

**ADDIS ABABA UNIVERSITY
INSTITUTE OF LANGUAGE STUDIES
DEPARTMENT OF FOREIGN LANGUAGES AND
LITERATURE
(GRADUATE PROGRAM)**

**USE OF STUDENTS' NATIVE CULTURE AS A
RESOURCE IN THE EFL CLASSROOM: THE CASE
OF SECOND YEAR ENGLISH MAJORS IN THE
DEPARTMENT OF ENGLISH LANGUAGE
EDUCATION OF AAU**

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**ADDIS ABABA UNIVERSITY
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**A Thesis Presented to the
Department of Foreign Languages and Literature
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Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university.

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Abstract

The study attempted to investigate the use of students' native culture as a resource in English as a foreign language (EFL) classroom among the second year English majors of the Department of English Language Education of College of Education in Addis Ababa University (AAU).

Descriptive survey method was used in the study. In addition, Addis Ababa University (AAU) was selected as a study site. The primary sources of data for the study were also second year English majors in the Department of English Language Education of the College of Education in AAU and their Communicative skills course instructors during the 2007/08 Academic Year. In the second semester of 2007/08 Academic Year, two sections of students took the Communication Skills course II (FLEE 202), which is a subsequent of Communicative Skills course I (FLEE 201) taken during the first semester. Out of eighty students taking the course, seventy were included as subjects in the study with four of their teachers who had given them the aforementioned courses in both semesters. Ten students were unavailable during the data collection process for various reasons.

In order to achieve the objectives of the study, questionnaire, interview, classroom observation and document analysis were used as instruments of data collection. In the pilot study, data gathering was carried out immediately after designing the two sets of questionnaires in order to verify their validity. The opinion of experts familiar with the topic was also sought on the adapted instruments before administering them. After carefully gathering the appropriate data using the four instruments of data collection, the data was analyzed in an integrated manner using different statistical tools and narration. Therefore, frequency counting, percentage, mean and description of some qualitative data were applied to analyze and describe the data.

It was found out that the teachers were aware of the value of using students' native culture as a resource in their classrooms. But, they only sometimes incorporated it owing to the lack of time, appropriate course book and related teaching experience. Teachers need to judiciously implement this approach in line with relevant research findings by taking in to account the role incorporating students' native culture can play in improving cultural inter-group relationships.

Chapter One

1. Introduction

1.1 Background

Teaching English stands in little need of justification. English is the second most widely used language in the world. Barrow (1990) indicates that this language has unsurpassed richness in terms of vocabulary, and, hence, in its scope for giving precise and detailed understanding of the world. Moreover, as Mokay (2004) asserts, English as an international language facilitates the communication of students' ideas and culture in an English medium, particularly in a multicultural classroom.

Multicultural classrooms obviously exist throughout the world, varying tremendously in the composition of the cultural groups involved. In some instances, such classrooms are composed of students from one or more minority ethnic groups while the teacher is from the dominant culture. In other instances, however, while most of the students share the same ethnic background, the teacher comes from another culture. In any case, both teachers' and students' classroom behavior are affected by their cultural background (McKay 1992).

The inclusion of students' native culture as resource in the English language classroom is an integral part of an overall balanced curriculum. Nance (1991) asserts that instilling respect for cultural diversity is often cited as a goal of foreign language (FL) instruction. This goal is important, intellectually defensible and honest. However, FL teachers devote considerable resources and time to fostering respect for the target culture. This is open to misinterpretation from students as a rejection of their own.

It must be noted that it is not intended for teachers to eliminate all target cultural content. Such cultural content is implicit in many languages' syntax, vocabulary and other features. While such intrinsic cultural flavor cannot and should not be avoided, Post and Rathet (1996) de-emphasize additional explicit target cultural content in English language study.

In general, we need to introduce learners to and help them understand “otherness” in an environment in which there are students from diverse backgrounds (Byram 1988:25). Whether it is in linguistic or cultural terms, learners are confronted with the culture of other people, and their way of thinking and dealing with the world. Otherness is a feature of any society which contains more than one ethnic group and, usually as a consequence, more than one natively spoken language as is the case in Ethiopia.

1.2 Statement of the Problem

Ethiopia is a country of diverse ethnic and cultural groups. Habtamu (1998) affirms that there is not a single acceptable way to live, look, and behave as a citizen in a pluralistic country. Bearing this in mind, therefore, the Ethiopian national composition demands multicultural perspectives in every aspect of political, economic and social policy directions.

Moreover, it is believed that people enjoy and respect their own cultures however much backward these may be. Amare (1998) confirms that a loss of one’s culture is perceived as a loss of self identity and hence affecting development. Development is, therefore, possible only by enriching one’s own culture and not by replacing it by alien cultures.

In line with this, Amare advocates strongly the integration of local culture with education in the Ethiopian context. He stresses that our culture must be the major content of curriculum. Then, in this study also the interrelationship of culture and language, particularly in the English as a foreign language (EFL) classroom, is considered from the point of view of English Language Teaching (ELT) which readily incorporates the students’ native culture.

This understandably agrees with the Cultural Policy of Ethiopia. According to the Cultural Policy of Ethiopia (1997), the country aims to promote the culture of different nations, nationalities and peoples, and to develop these in harmony with modern education, science and technology. It also aims to create culture conscious citizens who are proud of their culture and identity and who are determined to preserve these.

Similarly, some degree of commitment to common values and norms is usually needed to maintain social order in a country. This is perhaps the case in Ethiopia (Teklehaimanot 1999). The cultures of the various nations, nationalities and people constitute the Ethiopian culture which due to its diversity and continuity is very rich and complex in character.

In this respect, English, as the foremost medium of international communication at the present time, is called upon to mediate a whole range of cultural and cross-cultural concepts, to a greater degree than in the past. A Prodromou (1992) states, the international dimension of English language teaching is not only becoming difficult to ignore, but offers ELT a potentially more significant role than traditional ethnocentric views of the language as a peculiarly Anglo-Saxon entity would have allowed.

In Ethiopia, this is particularly evident in higher education since students with different cultural backgrounds join tertiary level institutions such as Addis Ababa University (AAU) from different parts of the country. Kneller (1970) indicates that the university, as opposed to the elementary and the high school, which are mainly concerned to transmit the cultural heritage, discovers new knowledge and examines and criticizes society besides transmitting heritage. The university, therefore, not only adjusts to culture but also adds to it.

Siegel (2003:219), in addition, asserts that, "Because social pressures related to diversity are not likely to abate in the foreseeable future, postsecondary institutions will continue to play a significant leadership role in addressing the issue". Mounting external expectations combined with the voluntary actions of colleges and universities can be expected to produce responsive initiatives which address the compelling role and putative advantages of diversity in higher education.

In general, language teachers generally recognize the value of cultural diversity. Unfortunately, they may not be acknowledging and taking full advantage of the diversity within their own classrooms (Nance 1991). Erango (1986) also points out that teachers need to be culturally aware in their practice. For teachers to be culturally aware in their classrooms, there is a need not only to re-examine traditional EFL program curricula but also the content of teacher training programs (Dunnett, Dubin and Lezberg 1988).

This study, therefore, attempts to explore the use of students' native culture in the EFL classroom at the tertiary level with particular reference to second year English majors in the Department of English Language Education of College of Education in Addis Ababa University, the largest and oldest university in the country which entertains students from diverse cultural backgrounds.

1.3. Objectives

1.3.1 General Objective

The study attempts to investigate the use of students' native culture as a resource in EFL classrooms by taking the case of second year English majors in the Department of English Language Education of the College of Education in Addis Ababa University.

1.3.2 Specific objectives

The study aims to find out:

- the teachers' use of students' native culture as a resource in the EFL classrooms;
- whether the course books used adequately include students' native culture; and,
- the type of cultural inter-group relations which exist among the students.

1.4 Research Questions

The following are the research questions:

1. How often do the English teachers use students' native culture as a resource in the EFL classrooms?
2. To what extent do the course books used for the Communicative Skill courses adequately incorporate students' native culture?
3. What kind of cultural inter-group relations exist among the students?

1.5 Significance of the Study

It is believed that the findings of the study can shed some light on the existing situation in the Department of English Language Education of College of Education in AAU. This can inform the classroom practice and the impending material production and curricular revision for the Communication Skills courses.

Language curriculum designers and materials writers in higher education institutions could also benefit from the experience of the Department. Similarly, other teacher trainers and prospective teachers can use the study to reflect on the use of students' native culture as a resource in the EFL classroom. Last but not least, the study can serve as a springboard for further studies in the area.

1.6 Delimitation of the Study

The study focused on second year English majors in the Department of English Language Education of College of Education in AAU.

1.7 Limitation of the Study

Classroom observations were carried out only during the second semester of the 2007/08 Academic Year since the collection of data began during this semester.

Chapter Two

2. Review of Related Literature

This chapter discusses the definition of culture, intercultural competence, inevitability of teaching culture in the foreign language (FL) classroom, problems of using target language culture in the FL classroom, major reasons for using students' native culture as a resource in the English as a foreign language (EFL) classroom, curricular considerations, problems of inter-group relations and sample local studies on the role of culture in education.

2.1 Definition of Culture

Defining culture is not an easy task. This is because there are many definitions of culture as seen from the perspectives of different disciplines (Kilickaya 2004). McKay (1992) asserts that while countless definitions exist, most of them include the idea that culture entails socially transmitted patterns regarding both behavior and values. Similarly, bilinguals and second language educators, as Robinson (1985) indicates, frequently conceive of culture in the categories of ideas, behaviors or products which are shared by members of a given group.

Even though there have been many definitions of culture as it applies to language learning, Lado's definition of culture is one of the most concise. In this respect, Valdes (1990) asserts that Lado (1957:110)'s comment, ' "culture" as we understand it here, is synonymous with the "ways of a people" ' is as effective as any as well as one of the most succinct. Brown (1994) agrees that culture is a way of life, and binds a group of people together. Culture then helps us to know how far we can go as individual and what our responsibility is to the groups.

More specifically, language teaching may involve various dimensions of culture. In line with this, Adaskou, Britten and Fahsi (1989) list four dimensions of culture. First, there is the aesthetic sense in which a language is associated with the literature, film and music of a particular country. Language teaching materials may, for example, be based on literary texts. Next, there is the sociological sense of a culture in which a language is linked to the customs and institutions of a country. If a curriculum promotes the sociological sense of culture, the materials include information about such things as family life, education and holidays, and other areas of collective life.

Third, there is the semantic sense according to which a culture's conceptual system is embodied in the language. This, in turn, conditions the culture's perceptions and thought processes. In order to teach this semantic sense of a culture, classroom materials might include, for instance, the vocabulary needed to describe family relationships, vocabulary for which there might be no direct equivalents in the learner's mother tongue. Finally, there is the pragmatic sense of a culture, which determines what language is appropriate for what contexts. If the curriculum deals with this sense of culture, classroom materials might include such items as how to politely accept or refuse an invitation or how to complain about services.

The last two senses of culture --the pragmatic and to a lesser degree the semantic-- are necessary to the development of communicative competence (Adaskou, Britten, and Fahsi 1989). In order to be competent in a language, individuals need to understand the concepts that individual words embody as well as how to use the words appropriately. In some circumstances, McKay (1992) affirms that it might be argued that there are sound pedagogical reasons for including all the above-mentioned four dimensions of culture in the curriculum. But, in other instances, local leaders may not want to encourage the teaching of another culture or even to use any cultural content at all.

In general, practicing culture in the classroom should be emphasized rather than trying to define it. Robinson (1985) asserts that while this emphasis is well-placed, one's general concept about what culture is and how it is acquired will determine what is practiced in a classroom aimed at cross cultural understanding and how it is practiced.

2.2 Intercultural Competence

In order to be competent in communication, a person needs more than just an understanding of the syntax and a range of expressions within a language. According to Baker (2003), Dell Hyme's 1972 definition of communicative competence, which underpins much of Communicative Language Teaching (CLT), highlights the importance of understanding the socio-linguistic aspects of language. This conception of communicative competence has been expanded in recent years to include Intercultural Communicative Competence (ICC) (Kramsch 1993).

The term intercultural may refer to communication across national boundaries. But, according to Kramsch (1998), it may also refer to communication between people from different ethnic, social and gendered cultures within the boundaries of the same national language. According to Byram (1990: 87), teaching which gives pupils what we might call “Intercultural Communicative Competence” makes an important contribution to their education.

Communicative competence entails an understanding of the differences in interactional norms between different speech communities. But, central to the notion of intercultural communicative competence is “cultural awareness” (Byram 1990: 87). Cultural awareness involves an understanding not only of the culture of the language being studied but also of the students’ own culture. This is viewed as an intrinsic part of language learning, and without it, successful communication may be impossible.

Kilickaya (2004) indicates that intercultural language learning is a new trend, and that it attempts to raise students’ awareness of their own culture and help them to interpret and understand their culture. He also outlines the features of this new trend as *knowledge, skills, attitudes* and *cultural awareness* (see Figure 1).

