………………………………………………………

………………………………………………………………………

………………………………………………………………………

45. Name other cultural components included in the textbook.

………………...

....

....

46. The exercises given in the textbook are not sufficient according to the cultural components included in the textbook.

a) Strongly agree

b) Agree

c) Undecided

d) Disagree

e) Strongly disagree

47. Please mention anything you want to suggest or express about the use of culture in teaching English.

……………………………………………………………….
……………………………………………………………….
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……………………………………………………………….

Thank you very much for your kind co-operation.

Jib Nath Dulal

Jeevandulal@yahoo.com

3. A List of 25 Government-aided Schools

S.N.	Name of school	Address	Phone No.
1.	Mahendra Boudha H. Sec. School	KMC -6, Bouddha	4470364
2.	Gramsikshya Sec. School	KMC -6 ,Kapan	4820768
3.	Janak kalian H. Sec. School	KMC -6,Bouddha	4476953
4.	Bal udder H. Sec. School	KMC-3, Bekh	4810168
5.	Yagyamati Sec. school	KMC -8, Paiyatar	4820581
6.	Janjariti Sec. school	KMC -7, Jagdol	4800786
7.	Pashupati Mitra Sec.school	KMC -7, Chabahil	4470434
8.	Bal Bawashai Sec. school	KMC -7, Sifal	4487688
9.	Shram Rastriya Sec. School	KMC -6, Kumarigal	4480978
10.	Ratna Rajya H. Sec. School	KMC -10, Baneshwor	4471757
11.	Bishwa Niketan H. Sec. School	KMC -11, Tripureshwor	4248838
12.	Shree Gueshwori Higher Sec. School	KMC -9, Sinamangal	4257688
13.	Saroswati Niketan Sec. school	KMC -12, Brahmatol	4255489
14.	Janaprabhat Sec. school	KMC -13, Kalimati	4270968
15.	Panchakanya Sec. School	KMC -13, Chauni	4279282
16.	Nilbaharhi Sec. School	KMC -13, Tankeshwor	4274817
17.	Janapath Sec. School	KMC -14, Kalanki	4274858
18.	Kuleshwor Sec. School	KMC -14, Kuleshwor	4279094
19.	Janabikash Sec. School	KMC -14, Balkhu	4332184
20.	Gitamata H. Sec. School	KMC -15, Bijeshwori	4272351
21.	Sitala H. Sec. School	KMC -16, Bohoratar	4350576
22.	Tarun Sec. School	KMC -16, Balaju	4350294
23.	Juddho Daya Sec.School	KMC -16, Chetrapati	4260420
24.	Nepal Yubak Sec. School	KMC -16, Paknajol	4251049
25.	Siddhi Ganesh Sec. School	KMC -16, Sorakhuttae	4359458

3. B List of 25 Private Schools

S.N.	Name of Private school	Address	Phone no.
1.	Texas Int'l H. Sec. School	KMC-7, chabahil	4477404
2.	Katmandu int'l sec. school	KMC-7, Derpatan	9851067427
3.	Hillary Sec. school	KMC-7, Gaurighat	4114584
4.	Baba Sec. School	KMC-7, Chabahil	4470927
5.	Ideal H. Sec. School	KMC-7, Maijubahal	4470363
6.	Ankur Vidhyashram School	KMC-7, Battisputali	4110200
7.	Swarshwati Kunja H. Sec. School	KMC-9, Ratopul	4418086
8.	Eureka Sec. School	KMC-6, Nepaltar, Balaju	4352296
9.	Sneha Sec. School	KMC-9, Sinamangal	4473889
10.	Bipul H. Sec. School	KMC-8, Nayabaneshwor	4240426
11.	Cambridge public School	KMC10-, Oldbaneshwor	4467161
12.	Central Public School	KMC-10, Maligaun	4298718
13.	Columbus Int'l School	KMC-5, Gahanapokhari	4780976
14.	Loyala Sec. School	KMC-34, Baneshwor	4471116
15.	Merryland H. Sec. School	KMC-35, Subidhanagar	411150
16.	Deepika H. Sec. School	KMC-7, Chabahil	4481875
17.	Daffodil Public Sec. School	KMC-6, Saraswotinagar	9851024536
18.	Desh Tilak High School	KMC-9, Battisputali	4910990
19.	Progressive Secondary School	KMC-6, Maharajgung	4490080
20.	Oxford H. Sec School	KMC-29, Samakoshi	436446
21.	Insight Vision Sec. School	KMC-4, Dhumbarahi	4429449
22.	Rhedon H. Sec School	KMC-29, Samakoshi	4364106
23.	Ekta English School	KMC-4, Balwatar	4431679
24.	Kantipur secondary School	KMC-4, Maharahgunj	4412375
25.	Siddharta Vidya Sandan H. Sec. School	KMC-10, New Baneshwor	4115754