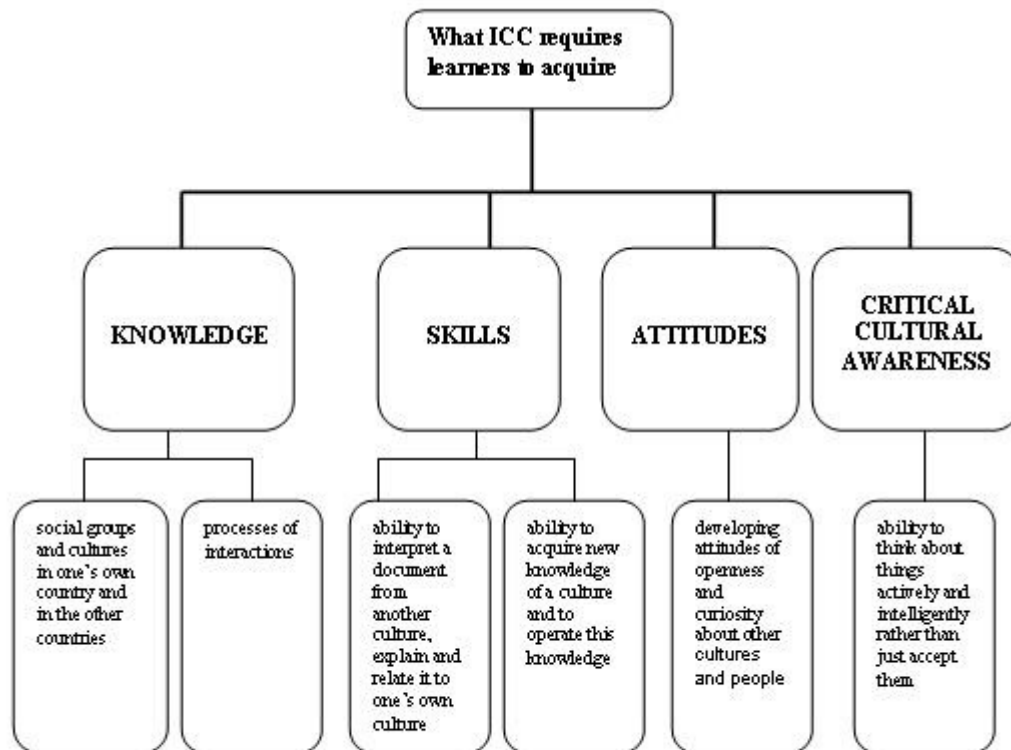


Figure 1. Intercultural Communicative Competence (ICC)

Implementation of an intercultural perspective within an English language program can be made explicit or implicit. Dunnett, Dubin and Lezberg (1988) assert that it can be made explicit by setting up courses or activities that focus on culture-related themes. At the same time, an intercultural view inevitably will be implicit in the materials utilized for instructional purposes. However, beyond these explicit and implicit means of teaching intercultural communicative competence, Dunnett, Dubin and Lezberg affirm that the vital element which gives language courses a tone of cultural understanding is the teacher's own attitudes toward their students' background as well as toward the materials utilized.

Byram (1988) proposed a solution which envisages that teachers become learners alongside their pupils but superior in certain learning skills and, more important, in their understanding of the rationale of the process in which they are all engaged. Cortazzi and Jin (1999) also assert that teachers must become co-learners, along with their students, in a cooperative approach to classroom interaction. These developments suit the need for language teachers and students to construct an interpretative approach to learning culture in which, as is likely, the teacher may be learning.

This would mean that the development of cultural awareness is a priority. Then, developing cultural awareness means being aware of members of other cultural groups -- their behavior, their expectations, their perspectives and values (Cortazzi and Jin 1999). Ultimately, this needs to be translated into skill in communicating across cultures and about cultures.

On the whole, no matter how intercultural attitudes come into an EFL course, all of those professionals concerned --for example, teachers and administrators-- must possess certain basic understanding about language and culture (Dunnett, Dubin and Lezberg 1988). If they have this awareness, the programs they plan, the courses they create, the syllabi they construct and the materials they write can foster an intercultural point of view.

2.3 Inevitability of Teaching and Learning Culture in the Foreign Language Classroom

Language is the principal means where by we conduct our social lives. Kramsch (1998) indicates that when it is used in contexts of communication, it is bound up with culture in multiple and complex ways. For Kramsch (2006) language expresses, embodies and symbolizes cultural reality. Therefore, culture has always been an integral component of language teaching. As a result, language teachers frequently mention how language teaching also involves, to varying degrees, the teaching of culture, and consequently, it is probably not so surprising that the concepts, culture and language, are intermingled by teachers of foreign language (Stern 1992; Scovel 1994).

Although the inclusion of culture in the foreign language (FL) curriculum has become more prevalent in recent years, there are still those who either ignore the concept or deny its validity. Ironically, while these reservations are presumably ignoring culture in their classrooms, they teach it everyday consciously or unconsciously (Valdes 1990). Every language lesson, from repetition drills and fill-in-the-blanks to sophisticated compositions in advanced classes, must be about something, and almost invariably that something will be cultural, no matter what disguise it travels under. Recognizing the culture lessons to be learned for what they are and making the most of them enhances the learning experience.

The problem for the holdouts seems to be related with a narrow view of what is meant by culture. Valdes (1990) indicates that they may think culture is a geography lesson in which the entire focus is on the content, with no attention to linguistic features. Such a presentation is entirely justified as a portion of the language lesson but is by no means the only nor even the most frequent method of including culture in the course. The focus of a lesson may be on syntactic or phonetic features, but the content cultural, particularly if the teacher is following the current guidelines to Communicative Language Teaching (CLT). This may be the incidental approach to culture teaching, and is probably almost as effective as a more direct approach, which it may well develop into as students ask questions about the content.

In general, culture itself penetrates all the corners of language education. Valdes (1990) asserts that if it cannot be escaped, it seems obvious that every teacher and every learner should be alerted to it. They should make the most of it by using it as a tool where appropriate. This helps to make the learners' cultural knowledge as accurate and as useful as possible. Johnson (2005) also indicates that culturally relevant teaching validates the cultures of students and communities. As a result, students begin to feel that teachers care about them, which is a first step in building foundation for trusts between teachers and students.

The next important question is then what culture foreign language (FL) teachers should be addressing when teaching cultural awareness. Baker (2003) demonstrates that English teaching and use may occur in a wide variety of contexts in non-English speaking countries, which often do not involve English native speakers. In this regard, Alptekin and Alptekin (1984) suggest that FL teachers should not be teaching English with reference to English-speaking countries' cultures. Rather, they propose that English should be taught in a way that is independent from this culture content, and refer only to the "international attitudes" (Alptekin and Alptekin 1984:16) of international English.

However, Baker (2003) suggests that there is no identifiable variety of English that could be called "International English." He states that Alptekin and Alptekin's suggestion is important in that English can somehow be taught without culture. This implies that it is possible to teach English language without its culture base. Baker argues that the learners' own culture is of equal importance. This indicates that students can use the English medium to communicate their ideas and culture.

Moreover, English as an international language teaching facilitates the communication of students' ideas and culture in an English medium. According to Mokay (2004), non-native speakers do not need to internalize the culture norms of native speakers of that language. She states that the purpose of an international language is to describe one's own culture and concerns to others.

In many countries, the teaching of English is then becoming much more closely aligned with the host culture as those countries use local characters, places and issues as the content for their teaching materials. With English generally being seen as the main *lingua franca* for international contact, Post and Rathet (1996) also agree in that EFL teachers can expect to see signs of a global village in their classes with students expecting to use English as a vehicle for their own specific purposes, which may not necessarily include use in a native-speaking country. Similarly, Alptekin and Alptekin (1984: 14-15) exemplify this in that in China and Korea the pedagogical focus seems to be on the grammatical features of English with little attention to cultural content. Furthermore, they argue, in many places in Asia and parts of Africa and Latin America,

there is a feeling on the part of the educated elite that English instruction in particular and modernization in general which has not been 'acculturated' and shaped to fit the country needs constitutes a threat to national identity. Because of this, suggestions have been made to 'de- Anglo-Americanize' English both in linguistic and cultural aspects.

In general, there is no need to fall simplistically into the narrow confines of a given target-language culture in a manner devoid of comparative insight and critical perspective. To this end, Alptekin (1993) points out that EFL writers should try to build conceptual bridges between the culturally familiar and the unfamiliar in order not to give rise to conflicts in the students as they acquire English. Such bridges can be built, among other ways, through the use of comparisons as techniques of cross-cultural comprehension or the exploitation of universal concepts of human experience as reference points for the interpretation of unfamiliar data.

2.3.1 Problems of Using Target Language Culture in the Foreign Language (FL) Classroom

There are problems associated with teaching and presenting the target language in relation to its own culture. Alptekin (1993) lists several of these problems. Firstly, foreign language (FL) learners are forced to express a culture of which they have scarcely any experience. Secondly, developing a new identity as a result of one's sudden exposure to the target-language culture is likely to cause a split between experiences and thought which may lead to serious socio-psychological problems affecting the learner's mental equilibrium negatively (Alptekin 1993; Brown 1994).

Anomie, regression and schizophrenia are perhaps the worst of such problems. Among other things, Alptekin (1993) indicates that these are associated with reluctance or resistance to learning. Another problem concerning the use of target-language culture elements has to do with the fact that such a position equates a language with the combined uses and usages of its native speakers, thus making them not only its arbiters of well-formedness and appropriacy but, more importantly, its sole owners. Yet, the notion that the native speaker is the arbiter of well-formedness and appropriacy is incorrect as there are educated as well as naive native speakers.

In the case of English in particular, Alptekin stresses that it is virtually impossible to think of its native speakers as the only arbiters of grammaticality and appropriacy and consequently as its sole owners, given the *lingua franca* status of the language. Finally, the position relating a language and its culture appear to ignore the positive effects of familiar schematic knowledge on FL learning. Familiarity in this context refers to schemas based chiefly on the learner's own culture.

2.3.2 Major Reasons for Using Students' Native Culture as a Resource in the EFL Classroom

The following are major reasons for using students' native culture in the EFL classroom: *familiar schema knowledge, motivation and self-expression*.

2.3.2.1 Familiar Schema Knowledge

Post and Rathet (1996) support use of student's native culture as cultural content in the English language classroom. One reason for this conviction is *schema theory* research in which using content familiar to students, rather than unfamiliar content, influences student comprehension of a second language. Post and Rathet argue that teachers should not overburden their students with both new linguistic content and new cultural information simultaneously.

The position relating a language and its culture appears to ignore the positive effects of familiar schematic knowledge on foreign language learning. Alptekin (1993) points out that familiarity with both content and formal schemas enables learners to place more emphasis on systemic data, as their cognitive processing is not so much taken by the alien features of the target language background. Systemic knowledge refers to the formal properties of language, comprising its syntactic and semantic aspects. Moreover, familiar schematic knowledge allows the learners to make efficient use of their top-down processing in helping their bottom-up processing in the handling of various language tasks. Needless to say, familiarity in this context refers to schemas based chiefly on the learner's own culture.

Numerous examples exist in the literature, in fact, on how familiar schemas facilitate foreign language acquisition and, in particular, comprehension. For instance, Pincas (1963) advocates the preparation of English reading materials on subjects familiar to the learner and set in the learner's native environment. She stresses that this is particularly important for studying English as a *lingua franca*, in their home environment only. Johnson (1982) showed that syntactic and lexical simplification can be far less important than familiar content schemas in reading comprehension in the foreign language. Moreover, Winfield and Barnes-Felfeli (1982) stress the cognitive processing difficulties encountered by foreign language learners not only in reading but also in writing activities involving unfamiliar content schemata.

Gass and Varonis (1984) also point out that the topic of discourse greatly facilitates comprehension. Their study focused on one variable related to comprehensibility – i.e. familiarity. They showed that the listener’s familiarity with the topic of discourse greatly facilitates interpretation of the entire message. Similarly, Carrell (1987) concludes that good reading comprehension in the foreign language entails familiarity with both content and formal schema.

Finally, given that the traditional notion of the communicative competence of the native speaker is no longer adequate as a goal to be adapted in an EFL programme, the transition from familiar to unfamiliar schematic data should not necessarily be thought of as moving from the learner’s native culture to the culture of the native speaker of English (Alptekin 1993). Even though this still remains a strong option, other options may involve transitions from the learner’s native culture to the international English of such areas as pop culture, travel culture, and scientific culture, or the culture of one of the indigenized varieties of English (e.g. Indian or Nigerian English).

Similarly, more evidence for using students’ culture in the EFL classroom comes from one of Krashen’s works. The *Input Hypothesis*, one of the hypotheses that make up current second language acquisition theory, states simply that we acquire (not learn) language by understanding input that is a little beyond our current level of (acquired) competence. Even though further research may change or disprove the hypothesis (Krashen and Terrell 1983), the Input Hypothesis claims that humans acquire language in only one way -- by understanding messages, or by receiving “Comprehensible Input” (Krashen 1985:2). Krashen claims that language classrooms help when they are the primary source of comprehensible input.

Krashen (1985:3) also indicates that comprehensible input is necessary for acquisition, but it is not sufficient, and that the acquirer needs to be “open” to the input. The “affective filter” is a mental block that prevents acquirers from fully utilizing their comprehensible input for language acquisition. Krashen (1985:4) suggested that the filter is lowest when the acquirer is so involved in the message that he temporarily “forgets” he is listening to or reading another language. He asserts that,

... Comprehensible input is the essential ingredient for second-language acquisition. All other factors, though to encourage or cause second-language acquisition, work only when they contribute to comprehensible input and/or a low affective filter (4).

Harmer (1991) also made further distinction between two different kinds of input: *roughly-tuned* and *finely-tuned* input. The former is language input which the students can more or less understand even though it is above their own productive knowledge. The teacher is a major source of roughly tuned input, so are the reading and listening texts we provide for our students. Finely tuned input, on the other hand, is language which has been very precisely selected to be exactly at the students' level. Such language is often the focus of new language where repetition, teacher correction, discussion, and/or discovery techniques are frequently used to promote the cognitive strategies. Culture-related knowledge fall in either of the two categories.

2.3.2.2 Motivation

The students' use of native culture in the language classroom can enhance student motivation. Motivation is commonly thought of as an inner drive, impulse, emotion, or desire that moves one to a particular action (Brown 1994). In this respect, use of students' native culture allows for greater sensitivity to students' goals in studying the language. It is easy to figure that success in a task is due simply to the fact that someone is motivated.

One of the best known and historically significant studies of motivation in second language learning was carried out by Robert Gardner and Wallace Lambert in 1972 (Brown 1994). Over a period of 12, years they extensively studied foreign language learners in Canada, several parts of the United States, and the Philippines in an effort to determine how attitudinal and motivation factors affect language learning success.

Motivation was examined as a factor of a number of different kinds of attitudes. As a result, two different clusters of attitudes divided two basic types of motivation: *instrumental* and *integrative* motivation. Instrumental motivation refers to motivation to acquire a language as means for attaining instrumental goals: furthering a career, reading technical material, translation and so forth. An integrative motive is employed when learners wish to integrate themselves with the culture of the second language group, to identify themselves with and become a part of that society.

Studying English language is important for both academic and success and job in Ethiopia (Demissie 2007). It should be noted that introduction of target language culture favors integrative motivation and not instrumental motivation, which by and large characterizes the motivation of local or Ethiopian learners. Therefore, the argument in favor of introducing native culture is more in support of instrumental motivation as against integrative motivation which favors the culture of the target language.

Hyde (1994) also indicates that the majority of foreign language students will probably not go on to further educations, work with English, or quite possibly ever use English again after school. This is probably the case in Ethiopia. Hyde (1994:303) asserts that

To be able to select, accept, or reject ideas, concepts, and pressures, especially those emanating from other and dominant cultures, people have to be equipped with a good knowledge of their own culture and history.

Hyde (1994:303) adds that, “This provides the bedrock upon which to judge ... establishing this bedrock in students should be a cross-curricular goal”.

Most studies also report a high correlation between motivation and achievement, and this correlation is taken as evidence that a highly motivated student will do well in school (Nunan and Lamb 1996). Given its obvious importance, the ability to motivate students to learn is a key skill in every teacher’s repertoire.

Adaskou, Britten and Fahsi (1990) affirm that the inclusion of culture, specifically Western culture, in teaching materials is not motivating or beneficial to students. Drawing on interviews with Moroccan teachers, they maintain that, Moroccan educators generally believe that including information about Western culture, and then inviting cultural comparisons, contributes to students' discontent with their own culture. The teachers also pointed out that some patterns of behavior that exist in English-speaking social contexts are ones which many Moroccan would prefer their young people not see. Finally, the teachers believe that students will be more, nor less motivated to learn English if the language is presented in contexts that relate to their lives as young adults rather than in the context of an English-speaking country.

In Chile, the Ministry of Education has decided that it would be more motivating for students to focus on their own culture and country (Mokay 2004). Hence, the Ministry has designed a series of textbooks for the public schools. The book is filled with information about various areas of Chile and issues facing the country.

On the whole, one important way of enhancing motivation, as Nunan and Lamb (1996) asserts, is to develop courses which are relevant to the needs and interests of students. Furthermore, Dornyei (2001) agrees that teachers, among many other ways, should include personal topics and examples about students in discussing content matters. Similarly, Niederhauser (1997) suggests that bringing culture content into the language classroom is one of the best ways of increasing motivation. She states that teachers can weave cultural content in to any course by selecting appropriate texts and activities.

In general, both positively motivated students and those who do not have this motivation can be strongly affected by what happens in the classroom (Harmer 1991). For example, the student with no long term goals may nevertheless be highly motivated by realistic short-term goals within the learning process.

As a result, teachers need to make course books motivating by relating subjects to the every day experiences and background of the students. Students can be asked, for instance, to imagine how a particular theme from a course book could be transferred to locations and situations associated with their own life experiences. In multi-ethnic groups such activities can also contribute to cross cultural awareness-raising.

Last but not least, student motivation tends to increase in cohesive class groups. Dornyei (2001) indicates that this is due to the fact that in such groups students share an increased responsibility for achieving the group goals; the positive relations among them make the learning process more enjoyable in general. The extent to which group members can learn about each other, among other factors, promote the development of group cohesiveness.

2.3.2.3 Self-expression

The use of content from students' cultures in studying English also increases their ability in self-expression. Post and Rathet (1996) state that this is especially the case when students need to explore their changing identities in a new linguistic environment. Students may feel that they have no words to express complex culture-based themes such as family systems and values. In such a way, English can be a vehicle for expressing such themes.

2.4. Curricular Considerations

Stern (1992) shows that there is strong endorsement of the culture component by theorists but has remained difficult and does not play a major role in most language curriculums. There are only a few language courses where this component is systematically treated. Given the time constraints teachers of EFL face, it is understandable that they might view the integration of culture learning as interfering with basic English language teaching (Dunnett, Dubin and Lezberg 1988). Whether cultural instruction is integrated or taught separately, however, it is important that it not be approached in a haphazard manner.

It might also be argued that language teaching texts have always conveyed cultural information. Clarke and Clarke (1990) indicate that a text book may attempt to deal systematically with language and meaning, yet show no signs that cultural variables are being dealt with in a consciously principled way. What needs to be addressed is the diversity of world views, values and roles within as well as between cultures.

In this respect, Dunnett, Dubin and Lezberg (1988) point out that those cultural activities must be given the same importance in the curriculum as all the other language activities. Otherwise, students will consider cultural activities as secondary to language instruction and teachers will, even in an integrated approach, give only passing attention to cultural components. Curricular coordinators should strive to relate cultural topics to appropriate language learning activities while controlling vocabulary and grammar content. That is to say, a detailed, long- range instructional plan should be developed incorporating carefully selected cultural topics in items with assigned dates and contract hours. If an integrated approach is chosen, EFL program administrators should provide their teachers with an instructional plan or syllabus and suggested strategies for teaching about culture.

Different authors illustrate activities for incorporating students' native culture in the language classroom. For example, Post and Rathet (1996) describe such kind of activities in which language teachers can incorporate students' native culture content in EFL classrooms. These sample activities represent a range of shading of cultural content from entirely student culture to nearly completely Anglo culture.

In the "collecting local English" activity, students are asked to keep a regular log or diary in which they record words, phrases and texts in the English they read or hear in the course of their everyday activities. The log may include clippings from magazines or newspapers. This activity not only makes students aware of sources of English in their own cultures but also can lead to discussions of the role of English in their society.

In the “guessing game with cultural objects” activity, each student in the class presents an object from the native culture which is not found or easily recognized overseas. The students present their objects to the rest of the class, and then form groups to write descriptions of the objects. Later, teacher and students play a game using alternating *Wh-* and *Yes/No* questions. The game, much like twenty questions, makes the teacher role-play a native non-local who asked questions to which students respond until the function of the object was clear. This activity can shortly be expanded into a full-scale project in which students write articles in English for a cultural brochure which explained the overall use and role of the objects in the local culture.

The “health remedies” activity allows students to write simple medical remedy for ailments in U.S. culture (e.g. cold, flu, hiccups, swelling from an injury, constipation, feeling of run down). Then, in groups, students discuss their remedies. Often, these differ on a person-to-person basis even within a single culture. Students are often quite surprised and amused by the remedies recommended by their classmates. Students can also write a paragraph or essay about a favorite remedy as a follow-up activity to the oral exercise.

Tomalin and Stempleski (1993) also provide seventy-five activities for use with students at any level of language ability, from elementary to advanced. The activities are described in the context of teaching English as a second or foreign language. They are generally aimed at increasing cultural awareness among students and promoting cross cultural interaction in the classroom. The tasks include class discussions, research and role-play using materials drawn from English speaking countries which promote discussions, and comparisons and reflection on English culture and the students’ own culture.

These can be arranged around such subjects as cultural symbols and products (i.e. popular images, architecture, landscapes etc.), cultural behavior (i.e. what is considered appropriate, values and attitudes), patterns of communication (i.e. non-verbal communication etc.) and exploring cultural experiences (i.e. looking at students own feelings and experiences of the target culture). In addition, English language materials drawn from the students' own culture such as local newspapers can prove an excellent source of cross cultural materials. Within Ethiopia, English language newspapers, such as "The Ethiopian Herald," provide a useful selection of this kind of material.

In general, the implementation of such an approach in EFL teaching requires not only a re-examination of traditional EFL program curricula but also the content of teacher training programs. Dunnett, Dubin and Lezberg (1988) assert that many EFL teachers in the field are sensitive to issues of intercultural communication and have usually received professional training in this area. On the other hand, there are teachers who come to the field with different professional backgrounds.

Nieto (1992) also confirms that it is important to understand that all the decisions teachers make, no matter how neutral they seem, may impact in unconscious but fundamental ways the lives and experiences of students. This is true of the curriculum, books and other materials we provide for our students. Therefore, through subscriptions to the journals and other publications and attendance at their regional and national workshops and conferences, EFL teachers can obtain valuable in-service training in this respect.

Effective teachers of culturally diversified students, which is the case of students in Ethiopia, have proper understanding of the various cultural groups in their classrooms, use culturally responsive teaching and are aware of the essence and use equity pedagogy (Melaku 2007). The language classrooms are particularly diversified in colleges and universities in the country. Erango (1986:6)'s definition of cultural diversity states that diversity is "the existence of two or more cultures, ethnic groups, or language groups among people who live within a single sociopolitical structure". Therefore, these teachers should critically examine their views and perspectives and make sure their own cultural experiences do not guide their actions.

On the whole, the need for Ethiopianizing the curriculum has become a concern since the introduction of modern education in Ethiopia. Woube (2004:29) asserts that, "Although the importance of culture is acknowledged, the problem lies in how to select the cultural elements and incorporate into the curriculum." He indicates that as the body of culture increases, its transmission becomes complex implying that selection of cultural elements is also challenging. However, according to Woube (2004:29), institutions in Ethiopia which are involved in curriculum undertakings should give due consideration for this "noble task".

2.5 Problems of Inter-group Relations

Membership in some groups, such as cultural and ethnic groups, can be especially intense. This intensity can generate conflicts and produce clashes between the groups. Unfortunately, conflicts among ethnic and cultural groups are rampant around the world today. Santrock (2000) indicates that understanding the antagonism that develops between groups requires knowledge about prejudice, stereotyping, and ethnocentrism as discussed below.

Prejudice is a worldwide phenomenon. Its dark side has appeared on many occasions in human history, including ethnic and cultural clashes in today's world. Prejudice is an unjustified negative attitude toward an individual based on the individual's membership in a group. The group against which the individual is prejudiced can be made up of people of a particular race, sex, age, religion, nation, or can have some other detectable difference. In fact, each of us is influenced by prejudices and stereotypes.

A stereotype, on the other hand, is a generalization about a group's characteristics that does not consider any variation from one individual to the next. Stereotypes often are described as cognitive categories that people use when thinking about groups and individuals from these groups. In this cognitive perspective, the perceiver's beliefs about social groups are biased. Some individuals also might engage in stereotyping without being aware of it. Similarly, ethnocentrism is also the tendency to favor one's own group over other groups. Ethnocentrism's positive side is that it fosters a sense of pride in our group which fulfills the human urge to attain and maintain a positive self-image.

Some stereotypes, ethnocentrism and misperceptions exist among various ethnic and social groups in Ethiopia (Habtamu 1998). It is, therefore, indecisive for the education sector in general and the language education program in particular to play the role of mediator for harmony by incorporating students' culture in the EFL classroom.

In order to improve interethnic relations, Santrock (2000) emphasizes cooperation rather than competition. He states that it is not easy to get groups who do not like each other to cooperate. The air of distrust and hostility is hard to overcome. Strategies involve disseminating positive information about the "other" and reducing the potential threat of each group (Santrock 2000:574). In practical terms, collaborative learning entails students working together to achieve common learning goals. It stands in contrast with competitive learning (Nunan 1992). Cooperative learning provides a viable, and in many contexts, a more effective alternative to the competitive ethic which dominates much educational thinking today.

In general, cultures are different, and these different cultures come into contact and communicate with each other. This is hardly a new situation; of course, it has been the case ever since human beings have existed. Encounters have not always been a matter of peaceful understanding and people learning from each other, but rather have often been experienced as dangerous and threatening. Diversity and otherness are not accepted, because they challenge the "well- know and familiar" (Kohonen 2001:68).

In this regard, the language teacher can go far towards developing in his students a willingness to listen with tolerance, a reluctance to judge hastily the words of others, and a skill in perceiving cultural assumptions opposed to their own. The teacher can develop an open mind rather than a closed one (Pincas 1963). What is needed, then, is not peremptory and inauthentic judgments of equal value or the relative worth of different cultures, but a willingness to accept that our horizons might be displaced as we attempt to understand the other (Kramsch 1998).

In the same way, studies of person perception disclosed that positive interaction takes place when perceptions match through every perceptual mode. Robinson (1985) indicates that psychological matching implies similarity. People perceive different people more similarly when they focus on similarities, find similarities beneath the differences, and become more like the other. Person perception studies also taught us that perceiving others positively is a difficult task because people are not always relational in processing information. According to Robinson, differences stand out more perceptually, and once we have a particular frame of reference, it is difficult to change. In addition, changing cultural attitudes means changing cultural behaviors-- i.e. behavioral modification. Modifying behavior takes place gradually overtime.

2.6 Sample Local studies on the Role of Culture in Education

It is argued that while second language teachers generally recognize the value of cultural diversity, they may not be acknowledging and taking full advantage of the diversity within their own classrooms (Nance 1991). Even though this is likely to be the case in Ethiopia (Erango 1986; Alemayehu 1998; Desta 2007; Melaku 2007), there is a general lack of studies in this regard. Two exceptional studies have, however, been conducted by Hailemariam (2006) and Tafesse (2007).

Hailemariam presented indigenous culture-loaded teaching material for six teaching hours in a class of 37 students during the first semester of 2005/2006 Academic Year in AAU. After these presentations, a set of questionnaires were distributed to the subjects to assess their attitudes toward cultural groupings, indigenous progressive cultural values and impact of their cultural background differences on their interaction on these topics and their interest in the language activities designed using these non-linguistic contents.

The results show that most of the students were willing to take part in mixed cultural groupings although they prefer to group themselves with peers from similar cultural backgrounds. It was also found out that despite the difficulty in some of the language activities, students have positive attitudes towards such cultural matters and activities based on these kinds of topics.

However, Hailemariam (2006)'s study was experimental in nature and did not describe existing situation. In practice, various factors affect the use of students' native culture including the teacher's own attitude toward their students' background as well as toward the materials utilized (Dunnett, Dubin and Lezberg 1988). Hailemariam has left the door open for a more detailed study of this kind in EFL context in Ethiopia. The present study is an attempt to move one step closer to this direction.

On the other hand, the purpose of the study carried out by Tafesse (2007) was to make the cultural content analysis of Oromo ethnic group in comparison with other Ethiopian ethnic groups. The reason for the comparison was that multicultural education gives emphasis to the diversity of ethnic groups' culture to be included in the teaching materials. The study evaluated English grade 9 and 10 textbooks, and it revealed that the cultures of different ethnic groups as such were not portrayed sufficiently. In addition, Tafesse stated that the textbooks of English for grades 9 and 10 did not focus on prejudice reduction and discover the way in which others organize their lives.

There are also other related studies in the Ethiopian context, but they are mostly conducted from a multicultural perspective. Erango (1986), for example, attempted to study a perceived need for cultural pluralism studies in pre-service teacher education in Ethiopia. All selected educators expressed a perceived need for cultural pluralism studies. However, the more experienced educators perceived greater need on matters associated with culture and human relations. Similarly, Alemayehu (1998) found out that the majority of teacher trainers were moderately aware of multicultural education in two institutes. However, the study revealed that the majority were poorly competent in implementing multicultural education in the classrooms.

Abebaw (2007) focused on examining the cross-cultural experiences of the Awra Amba community children at primary schools and its implication for multicultural education. The study revealed that there was a positive diversity treatment within the Awra Amba community. However, the teachers in Awra Amba primary school lacked the skill to teach culturally different students.

Another study by Dejene (2007) aimed at investigating teacher educators' awareness, attitude and practice of instruction with multicultural perspectives. Similarly, Desta (2007) tried to assess the practices, problems and prospects in implementing multicultural education in Southern Nation, Nationality and Peoples' Regional State. Consequently, it was found out that classroom practice was not fully guided by the base of multicultural knowledge even though the awareness level is high. Melaku (2007)'s study similarly attempted to investigate prospective teachers' awareness on issues of multicultural education. The prospective teachers were found to have high awareness and positive attitude towards multicultural education and its classroom practices.

Last but not least, Tilahun (2007) attempted to understand how universities in Ethiopia manage on-campus conflicts among students with multicultural backgrounds. Among the main findings was the low sensitivity to diversity. Overall, even though it is likely to be the case that teachers are aware of the role using students' native culture as a resource in the EFL classroom in Ethiopia, there is a general lack of studies in this regard. The present study is one step forward in the direction of filling this gap.

Chapter Three

3. Methodology

3.1 Research Design and Methodology

In this section, the research design and methodology adopted for the purpose of the present study are described. It includes the *research type*, the *research settings*, and *sources of data*, *target population* and *sampling technique*.

3.1.1 Research Type

Descriptive survey method was used to conduct this study. This kind of research involves a collection of techniques used to specify, delineate, or describe naturally occurring phenomena without experimental manipulation (Seliger and Shohamy 1989). It is used to establish the existence of phenomena by explicitly describing them.

3.1.2 Research Setting

Addis Ababa University (AAU) was selected as a study site. The University was selected as a study site since it is the largest and oldest university in Ethiopia where there are students with diverse cultural backgrounds.

3.1.3 Sources of Data

The primary sources of data were second year English majors in the Department of English Language Education of the College of Education in AAU and their Communicative Skills course instructors during the 2007/08 Academic Year.

3.1.4 Target Population

In the second semester of 2007/08 Academic Year, two sections of students took the Communication Skills course II (FLEE 202), which is a subsequent of Communicative Skills course I (FLEE 201) taken during the first semester. Out of eighty students who took the course, seventy were included as subjects of the study with the four teachers who gave them the afore-mentioned courses. Ten students were unavailable during the data collection process for various reasons.

3.1.5 Sampling Technique

Seventy of the second year English majors of the Department of English Language Education were included in the study. They had joined the Department in the 2007/08 Academic Year as teacher trainees in the field of English language education. The Communicative Skills courses (FLEE 201 and FLEE 202) were also chosen purposively since they integrate the various skills and subskills, and since it would be convenient to investigate teachers' use of students' native culture in the classroom during the lessons.

All the Communicative Skills course instructors of the group were part of the study. In line with this, Kerlinger (1964) indicates that purposive sampling is characterized by the use of judgment and a deliberate effort to obtain representative samples by including presumably typical areas or groups in the sample.

3.2 Instruments of Data Collection

In order to achieve the objectives of the study, four instruments of data collection were used. These are questionnaire, interview, classroom observation and course book analysis.

3.2.1 Questionnaire

Two sets of questionnaires were employed in the study. The first one (see **Appendix-I**) was used to elicit information from the students while the second one (see **Appendix II**) was used to obtain information from the instructors in line with the research objectives. There are twenty three questions in each of the two sets of questionnaires respectively.

The questionnaires included both open-ended and close-ended items. Best and Kahn (2005) indicate that both kind of items can be used in questionnaires. They also point out that the open-form probably provides a greater depth of response. Therefore, the respondents revealed their frame of reference and possibly the reasons for their responses. In case of the close-ended items, the rating scale was used.

Best and Kahn assert that the rating scale involves qualitative description of a limited number of aspects of a thing or of traits of a person. The classification was set up in five categories in terms as *always*, *often*, *sometimes*, *rarely* and *never*. Kerlinger (1964) also confirms that a convenient way to measure both actual behavior and perceived or remembered behavior is with rating scales.

3.2.2 Interview

Interview was used to elicit detailed information from the instructors. The purpose of interview was to obtain information by actually talking to the subject (Selinger and Shohamy 1989; McDonough and Shaw 1993). The semi-structured interview consisted of specific and defined questions determined beforehand, but at the same time, it allowed some elaboration in the questions and answers (Nunan 1992).

In administering semi-structured interviews, the interviewer used an *interview schedule* (see **Appendix IV**) It listed the questions to be asked, and provided space to record the information produced during the interview. A validation interview was also carried out during data analysis to clarify some points, and the results are integrated in the analysis. In addition, tape recordings were used to have a complete record of the information from the interview. This allows capturing full information of the situation studied. A sample interview was also transcribed (see **Appendix VI**).

3.2.3 Classroom Observation

A total of ten consecutive classroom observations were carried out while students learned in the Communicative Skills course II (FLEE 202) in two of the sections. Selinger and Shohamy (1989) point out that descriptive data may be collected by observing the target language acquisition activity or behavior and noting only those aspects of the event which are of interest for the study. The main use of observations for collecting data is for examining a phenomenon on a behavior while it is going on.

The co-observer, who is also an MA holder in Applied Linguistics and who is familiar with the topic from the inception of the study, observed classes along with the researcher. In addition, an observation checklist (see **Appendix III**) aided the task of observing the sessions. Using a coding scheme or a systematic observation schedule is a way of separating out significant events from the mass of data, spotting patterns, and arriving at an interpretation of the structure of what has been observed (Mc Donough and Mc Donough 1997). It necessarily involves reducing the data by some preconceived plan, hence the checklist of categories.

3.2.4. Course Book Analysis

The two volumes of College English, which are used as course books in the Communication Skills courses, were analyzed for their culture content based on Kilickaya (2004)'s guidelines for evaluating cultural content in course books (see **Appendix V**). Three units from each book were covered during the two semesters, and the units were selected to perform an effective internal inspection of the materials. McDonough and Shaw (1993) indicate that at least two units of a book should be evaluated to get the general picture on the books. This informed the researcher on the role of the material and curriculum on the use of students' native culture as a resource in the EFL classroom.

3.3 Procedures of Pilot Study and Data Gathering

In the pilot study, data gathering was carried out immediately after designing the two sets of questionnaires in order to verify their validity. The validity and reliability of the instruments used was bound to be affected by the respondents' self-report, wording and nature of the questionnaire and so forth. In short, in order to ensure the validity and reliability of the instruments, the following measures were taken.

1. The questionnaires were tried on forty respondents from the Department of Psychology taking the Communicative Skills Courses in a pilot study before administering it for the main study. Based on the pilot study results, necessary modifications related to the simplification of questions were made.
2. The respondents who participated in the pilot study were not included in the main study.
3. The opinion of experts familiar with the topic was sought on the modified instruments before administering them.

Using questionnaires, interview, classroom observation and course book analysis, helped to triangulate the data to be gathered. According to Seliger and Shohamy (1989), this helps to attain more reliable data. In the middle of the second semester, classroom observations were carried out; students, then, were given the questionnaire at the same time to complete in regular classrooms. The data were gathered on a normal teaching day. Semi-structured interview was then conducted with teachers after distributing and having the teacher questionnaire filled. The researcher was present at all data collection sessions in order to give the same instructions to all students in the study. Explanations in English and Amharic were given as needed.

3.4 Procedures of Analyzing Data

After carefully gathering the appropriate data using the four instruments of data collection, the data was analyzed in an integrated manner using different statistical tools and narration. Therefore, frequency counting, percentage, mean and description of some qualitative data were applied to analyze and describe the data.

The mean values were calculated in the data analysis section for some tables by multiplying the number of respondents and the value given for each response of the items, i.e. *always, often, sometimes, rarely, never*. The grand mean was also calculated by adding up all the single mean values and then dividing it by the total number of items included in the table. Finally, based on the findings obtained, summary, conclusions and recommendations were offered.

Chapter Four

4. Analysis and Interpretation of Data

In this chapter, *analysis* and *interpretation of data* is presented. *Data analysis* refers to sifting, organizing, summarizing and synthesizing the data so as to arrive at the results and conclusions of the study (Seliger and Shohamy 1989). *Interpretation*, on the other hand, occurs at three levels: conclusions, implications and recommendations. In this study, data from different sources are treated together in an integrated manner.

4.1 Background Information

Tables 1 and 2 portray the cultural backgrounds of students by gender and personal background information of teachers, respectively. Following the tables, analysis and interpretations of the items are discussed.

Table1. Cultural background of students by gender

Cultural Background	Gender				Total	
	M	%	F	%	f.	%
Oromo	19	27.14	17	24.29	36	51.43
Amhara	19	27.14	12	17.14	31	44.29
Tigrean	2	2.86	-	-	2	2.86
Gurage	-	-	1	1.43	1	1.43
Total	40	57.14	30	42.86	70	100

As can be seen from Table1, there are four cultural groups represented by the students in the study: Oromo, Amhara, Tigrean and Gurage. The majority of students (i.e.36 or 51.43%) are form the Oromo cultural group while thirty-one (i.e. 44.29%) belong to Amhara cultural group. Most of the students (i.e. 67 or 95.72%) fall into these two categories, which are the first two of the three major groups in the country. The class is diversified according to Erango (1986:6)'s definition of cultural diversity, which states that such diversity is "the existence of two or more cultures, ethnic groups, or language groups among people who live within a single sociopolitical structure".

Table 2. Personal background information on teachers

Gender	Male	4
	Female	-
Age (in years)	Between 20 and 25	-
	Between 25 and 30	-
	Between 30 and 35	1
	Above 35	3
Educational Background	B.A/ B. Ed	-
	M.A	4
	PhD	-
Service years as English language teacher	0-5 years	-
	5-10 years	-
	10-15 years	2
	Above 15 years	2
Cultural Background	Oromo	3
	Acculturated	1

As indicated in Table 2, all the teachers, who are males, are master's degree holders with at least ten years of teaching experience. They are also above thirty years of age. It seems that all of them are experienced teachers of the English language. With regard to their cultural background, three teachers are of the same cultural group as majority of students, i.e. they are from Oromo cultural background. One teacher is acculturated even though his parents are from Oromo cultural group.

4.2 Cultural Content in the EFL classroom

Table 3 presents students' responses to questions of cultural content (*see pages 73-74), while Table 4 portrays the teachers' responses for similar items (**see page 79); each is followed by analysis of the items. Later, the students' and teachers' responses are interpreted together.

Table 3. Students' responses to questions of cultural content in the EFL classroom

Category	*Item Number	Frequency										Total		Mean
		Always(4)		Often(3)		Sometimes (2)		Rarely (1)		Never (0)				
		f.	%	f.	%	f.	%	f.	%	f.	%	f.	%	X
Cultural Content in the Classroom	1	12	17.14	7	10	43	61.43	7	10	1	1.43	70	100	2.31
	2	-	-	8	11.43	45	64.29	15	21.43	2	2.86	70	100	1.84
	3.1	-	-	12	17.14	25	35.71	14	20	19	27.14	70	100	1.43
	3.2	4	5.71	13	18.57	40	57.14	13	18.57	-	-	70	100	2.11
	3.3	9	12.86	10	14.29	30	42.86	17	24.29	4	5.71	70	100	2.04
	3.4	9	12.86	12	17.14	31	44.29	15	21.43	3	4.29	70	100	2.13
Grand Mean												1.98		

***Item Description:**

1. Importance of inclusion of aspects of students' native culture as part of classroom teaching
2. Teachers' inclusion of aspects of students' native culture as part of classroom teaching
- 3.1 Whether cultural information is concerned with the literature, film and music
- 3.2 Whether cultural information is concerned with the sense of a culture in which a language is linked to the customs and institution of a country (e.g family life, education, holidays)
- 3.3 Whether cultural information is concerned with the sense of culture in which a cultures' conceptual system is embodied in language (e.g Vocabulary needed to describe family relationship)
- 3.4 Whether cultural information is concerned with the sense of culture which determines what language is appropriate for what contexts (e.g. How to politely accept or refuse an invitation)

As depicted in Table 3, most of the students (i.e. 43 or 61.43%) responded that they think that it is sometimes important for their teachers to include aspects of students' native culture as part of classroom teaching. Similarly, most of the respondents (i.e. 45 or 64.29%) responded that their teachers sometimes included culture information about students' native culture as part of the classroom teaching.

On the other hand, in response to the kind of cultural information incorporated, the majority of the students replied that the teachers sometimes included the three kinds of cultural information (i.e. sociological sense = 40 or 57.14%; semantic sense = 30 or 42.86%; pragmatic sense= 31 or 44.29%). However, the majority (i.e. 14 or 20%= rarely; 19 or 27.14%= never) responded that the teachers rarely include the aesthetic sense of culture in the classroom. The mean for this item (i.e. 1.43) is also inclined to "Rarely". The grand mean, which is 1.98, is inclined to the frequency "Sometimes," indicating that the students generally responded that their teachers sometimes incorporated the students' native culture in their classrooms. However, the mean value 1.43 is far below the grand mean 1.98, indicating that the students think the aesthetic sense of culture is rarely incorporated.

Table 4. Teachers' responses to the cultural content in the EFL classroom

Category	**Item Number	Frequency					Total
		Always	Often	Sometimes	Rarely	Never	
		f.	f.	f.	f.	f.	
Cultural Content in the Classroom	1		1	3			4
	2.1		2	2			4
	2.2		1	1	2		4
	2.3		1	3			4
	2.4		2	1	1		4

****Item Description:**

1. Inclusion of cultural information about students' native culture in the classroom
 - 2.1 Whether the cultural information is concerned with the aesthetic sense of culture (e.g. literature, film and music of a particular country)
 - 2.2 Whether the cultural information is concerned with sociological sense of a culture in which a language is linked to the customs and institution of a country (e.g family life, education, and holidays)
 - 2.3 Whether the cultural information is concerned with the semantic sense of culture in which a cultures' conceptual system is embodied in language (e.g Vocabulary needed to describe family relationship, vocabulary for which there might be no direct equivalents in the learner's mother tongue)
 - 2.4 Whether the cultural information is concerned with the pragmatic sense of culture which determines what language is appropriate for what contexts (e.g. How to politely refuse an invitation or how to complain about services)

According to Table 4, three of the teachers responded that they sometimes include students' native culture in their English classrooms. The other teacher responded that he often includes cultural information of this nature in the classroom. With regard to the kind of cultural information the teachers' include in the classroom, two of them responded that they often include the aesthetic and pragmatic senses of culture in their teaching, while the other two replied that they sometimes include aesthetic sense of culture in the classroom.

Two teachers responded that they sometimes and rarely incorporate the pragmatic sense of culture. A couple of the teachers also responded that they rarely include the sociological sense of culture in their classroom teaching. On the other hand, one teacher replied that he sometimes does so while the other opted for "often". Three teachers indicated that they sometimes include the semantic sense of culture; the other teacher responded "often" for this item.

As it happens, students believe that it is sometimes important to include aspects of students' native culture in the English as a foreign language (EFL) classroom. Similarly, most of the students responded that their teachers sometimes included cultural information about students' native culture as part of their classroom teaching. This also agrees with three of the teachers' responses in that they responded that they sometimes include cultural information about their students. In the observed classroom sessions, it was only in the three of them the teachers used students' native culture as a resource.

As Robinson (1985) indicates, it is essential to emphasize the importance of practicing culture in the classroom. The teachers indicated in their interviews that they are aware of the need for including the students' native culture in the classroom, and it would give students a comprehensive input for practicing the various skills and subskills. Unfortunately, they indicated that the material used in the classroom and the time constraint force them not to do so.

This seems to agree with the literature. For example, Stern (1992) points out that there is a strong endorsement of the culture component by theorists but has remained difficult and does not play a major role in most language curriculums. In addition, Dunnett, Dubin and Lezberg (1988) state that teachers might view the integration of culture learning as interfering with basic English language teaching, given the time constrains EFL teachers face. However, Dunnett, Dubin and Lezberg advise that cultural activities and courses must be given the same importance in the curriculum as all other language activities.

In line with this, Intercultural Communicative Competence (ICC) has been called into attention. In fact, Baker (2003) asserts that for a person to be competent in communication, he/she needs more than just an understanding of the syntax and a range of expressions within a language. Nowadays, the conception of communicative

competence, which underpins Communicative Language Teaching (CLT), has been expanded in recent years to include ICC (Kramsch 1993).

In addition, it has to be noted that central to the notion of Intercultural Communicative Competence is cultural awareness. Byram (1990) indicates that cultural awareness involves an understanding not only of the culture of the language being studied but also of the students' own culture. This is viewed as an intrinsic part of language learning, and without it, successful communication may be impossible. If this is not done, students will consider cultural activities as secondary to language instruction and teachers will give only passing attention to cultural components.

Concerning the kind of cultural information incorporated in the classroom, the students and teachers gave differing answers. In a validation interview carried out with the teachers about this discrepancy, they indicated that the students might not readily understand what is meant by culture at all. However, based on the teachers' responses, it was found out that all the teachers did not usually incorporate the aesthetic, sociological, semantic and pragmatic senses of culture in their classroom teaching.

The classroom observation also reveals this. The researcher and co-observer unanimously found out that the sociological and semantic senses students' native cultures were incorporated in the three of the sessions. There are sound pedagogical reasons for including all the above-mentioned four dimensions of culture in the curriculum (McKay 1992). In particular, the pragmatic and semantic senses of culture are necessary for the development of communicative competence.

However, the other point which needs attention here is the fact that the teachers themselves might not also understand the complexity of culture by itself indicating their narrow understanding of what is meant by culture. Valdes (1990) points out that EFL teachers might think culture is a geography lesson in which the entire focus is on the content, with no attention to linguistic features. Such a presentation is entirely

justified as a portion of the language lesson, but is by no means the only nor even the most frequent, method of including culture in the course.

That is to say, the focus of a lesson may be on syntactic or phonetic features, but the content cultural, particularly if the teacher is following the current guidelines to more communicative language learning (Valdes 1990). This may be the incidental approach to culture teaching, and is probably almost as effective as a more direct approach, which it may well develop into as students ask questions about the content. Culture is a way of life, and binds a group of people together. It helps us to know how far we can go as individual and what our responsibility is to the groups. This indicates that the teachers should understand that culture and language are intermingled.

On the whole, all of those professionals concerned – for example, teachers and administrators-- must possess certain basic understanding about language and culture. Dunnett, Dubin and Lezberg (1988) assert that if they have this awareness, the programs they plan, the courses they create, the syllabi they construct and the materials they write can foster an intercultural point of view. Then, what is called for here is the teachers' raised awareness about the culture with implications in its practice in the classroom.

4.3 Classroom Practice

Table 4 presents students' responses to questions of classroom practice (*see page 74), and Table 5 describes the teachers' responses for similar questions (**see page 80). Each table is followed by analysis of the items, and, later, the students' and teachers' responses are interpreted together,

Table 5. Student responses on questions of classroom practice on native culture

Category	*Item Number	Frequency										Total		Mean
		Always(4)		Often(3)		Sometimes (2)		Rarely (1)		Never (0)				
		f.	%	f.	%	f.	%	f.	%	f.	%	f.	%	X
Classroom practice	4	3	4.29	5	7.14	19	27.14	8	11.43	35	50	70	100	1.04
	5	5	7.14	3	4.29	29	41.43	12	17.14	21	30	70	100	1.41
	6	5	7.14	17	24.29	30	42.86	9	12.86	9	12.86	70	100	2.00
	7	9	12.86	16	22.86	36	51.43	9	12.86	-	-	70	100	2.36
	8	28	40	15	21.43	25	35.71	2	2.86	-	-	70	100	2.99
	9	32	45.71	17	24.29	18	25.71	3	4.29	-	-	70	100	3.11
												Grand Mean	2.15	

*Item Description:

- 4 .How often teachers use material in class which represents different cultural groups of students
5. How often teachers' cultural content is planned
6. How often is their cultural content introduced spontaneously
7. How often teachers give activities and projects which enable students from diverse cultural groups to work together cooperatively
8. How often teachers form groups in the English classes
9. How often students like to do group works with students different from their own cultural background in English classes

As Table 4 depicts, most of the students (i.e. 8 or 11.43% =Rarely; 35 or 50% =Never) indicated that their teachers do not practically use materials in class which represent different cultural groups of students. The mean value of the item, which is 1.04, is also inclined to the frequency "Rarely". Similarly, most of the students (i.e.12 or 17.14% = Rarely; 21 or 30% =Never) responded that their teachers' cultural content is not planned. Moreover, 29 or 41.43% of the students replied that the cultural content is sometimes planned. Similarly, the majority of the students (i.e. 30 or 42.86) pointed out that it is sometimes introduced spontaneously. The mean

values of Items 5 and 6, which are 1.41 and 2.00, are also inclined to the frequencies “Rarely” and “Sometimes” respectively; this proves the percentage analysis.

Pertaining to Item Number 7, the majority of the students (i.e. 36=51.43%) responded that their teachers sometimes give them activities and projects that enables students from diverse cultural groups to work together cooperatively. To prove this, the mean value of this item, which is 2.36, indicates that this value inclines to the frequency “Sometimes”.

Concerning Item Number 8, most of the students (i.e. 28 or 40% = Always; 15 or 21.43% =Often) replied that their teachers often form groups during lessons. The mean value of this item, which is 2.99, is also inclined to the frequency “Often”. Similarly, as indicated in the responses for Item Number 9, most of the students (i.e. 32 or 45.71% = Always; 17 or 24.29% =Often) indicated that they like working in groups with students different from their own cultural background in the English classroom. The mean value of this item, which is 3.11, indicates that this value is inclined to the frequency “Often”. The grand mean, which is 2.15, shows that items 4 and 5 have mean values below the grand mean; the grand mean indicates that the teachers’ classroom practice related to materials used and approaches adopted on inclusion students’ native culture is only a case which occurs at times.

Table 6. Teachers’ responses to questions of classroom practice on native culture

Category	**Item Number	Frequency					Total
		Always	Often	Sometimes	Rarely	Never	
		f.	f.	f.	f.	f.	
Classroom practice	3			3	1		4
	4			2	1	1	4
	5			2	1	1	4
	6				1	3	4
	7	1	3				4

	8		4				4
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****Item Description:**

3. How often teachers adjust their teaching style based on knowledge of students' culture since beginning teaching in Communicative Skills courses
4. To what extent teachers think College English Volumes I and II incorporate culture information on students adequately
5. How often do teachers use supplementary material to help them incorporate students' native culture in the classroom
6. To what extent teachers think they have received adequate pre-and in-service cultural awareness raising teaching
7. To what extent teachers think the main task of the teacher is to teach language skills
8. How often teachers form groups in their classroom

According to Table 6, three of the teachers responded that they sometimes adjust their teaching styles based on their knowledge of students' native culture since beginning teaching in Communicative Skills courses (i.e. FLEE 201 and FLEE 202). The other teacher responded that he rarely does so. This does not mean that teachers are not aware of the role students' native culture in language teaching. As Nance (1991) indicates teachers usually recognize the value of cultural diversity, but they might not be acknowledging and taking full advantage of the diversity within their own classroom.

On the other hand, a couple of the teachers replied that College English Volumes I and II sometimes include cultural information on students. The other two teachers responded that the books "Rarely" and "Never" include cultural information, respectively. Similarly, a couple of the teachers responded that they sometimes use supplementary material to help present students' native culture in the classroom. The other two replied that they rarely and never use supplementary materials for this purpose. This may be related to the three teachers' responses in that they have never received adequate pre- and in-service teacher training. The other teacher replied that he has rarely received such kind of training.

In addition, three of the teachers replied that it is often the main task of the teacher to teach the language skills while the other teacher responded that it is always the teacher's main responsibility is to teach the language skills. Even though this is the case, however, the teachers should pay due attention in order to incorporate students' native culture in their classrooms.

Most of the students indicated that their teachers do not practically use materials in class which represent different cultural groups of the students. This seems to agree with the teachers' response about the course books used in the Communicative Skills courses and the supplementary materials they use. In the interview, the teachers indicated that they do not believe the course books adequately present students' native culture.

The teachers also do not often use supplementary materials to correct this. In this respect, the interview also showed that they are time-conscious and do not want to lag behind in the course coverage. Many researchers, such as Dunnett, Dubin and Lezberg (1988), state that teachers might view the integration of culture learning as interfering with basic English language teaching, given the time constraints EFL teachers face. This might also explain why three of the teachers responded that they only sometimes adjust their teaching styles based on knowledge of students' native culture since beginning teaching in the Communicative Skills courses.

Therefore, these teachers should make sure their own cultural experiences do not guide their actions. According to Dunnett, Dubin and Lezberg (1988), the vital element which gives language courses a tone of cultural understanding is the teacher's own attitudes toward their students backgrounds as well as the materials used. Nieto (1992) also confirms that all decisions teachers make may impact in the lives and experiences of students. This is true of the curriculum, books and other materials we provide for our students.

Document Analysis was also used to evaluate the cultural content of College English Volumes I and II. The analysis was carried out based on the guidelines provided by Kilickaya (2004) (see **Appendix V**). Accordingly, it was found out that the two volumes of College English do not give any information, instructions or suggestions about how the cultural content may be handled. The role suggested for teachers is simply to encourage and help students to develop their own abilities in language learning at the college or university level in Ethiopia.

In addition, the books include only cultures of selected minority groups—namely, the Gurage, Konso and Ari – of the country along with the target language culture. It is also mainly limited to Unit 3 of College English I, i.e. *Culture and Values*. However, Unit 1 (Introductory Unit), Unit 2 (AIDS) of College English I and Unit 1 (Gender Issues), Unit 2 (Tourism) and Unit 3 (Population Matters) of College English II can be used to promptly incorporate students' native culture at the teachers' discretion due to the nature of the topics.

There are also cultural topics about tribes from Kenya, which is not culturally suitable for Ethiopian learners in general. But still, the information on target language culture and students' native culture is mostly taken from empirical research. Most of the topics --for example, health and gender – are universal in nature. In addition, comments on the cultures discussed being good or bad are given, and the course books do not generalize about cultures. The illustrations, which are adjunct to the cultural descriptions, are also self-explanatory to some extent and give additional information to explain them at times. The task types are familiar to students as they are used consistently throughout the books. Enough information on the methodology is also given.

Unfortunately, three of the teachers responded that they have not received pre-and in-service cultural awareness skills training. This is a program that trains people in the art of how to live, work, study or perform effectively in a cultural setting different from their own (Erango 1986). That is probably one of the reasons why the teachers, as majority of the students indicated, failed to give those activities and projects which enable students from diverse cultural background to work together cooperatively and to supplement the course books in this regard.

However, Dunnett, Dubin and Lezberg (1988) suggest that English as foreign language (EFL) teachers can obtain valuable in-service training in this respect through subscriptions to the journals and other publications and attendance at their regional and national workshops and conferences. Garcia (1993) also proposes that the teachers should carefully scrutinize relevant theory and research and use that analysis to enhance the overall well-being of the students within the very specific contexts in which the student is served.

Similarly, most of the students responded that their teachers' cultural content is not planned –i.e. it is introduced spontaneously. Moreover, 29 or 41.43% of the students replied that the cultural content is sometimes planned. The interview results and the classroom observation sessions tend to confirm the response that the cultural content is planned or spontaneously introduced. Dunnett, Dubin and Lezberg (1988) warned that whether cultural instruction is integrated or taught separately, it is important that it should not be approached in a haphazard manner.

According to Dunnett, Dubin and Lezberg, a detailed, long-range instructional plan should be developed incorporating carefully selected cultural topic in items with assigned dates and contract hours. If an integrated approach is chosen, EFL program administrators should provide their teachers with an instructional plan or syllabus and suggested strategies for teaching about culture. In general, cultural activities and courses must be given the same importance in the curriculum as all the other language activities. If this is not done, students will consider cultural activities as secondary to language instruction and teachers will, even in an integrated approach, give only passing attention to cultural components.

However, most of the students and all the teachers indicated that they often form groups. The teacher indicated forming groups of 4-5 and 5-6 students randomly. The classroom observation results also showed that the teachers form groups of 4-5 and 5-6 randomly. They were also participating most of the time. Forming the groups randomly helped students from diverse cultural groups to work together. In this respect, most of the students indicated that they like working in groups with students different from their own cultural background in the English classroom.

4.4 Inter-group Relations

Table 6 presents students' responses to questions of cultural inter-grouping relationship in the classroom (*see pages 75-76), and Table 7 depicts the teachers' responses for similar questions of cultural inter-grouping (**see pages 81-82). Each table is followed by analysis of the items. Later, the students' and teachers' responses are interpreted together.

Table 7. Students' responses to questions of cultural inter-grouping

Category	*Item Number	Frequency										Total		Mean
		Always(4)		Often(3)		Sometimes (2)		Rarely (1)		Never (0)				
		f.	%	f.	%	f.	%	f.	%	f.	%	f.	%	f.
Inter- group Relation	10	4	5.71	11	15.71	35	50	12	17.14	8	11.43	70	100	2.10
	11	17	24.29	15	21.43	18	25.71	17	24.29	3	4.29	70	100	2..37
	12	23	32.86	8	11.43	26	37.14	8	11.43	5	7.14	70	100	2..51
	13	4	5.71	7	10	16	22.86	14	20	29	41.43	70	100	1.19
	14	18	25.71	18	25.71	15	21.43	7	10	12	17.14	70	100	2..33
	15	10	14.29	5	7.14	15	21.43	7	10	33	47.14	70	100	1.31
												Grand Mean	1.97	

*Item Description:

10. students knowledge of the cultures of other students in their class
11. To what extent students feel free to discuss local cultural matters
12. Whether students like to talk about their own cultural values
13. Whether students' cultural differences negatively affect their relationship with others
14. Whether there is a good rapport among students
15. Whether students like their teacher to be of the same cultural group

As indicated in Table 7, the majority of the students (i.e. 35=50%) responded that they sometimes know about the cultures of other students in their class. In order to prove this, the mean value of this item, which is 2.13, indicates that this value inclines to the frequency "Sometimes". However, the majority of the students replied that they sometimes feel free to discuss local cultural matters with students from other cultural groups in their English classrooms. This is proven by the inclination of the mean value of Item 11 (i.e. 2.37) to the frequency "Sometimes". The mean values of Items 10 and 11 agree with the grand mean (i.e. 1.97) and are inclined to the frequency "Sometimes".

Concerning Item Number 12, the majority of the respondents (i.e. 23 or 32.86%= Always; 8 or 11.43%= Often) responded they often like to talk about their own cultural values in their English classes. Most of the students (i.e. 14 or 20%=Rarely; 29 or 41.43%=Never) responded that cultural differences rarely affect their relationship with other students in a negative manner. The mean value of the item, which is 1.19, is inclined to the frequency "Rarely". This question is negative, and the mean value is much less than the grand mean, which is 1.97, for this reason.

Pertaining to Item Number 14, the mean value of the item, which is 2.33, is inclined to the frequency "Sometimes". This shows that the majority of the students believe that there is sometimes a good rapport among students in the classrooms. As to the last item, most of the students (i.e. 7 students or 10%= Rarely; 33 students or 47.14 % = Always) replied that they rarely like their teacher to be of the same cultural group as they are. In order to prove this, the mean value of the item, which is 1.31, is inclined to the frequency "Rarely". However, this implies that the students value diversity to some extent. In general, the grand mean, which is 1.97, is inclined to the frequency "Sometimes," showing that there is a gap in the cultural inter-group relations among the students.

Table 8. Teachers' responses to cultural inter-group relations among students

Category	**Item	Frequency					Total
	Number	Always	Often	Sometimes	Rarely	Never	
		f.	f.	f.	f.	f.	
Inter-group Relations	11	1	3				4
	12			4			4
	13				1	3	4
	14	2			1	1	4
	15	1	1	1		1	4

****Item Description:**

- 11. Whether there is a cultural inter-group cooperation
- 12. Whether there is a cultural inter-group competition
- 13. Whether students prefer to work with those with similar cultural backgrounds
- 14. Whether students feel comfortable with people who exhibit different values or beliefs
- 15. Whether students need to be aware of other students' cultures

According to Table 7, three of the teachers responded that they believe there is often an inter-group cooperation between members of different culture groups in their English classrooms. Similarly, the other teacher also responded that there is always cultural inter-grouping cooperation among students. On the other hand, all of the teachers responded that there is sometimes an inter-group competition among the same students. Three of the teachers replied that they never prefer to work with students whose cultural backgrounds are similar to theirs while the other teacher replied that he rarely prefers to work with students of similar cultural background.

A couple of the teachers responded that they always feel comfortable with people who exhibit values or beliefs different from their own. On the other hand, a couple of teachers replied that they rarely and never feel comfortable with people who exhibit values or beliefs different from their own. Finally, two teachers responded that students "Always" and "Often" need to be aware of other students' cultures in the classroom. One other teacher responded "Sometimes" where as the other responded "Never".

The majority of the students responded that they sometimes know about the cultures of other students in their English classroom. This shows that there is an information gap which can be utilized in the classroom with activities helping students to interact and know about each other. The teachers also indicated in the interview that the students need to be aware of other students' culture in the classroom and that students' native culture can be included in their teaching.

Students' getting to know more about themselves contributes to better cohesion and integration as the interview results and qualitative responses further indicate. However, the majority of the students are hesitant to freely discuss local cultural matters with students of different cultural background. They fear that it might be point of contention sometimes even though they discuss freely about their cultures outside class in their dormitories among dorm mates according to the response to the open-ended question given to the students.

In spite of this, the majority of the students responded that they would like to talk about their own cultures in their English classes. Amare (1998) also indicates that people enjoy and respect their own cultures. Similarly, most of the students do not think their cultural differences negatively affect their relationship with other students in the classroom. However, the majority of the students responded that there is sometimes a lack of good rapport among students. But still, they indicated in the qualitative response that they learn to tolerate their differences as university students.

In addition, most of the students do not often like their teacher to be of the same cultural group as they are. In the qualitative response, they stated that diversity can help them learn from each other. Similarly, the teachers do not prefer to work with students whose cultural backgrounds are similar to theirs. In the qualitative response, they indicated that they professionally work with anyone as much as possible. Nevertheless, the majority of the students are of the same cultural group as of their teachers (see Tables 1 and 2).

On the other hand, two teachers responded that they somehow feel uncomfortable working with people who exhibit values and beliefs different from their own. The other two responded that they feel comfortable in such circumstances. The teachers replied that there is often an inter-group cooperation among members of different culture groups in their English classrooms.

However, the teachers indicated that there is sometimes an inter-group competition among the students. The interview and qualitative response results show that the second year students sit in groups with students from the same cultural background initially but throughout the semester, especially with the help of the teacher – i.e. by making them sit randomly in groups – they begin to work together and positively interact. The inter-group competition is actually normal as membership in some groups, such as cultural and ethnic groups, can be especially intense (Santrock 2000).

In the interview and qualitative responses, the teachers called for a judicious approach while using students' native culture in the classroom. As a result, people in Ethiopia, in which each regional state is associated with a certain identity, tend to perceive it from the perspective of racism or ethnocentrism. Similarly, the students' responses showed caution in that they seem to think that they sometimes like to discuss local cultural matters in the classroom. This indicates that both teachers and students should know what the unnecessary effect of unwise native culture inclusion warrants in the classroom.

In general, the use of students' native culture will contribute to better inter-group relationship among the students. Santrock (2000) warned that understanding the antagonism that may develop between groups requires knowledge about prejudice, stereotyping and ethnocentrism. This is particularly important as some stereotypes, ethnocentrism and misperceptions exist among various ethnic and social group in Ethiopia (Habtamu 1998).

In order to improve the inter-group relations, Santrock (2000) emphasizes cooperation rather than competition. Strategies to this end involve disseminating positive information about the other. According to Byram (1988), teachers need to introduce learners to and help them understand otherness. Whether it is in linguistic or cultural terms, learners are confronted with the language of other people, their culture, their way of thinking and dealing with the world. Otherness is actually a feature of any society which contains more than one ethnic group and, usually as a consequence, more than one natively spoken language as the case is in Ethiopia.

Most of the students and teachers indicated that they have positive attitudes towards progressive cultural values. The teachers pointed out that this shows a judicious approach to presenting students native culture in the classroom. Hailemariam (2006) also showed that presenting such materials in appealing to students from different cultural backgrounds. Similarly, studies of person perception disclosed that positive interaction takes place when perceptions match through every perceptual mode (Robinson 1985).

The interview results also showed that the teachers also need to examine their views. They are reported to examine their preconceived attitudes. Melaku (2007) also asserts that these teachers should critically examine their views and perspectives and make sure their own cultural experiences do not guide their actions.

Accordingly, it seems the Department of English Language Education of College of Education in Addis Ababa University (AAU) may organize awareness raising sessions, forum, and workshops on the value of taking students cultural background as a resource in the classroom as much as possible since it could be a serious threat when mishandled. This is because recognizing the culture lessons to be learned for what they are and making the most of them enhances the learning experience (Valdes 1990).

4.5 Using Students' Native Culture in the Classroom

Table 8 presents students' responses on question related to the use of students' native culture in the EFL classroom (*see page 76). Similarly, Table 9 illustrates the teachers' responses for similar questions of student' native culture use in the classroom (**see pages 82-83). Following these, the students' and teachers' responses are interpreted together.

Table 9. Students' responses to question related to the use of students' native culture in the EFL classroom

Category	*Item Number	Frequency										Total		Mean
		Always(4)		Often(3)		Sometimes (2)		Rarely (1)		Never (0)				
		f.	%	f.	%	f.	%	f.	%	f.	%	f.	%	f.
Using students' native culture in the classroom	16	62	88.57	3	4.29	3	4.29	-	-	2	2.86	70	100	3.76
	17	38	54.29	13	18.57	14	20	2	2.86	3	4.29	70	100	3.16
	18	41	58.57	10	14.29	16	22.86	3	4.29	-	-	70	100	3.27
	19	27	38.57	7	10	20	28.57	8	11.43	8	11.43	70	100	2.53
													Grand Mean	3.18

*Item Description:

- 16. Whether students like learning English
- 17. Whether discussing one's own culture in English is helpful to express oneself
- 18. Whether familiarity with the topic of discussion helps a person to understand better
- 19. Whether learning about students' native culture enhances motivation

As can be seen in Table 9, most of the students (i.e. 62 students or 88.57% =Always; 3 students or 4.29% = Often) responded that they do like learning English. Similarly, most of the students (i.e. 38 students or 54.29% =Always"; 13 students or 18.57% =Often) replied that discussing culture in English is helpful for self-expression. The mean value of the item (i.e. 3.76) is also inclined to the frequency "Often". Related to Item 18, most of the students (i.e. 41 students or 58.57%= Always; 10 students or 4.29% = Often) indicated that familiarity with the topic of discussion helps them understand better.

As per the last item, the majority of the students (i.e. 27 students or 38.57%= Always; 17 students or 10%= Often) replied that learning about their native culture enhances their motivation. Twenty students or 28.57% indicated they sometimes find it motivating whereas 8 students (11.43%) and 8 students (11.43) find it also “Rarely” and “Never” motivating factor. The mean value of this item, which is 2.53, indicates that this value inclines to the frequency “Often”. All the means in this category also incline to “Often” and “Always”. In general, the grand mean of the category in question, which is 3.18, is also inclined to the frequency “Often,” showing positive outlook to the reasons indicated for use of students’ native culture by the students.

Table 10. Teachers’ responses on question related to the use of students’ native culture in the EFL classroom

Category	**Item	Frequency					Total
	Number	Always	Often	Sometimes	Rarely	Never	
		f.	f.	f.	f.	f.	
Using students’ native culture in the classroom	16		1	2	1		4
	17		3	1			4
	18	2	1	1			4
	19	1	2	1			4
	20			2	2		4

**Item Description:

16. Whether students like learning English

17. Whether familiarity with the topic of discussion helps a person to understand better

18. Whether learning about students’ native culture enhances motivation

19. Whether discussing one’s own culture in English is helpful to express oneself

20. Whether diversified cultures of students in EFL classrooms are obstacles for effective teaching

According to Table 10, a couple of the teachers believed that the students sometimes like learning English. One teacher said that the students often like learning English while the other teacher replied that the students rarely like learning English. However, three of the teachers responded that familiarity of topic of discussion based on students' native culture facilitates comprehension. Three teachers (2=Always; 1=Often) replied that use of students' native culture in the classroom enhances students' motivation. Similarly, three teachers (1=Always; 2=Often) responded that students' learning about their own culture helps students in expressing themselves in English. On the other hand, a couple of teachers replied that diversified cultures of students in EFL classrooms are sometimes obstacles for effective teaching while the rest replied that it rarely affects language learning.

Most of the students seem to like learning English. In response to the open-ended questions, they stated that they are majoring in English, which is an international language, and that the language helps to cope with modern advancements. Some indicated that they have a good background in English and that it is their favorite subject. However, the teachers' stance seems to throw some doubts on this. In a follow-up validation interview carried out with the teachers during data analysis, the teachers claimed that the students lack motivation, and that the students seem to be forced into the system. This, according to the teachers, is related to the poor performance of the students during the first semester of the 2008/09 Academic Year.

To this end, the students' use of native culture in the language classroom can enhance student motivation (Post and Rathet 1996). Brown (1994), in addition, asserted that success in a task comes if someone or the person is motivated. The students, as they indicated the qualitative response, like to talk about their culture and know about other cultures different from themselves. On their behalf, the teachers drew attention to the fact that care should be taken, and we should use it wisely even though people might like to talk about their own cultures

It is obvious that studying English language is important for both academic and success and job in Ethiopia (Demissie 2007). It should be noted that introduction of target language culture favors integrative motivation and not instrumental motivation which by and large characterizes the motivation of local or Ethiopian learners. Therefore, the argument in favor of introducing native culture is more in support of instrumental motivation as against integrative motivation which favors the culture of the target language.

Most studies also report a high correlation between motivation and achievement, and this correlation is taken as evidence that a highly motivated student will do well in school (Nunan and Lamb 1996). Given its obvious importance, the ability to motivate students to learn is a key skill in every teacher's repertoire. The teachers thus need to take more responsibility.

Moreover, student motivation tends to increase in cohesive class groups (Dornyei 2001). This is due to the fact that in such groups students share an increased responsibility for achieving the group goals; the positive relations among them make the learning process more enjoyable in general. The extent to which group members can learn about each other, among other factors, promote the development of group cohesiveness.

Most of the students and three of the teachers replied that discussing culture in English is helpful for self-expression. The students indicated that they will have enough ideas to talk about themselves in the classroom. Similarly, the teachers in their qualitative response in the questionnaire and interview indicated that this appears to be relatively simple for the students draw on their background knowledge. It is also pedagogically sound in order to minimize problem areas – i.e. language versus content/topic. Post and Rathet (1996) also indicate that use of students' native culture in studying English increases their ability in self-expression, especially when they need to explore their changing identities in a new linguistic environment.

Most of the students and three of the teachers also think that familiarity with topic of discussion helps students' comprehension. In the qualitative response, the teachers indicated that if an input is exploited from the learners' schema, comprehension and active participation will be promoted many people such as Pincas (1963) Johnson (1982) Winfield and Barnes-Felfai (1982), Gass and Varonis (1986) and Carrell (1987), who indicated that familiar schemas facilitate foreign language acquisition, in particular, comprehension.

Based on the responses of both the teachers and students, it appears that both of the groups recognize the value of incorporating students' native culture in the classroom. However, as seen in the earlier discussions in this chapter, both the teachers and the students are conscious in their approach. This might be a lack of experience in this regard on the teachers side though it can be claimed that the teachers generally have years of teaching the English language. But, at the same time, it might be due to the fact that culture can be a serious threat to the normal language teaching and learning process when mishandled in the classroom.

Finally, a couple of the teachers believed that diversified cultures of students in EFL classrooms are obstacles for effective language teaching. They emphasize the role of the teacher in being wise in his/her approach. That is to say, if students are stereotypical to other cultures, it becomes counter productive among societies. In Ethiopia, stereotypes exist, and some individuals also might engage in stereotyping without being aware of it (Habtamu 1998). This shows that a judicious approach should be adapted by the EFL teachers.

Membership in some groups, such as cultural and ethnic groups, can be especially intense. Santrock (2000) emphasizes that this intensity can generate conflicts and produce clashes between the groups. Similarly, Nieto (1992) indicates that the teachers also need to revise their views in line with current research since their outlook does have an impact on what is practiced in the classroom.

There is no need to fall simplistically into the narrow confines of a given target-language culture in a manner devoid of comparative insight and critical perspective (Alptekin 1993). EFL writers should try to build conceptual bridges between the culturally familiar and the unfamiliar in order not to give rise to conflicts in the students' as they acquire English. Such bridges can be built, among other ways, through the use of comparisons as techniques of cross-cultural comprehension or the exploitation of universal concepts of human experience as reference points for the interpretation of unfamiliar data.

In general, culture itself penetrates all the corners of language education. Valdes (1990) asserts that if it cannot be escaped, it seems obvious that every teacher and every learner should be alerted to it. They should make the most of it by using it as a tool where appropriate. This helps to make the learners' cultural knowledge as accurate and as useful as possible. As Niederhauser (1997) suggests, teachers can weave cultural content in to any course by selecting appropriate texts and activities.

Chapter Five

5. Summary, Conclusions and Recommendations

In this chapter, the summary, conclusions and recommendations of the study are presented.

5.1 Summary

The study attempted to investigate the use of students' native culture in EFL classrooms among the second year English majors of the Department of English Language Education in College of Education of Addis Ababa University.

The study has the following research questions:

1. How often do the English teachers use students' native culture as a resource in the EFL classrooms?
2. To what extent do the course books used for the Communicative Skill courses adequately incorporate students' native culture?
3. What kind of cultural inter-group relations exist among the students?

In order to answer these questions, descriptive survey method was used. Addis Ababa University (AAU) was also selected as a study site. The University was selected since it is the largest and oldest university in Ethiopia, where there are students with diverse cultural backgrounds. The primary sources of data for the present study were second year English majors in the Department of English Language Education of the College of Education in AAU and their Communicative skills course instructors during the 2007/08 Academic Year. As teacher educators, the teachers were expected to play a crucial role in line with the study purposes.

In the second semester of 2007/08 Academic Year, two sections of students took the Communication Skills course II (FLEE 202), which is a subsequent of Communicative Skills course I (FLEE 201) taken during the first semester. Out of eighty students taking the course, seventy were included as subjects in the study with four of their teachers who had given them the afore-mentioned courses in both semesters.

The second year English majors of the Department of English Language Education were included in the study as they just joined the Department in the 2007/08 Academic Year as teacher trainees. The Communicative Skills courses (FLEE 201 and FLEE 202) were also chosen purposively since they integrated the various skills and subskills, and since it would be convenient to investigate teachers' use of students' native culture in the classroom during the lessons.

In order to achieve the objectives of the study, questionnaire, interview, classroom observation and document analysis were used as instruments of data collection. Two sets of questionnaires were employed in the study. The first one (see **Appendix-I**) was used to elicit information from the students while the second one (see **Appendix II**) was used to obtain information from the instructors in line with the research objectives. There are twenty three in each of the two sets of questionnaires.

In the pilot study, data gathering was carried out immediately after designing the two sets of questionnaire in order to verify their validity. The opinion of experts familiar with the topic was also sought on the adapted instruments before administering them.

Interview was used to elicit detailed information from the instructors. In addition, a total of ten consecutive classroom observations were carried out while students learn in the Communicative Skills course in two of the sections along with a co-observer. An observation checklist (see **Appendix III**) aided the task of observing the sessions.

The two volumes of College English, which are used as course books in the Communication Skills courses, were also analyzed for their culture content based on Kilickaya (2004)'s guidelines for evaluating cultural content in course books. Three units from each book – the ones covered during the two semesters -- were selected to perform an effective internal inspection of the materials. In general, the use of two set of questionnaires, interview, classroom observation and course book analysis helped to triangulate the data gathered.

After carefully gathering the appropriate data using the four instruments of data collection, the data was analyzed in an integrated manner using different descriptive statistical tools and narration. Therefore, frequency counting, percentage, mean and description of some qualitative data were applied to analyze and explain the data. Finally, based on the findings obtained, conclusions and recommendations were forwarded. The following are the major findings.

1. As it happens, the students believed that it is sometimes important to include aspects of students' native culture in the EFL classroom. Similarly, most of the students responded that their teachers sometimes included cultural information about students' native culture as part of their classroom teaching. This also agrees with three of the teachers' responses in that they responded that they sometimes include cultural information about their students. In the observed classroom sessions, it was only in the three of the sessions the teachers used students' native culture as a resource.
2. Most of the students indicated that the teachers failed to use materials which adequately incorporate students' native culture. The teachers also indicated that the College English volumes I and II sometimes incorporated such aspects of culture. The teachers indicated that they fail to supplement the course books for fear of lagging behind in the course coverage.
3. The responses of the majority of the students indicated that there was a gap in the cultural inter-group relationship among them. The teachers indicated that the students mostly showed inter-group cooperation; they also indicated that there is an inter-group competition at times.
4. The responses of both teachers and students indicated that incorporating aspects of students' native culture could be a threat when mishandled in the EFL classroom.

5.2 Conclusions

Based on the analysis and interpretations of data, the following conclusions were made.

1. Even though the instructors were aware of the value of incorporating students' native culture, teachers only sometimes included aspects of students' native culture in the Communicative Skills courses (i.e. FLEE 201 and FLEE 202). All the teachers did not equally incorporate the aesthetic, sociological, semantic and pragmatic senses of culture in their classroom teaching. However, as McKay (1992) indicated, there are sound reasons for including all dimensions of culture in the EFL classroom in this respect. Therefore, the first research question has been answered.
2. The teachers also did not practically use materials in class which represent different cultural groups of the students. In this respect, it was found out that College English Volumes I and II do not adequately incorporate elements of students' native culture. The teachers seemed to fail to supplement the course book for lack of time and appropriate pre- and in-service cultural awareness skills training. Therefore, the second question has been answered.
3. There was a gap in the inter-group relationships among members of the different culture groups in their English classrooms. Despite their willingness for inter-group cooperation, inter-group competition was sometimes observed among the students. Santrock (2000) emphasizes cooperation rather than competition. However, the majority of the students only sometimes knew about the cultures of other students in their English classroom. This shows that there was an information gap which can be utilized in the classroom with activities helping students to interact and know about each other. Therefore, the third question has been answered.
4. A very judicious approach to presenting students' native culture should be implemented. This is because culture could be a serious threat when mishandled and could create antagonism rather than cohesion or integration. In this respect, teachers also need to examine their own preconceived views about restriction on uses of students' native culture in their classrooms.

5.3. Recommendations

Based on the conclusions made, the following conclusions are forwarded.

1. The instructors should often incorporate aspects of students' native culture in the Communicative Skills courses (i.e. FLEE 201 and FLEE 202). All the teachers should also include the four senses of culture. – i.e. the aesthetic, sociological, semantic and pragmatic senses of culture -- in their classroom teaching.
2. The Department of English Language Education, which is currently in the process of preparing its own course book for the Communicative Skills courses (Hailemariam 2006), should pay attention to the inclusion of students' native culture in the forthcoming materials. Teachers' and students' positive views towards incorporating students' native culture in the EFL classroom emphasizes the need for such measure.
3. The information gap which exists among the students can be utilized in the classroom with activities to help students to interact and know about each other. This is believed to foster cooperation rather than competition.
4. All of the teachers of the Department in question should receive in-service cultural awareness skills training. Through subscriptions to the journals and other publications and attendance at their regional and national workshops and conferences, the EFL teachers can also obtain valuable in-service training.
5. In this study, no claim of comprehensiveness has been made. In this regard, there is a need to carry out such kind of research at a larger scale in different settings in order to replicate the findings of the study.

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Appendix III

Observation Checklist

A. Teacher's Use of Students' Native Culture as a Resource in the Classroom

Session Number	Observable Skill Type	Presence of Students' Native Culture		Cultural Content				Remark
		Yes	No	aesthetic	sociological	semantic	pragmatic	

B. Group Formation

I. Groups formed: Yes _____ No _____

II. If 'so', the size of the group:

3-4 _____; 4-5 _____; 5-6 _____; 6-7 _____; 8- _____

III. Pattern of group formation:

Randomly: _____

Calling by Name: _____

Based on students' interest: _____

Other, Please specify _____

IV. Students' Participation:

- All members were actively participating/talking: _____**
- Only 3 members were actively participating/talking: _____**
- Only 2 members were actively participating/talking: _____**
- Only 1 member was actively participating/talking: _____**

Additional Comments:

Appendix VI

Sample Transcription of Interview with Instructors

1. ...I think they should use, ehh, the students' native culture eh in the sense that students would feel much comfortable talking about sharing ideas related to their native culture, and it would also give them an input for any activity like writing and speaking. I do feel that an instructor or teacher of English who used students' native culture as a resource in the classroom to teach the various skills and subskills of English would benefit all right in the sense that as I said before. The students find it much easier for it emanating from something very similar so that they have a strong use about something that relates to their identity...their probably strong views...about something related to who they are in terms of their backgrounds, in terms of their identity. I am just talking about the normal one that in general the cultural background of the learner is part of an identity, a symbol of his or her identity. I don't think that, under normal circumstances, the learner would hate to talk about something he or she believes is good... all right...so ... a teacher for pedagogic reasons, who uses these as a resource benefits his students... and also adds to the interest of the class like a student would exchange views, ideas and experiences on culture outside their own. So, that's why I say that it the instructor would have ample time to work on everything, but at least he should be quite cognizant of these and for pedagogic reason eh the the input in this culture can be taken as an input, a comprehensive input, an input that a student can make use of to exercise writing, to exercise speaking using English. We're not expected to teach anthropology and teachers of English are not anthropologists for that matter but way of you know comparing and contrasting, sharing ideas and experiences, they can use it as a resource, I feel.

2. Yes, in a very judicious manner... in a very wise manner. You know there is a sense that politics and the federal system of government where each regional state is associated with a certain identity...all right...People tend to perceive it from the perspective of racism or ethnocentrism. But, the way I see it different that I as an Ethiopian should also be ...respectful of other cultures within this empire called Ethiopia...all right.... This is to say that my students come from this empire characterized by diverse, diversity. If I encourage my students to share with us including me as an Ethiopian in the classroom. Something that they feel is interesting. And if I pay attention to them that would really encourage the students to be attracted towards me as an instructor...that I am respectful of their identity as I am respectful of their culture. It contributes for cohesion ...all right...because it provides opportunity for the class for students to share what they have.

3. It is something simple I feel and also interesting and motivating, Instead of asking me about West or some cultural practices of alien cultures from far remote places of the West, I find it easy to talk about my culture or something close to my culture from around my place. Then, I may work on something complex or difficult than after words, after building my confidence. Instead of beginning with something complex and too challenging and too difficult for the fact that it does not belong to me... I don't share anything... I don't have anything in common ... with that practice of the West may be ...I do feel that this would be pedagogically sound in the sense that it is less threatening and simple and interesting...interesting in the sense that I would be interested to share something that I found valuable from my culture to and with other students. The prevailing attitude among the significant number of students of staff. ...the tendency to see...the issues related to identity as something political encouraging kind of racist...in the sense that it contributes to ethnocentrism. There is a tendency to see we should never talk about on that word even. Teachers need to.

As far as my position is concerned, to examine their views probably they themselves are ...eh ... prejudiced. As far as its' utilization, exploitation in the classroom they should make sure they use it in a very pedagogically sound manner. In fact...eh...as far as I am concerned ...it contributes for integration in the long term. The people get to know each other better. Because these students' perceptions of somebody else outside their culture group before they join this College/University is negative. ...We've begun revising our curriculum. One of the suggestions is a course called multiculturalism; it is an independent course. The government takes this seriously. The Ministry of Education takes this seriously.

What I suggest is we need to examine our preconceived attitudes...see as much as possible the positive. I may not personally ... I do feel that the Department should have kind of awareness raising sessions, forums, workshops on the value of taking students' cultural background as a resource in the classroom as much as possible...its implications in terms of techniques and methods to encourage ...you know students from diverse cultural background coming together, exchanging views...If it is mishandled and it is a threat ... all right But if it is judiciously used and wisely handled, and then it can be used as a resource. For that matter subconsciously teachers use it if they're organizing discussions on the basis of random assignment of role. If they've random assignment of groups in way they are assigning students together and exchange eh views. ...It is a way of promoting integration among the students coming from diverse backgrounds. But, I think that an ELT specialist should be aware of culture in the EFL classroom. What I feel is I used it as a resource. My aim is teaching English not culture...all right...if I would like to teach English, if I would like to develop the command of English of my students, I should collect input, draw resources, one of which is culture—the culture of the student himself or herself.

Class time is always limited eh we're to work on diverse topics of interest...one is culture...We have others like health and many others. But, in a very tactful manner, in a very implied manner, even in other topics like sometimes some topics may not be related to culture. The way they are handled may indirectly also related to culture. Last class I think you have seen "gender". So we will be forced to talk about culture, tradition, norm. And another one is even in like AIDS AIDS HIV problem. People are not as such free to talk about it, you know, in public. It forces you to talk about culture, then "Silence is Golden" culture we have here. We are encouraging the students to reflect in the classroom, to discuss. We are again believing in an aspect of culture our students haven't experienced before in our class like, it is a kind of "talk and chalk" we're used to in the past...encouraging group work, discussion and debates is Western culture, transparency, encouraging reflections, open discussions, eh, debates and so on... particularly we've a kind of combined mode of delivery, diverse techniques and methods used in the class.

4. Well, I don't think that it is adequate. On the other hand also it really intrigues me in the sense that ...otherwise we devote the whole textbook to culture and it would be pedagogically unfair. We need also to incorporate other diverse topics... .It depends on the motivation and the attitude of the instructor...that sometimes you know to encourage students to bring into the classroom something that they feel is interesting, worth sharing with others. So, changing teachers' attitudes and really particularly awareness, the negative one I think I am quite cognizant of the negative componentI understand that there is a need to raise the instructors' awareness ...all right... . The reason why including I the, instructors fail is I think they are really scared of the shortage of time ...all right...you feel that ...how many topics should I entertain in the class, issues. So, for me it is time consciousness. ...Some courses like Spoken English I have been teaching over the last 10 or so years, eh, you know we have flexibly designed tasks which encourage students to bring something from their culture and share with the rest of the class... all right...in that case spoken course is more flexible.

But, if you come to the College English text, it is not that flexible in the sense, we have clearly defined content, outline. Because we have huge number of students taking that course, in order just to be consistent, eh and also for testing purposes as well, we need to standardize. When we fix, so, vocabulary items and so on, need to be focused on just from that textbook. Bringing something new, you would probably, lagging behind others so that really intrigues you. We can have a kind of supplementary material or module if you like (indigenous culture). They can help fill in the gap.

5. Well, at the very beginning, speaking about freshman students, I observed them, those who come from the same region, code or language tend to sit together...all right...they don't seem to be quite comfortable working with students' from another cultural background or region. But, in the second semester, I noticed that, because I always use, I mean, most of the time, randomly assigned all right. This makes students more integrated. They need to help, support one another, what you call in methodology collaborative learning. I sensed that they got used to that. By the end of the semester, I noticed that they begun interacting and socializing as well as better participations and so on. In the second semester, I see students changing much better.
6. What I personally feel is values, practices which could good, interesting. Because of many reasons ethnocentric approaches, stereotypes, prejudices, there are some folk tales against one or another. That would be detrimental. But what I am saying is like saying and proverbs from a region which give value ...all right...that should be also shared with people from another culture. They are probably interested. This cultivates a kind of positive feeling, not the kind if negativism. Something that would interest the majority a value or practice worth sharing with others. The implication is that in any culture, they do not know that there is something good. Priority should be given to our culture; of course, we need to develop critical awareness among students about the foreign culture. This aspect of culture from the West is bad for this, this and this reasons. ELT practitioners should develop common understanding about the use of culture as a resource.

Appendix V

Guidelines to Evaluate Cultural Content of Textbooks

Kilickaya (2004) presents the following guidelines to evaluate a textbook for cultural information:

1. Does the book give any information, instructions or suggestions about how the book may be used and how the cultural content may be handled?
2. Does the book address specific learners or are there any characteristics of the learners that the book addresses to?
3. Does the book suggest any role that the teachers using it should have?
4. Do they include a variety of cultures or just specific ones such as British or American culture?
5. Do they represent the reality about the target culture or the author's view?
6. Where is the cultural information taken from? Author's own ideas or empirical research?
7. What subjects do they cover? Are these specific to the target culture? Are there any topics that might not be culturally suitable for the learners in class?
8. What cultural and social groups are represented? Is this adequate coverage of a variety of people or is this limited to a chosen people? If so, what kind of people are these? Are there any stereotypes?
9. Does the book include generalizations about the culture? Does it inform the audience of the fact that what is true of the parts is not necessarily true of the parts?
10. Is the cultural information presented with comments such as being good or being bad? Or is it presented without such comments?

11. Are there illustrations? If so, are these appropriate to the learners' native culture? Would additional information be necessary to explain them or are they self-explanatory?
12. What are the activities asked of the learners? Are they familiar to the learners?
13. Would a teacher using this book need specialized training to be able to use it or is there enough information given?
14. What are the learners supposed to do with the cultural information such as using actively or just be aware of it for a better understanding of the target culture?
15. What is your overall view of the textbook?

Appendix IV

Interview Questions for Instructors

1. Should teachers use students' native culture as a resource in the EFL classroom? Why? Why not?
2. Do you think EFL teachers should develop an early respect among their students for their own culture? How do you think this should be done?
3. What are the benefits of use students' native culture as a resource in the EFL classroom? What are the problems of use students' native culture as a resource in the EFL classroom? What solutions do you suggest to alleviate the problems?
4. What do you think about the cultural content of the course books College English Volumes I and II?
5. What do you think about the inter-group relation among the various culture groups in your classroom? (i.e. at the various stages in the two semesters)
6. What aspects of culture do you think teachers should focus on (e.g. similarities, differences, values, beliefs, practices. etc.)? Why?

Appendix I
Addis Ababa University
Institute of Language Studies
School of Graduate Studies
Department of Foreign Languages and Literature
Students' Questionnaire

Dear Student:

Currently, I am conducting a postgraduate research study entitled “Use of students’ Native Culture in the English as a Foreign Language Classroom”. The purpose is to describe existing situation in the classroom with regard to the research objectives. As the findings of this questionnaire are going to be used for research, you are requested to be honest while answering each question below. You need not write your name. The information you give will be kept confidential!

Thank you in advance for your kind co-operation!

General Instruction: You are requested to answer the questions below based on your experience in Communications Skills Courses (i.e. FLEE 201 and 202).

A: Background Information

- 1.1. **Gender:** Male _____; Female _____
- 1.2. **Region you came from:** _____
- 1.3. **First Language:** _____
- 1.4. **Cultural Background:** _____

B. Put a tick (✓) in the space provided corresponding to your answer. There is only one answer for each question.

I. Cultural Content in the Classroom

1. How often do you think it is important for your teachers to include aspects of students' native culture as part of their classroom teaching?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

Why?

2. How often do your teachers include cultural information about students' backgrounds in the classroom?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

3.

3.1 If your teachers include cultural content, how often is that information concerned with the literature, film and music etc. of a particular country?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

3.2 If your teachers include cultural content, how often is that information concerned with the sense of a culture in which a language is linked to the customs and institution of a country (e.g family life, education, holidays) ?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

3.3 If your teachers include cultural content, how often is that information concerned with the sense of culture in which a cultures' conceptual system is embodied in language (e.g Vocabulary needed to describe family relationship, vocabulary for which there might be no direct equivalents in the learner's mother tongue)?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

3.4 If your teachers include cultural content, how often is that information concerned with the sense of culture which determines what language is appropriate for what contexts (e.g. How to politely refuse an invitation or how to complain about services)?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

II. Classroom Practice

4 How often does the teacher use material in class which represents different cultural groups of students?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

5 If your teachers include cultural content, how often is their cultural content planned?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

6 If your teachers include cultural content, how often is their cultural content introduced spontaneously?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

7 How often do your teachers give you activities and projects that enable students from diverse cultural groups to work together cooperatively?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

8 How often do your teachers form groups in your English class?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

9 How often do you like to do group work with students different from your own cultural background in your English classroom?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

Why?

III. Inter-group Relations

10 How often do you know about the cultures of other students in your class?

Always ____ Often _____ Sometimes ____ Rarely _____ Never _____

Why?

11 To what extent do you feel free to discuss local cultural matters with students from another cultural background in your English classroom?

Always ____ Often _____ Sometimes ____ Rarely _____ Never _____

Why?

12 How often do you like to talk about your own cultural values in your English classes?

Always ____ Often _____ Sometimes ____ Rarely _____ Never _____

Why?

13 How often do you think your cultural differences negatively affect your relationship with other students in your class?

Always ____ Often _____ Sometimes ____ Rarely _____ Never _____

Why?

14 How often do you think there is a good rapport among students in your class?

Always ____ Often _____ Sometimes ____ Rarely _____ Never _____

Why?

15 To what extent do you like your teacher to be of the same cultural group as you are?

Always ____ Often _____ Sometimes ____ Rarely ____ Never ____

Why?

IV. Using students' Native Culture in the Classroom

16 To what extent do you like learning English?

Always ____ Often _____ Sometimes ____ Rarely ____ Never ____

Why?

17 To what extent do you think discussing your culture in English is helpful to express yourself?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

Why?

18 To what extent do you think familiarity with the topic of discussion helps you understand better?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

Why?

19 To what extent do you think learning about your native culture enhances your motivation in English classes?

Always ____ Often ____ Sometimes ____ Rarely ____ Never ____

Why?

B. Write your answers in the space provided.

20 In what ways do you think your cultural background affects language learning?

21 What aspects of culture do your teachers focus on while using culture instruction in the classroom (i.e. similarities, differences, values. Practices etc.)?

22. How do you view your relationship with other students at the beginning of the first semester and now?

23 Please use the space below to write any further comments about students' native culture and English language learning based on your experience.

Appendix II
Addis Ababa University
Institute of Language Studies
School of Graduate Studies
Department of Foreign Languages and Literature

Instructor's Questionnaire

Dear Instructor:

Currently, I am conducting a postgraduate research study entitled “Use of students’ Native Culture in the English as a Foreign Language Classroom”. The purpose is to describe the existing situation in the classroom with regard to the research objectives. As the findings of this questionnaire are going to be used for research, you are requested to be honest while answering each question below. You need not write your name. The information you give will be kept confidential!

Thank you in advance for your kind co-operation!

General Instruction: You are requested to answer the questions below based on your general experience as well as your practice in Communications Skills Courses (i.e. FLEE 201 and 202).

A: Background Information

1.1 Gender: Male _____ Female _____

1.2. Age (in years): Between 20 and 25 _____; Between 25 and 30 _____;
Between 30 and 35 _____; Above 35 _____

1.3. Educational Background: B.A./B.Ed _____; M.A. _____; Ph D _____

1.4. Service Years as English language teacher: 5-10 years _____;
10-15 years _____;
Above 15 years _____;

1.5. Cultural Background: _____

B. Please circle the appropriate number corresponding to your answer. There is only one answer for each question.

I. Cultural content in the Classroom

1. How often do you include cultural information about students' native culture in your classes?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

2.1 If you do include cultural content, how often is that information concerned with the aesthetic sense of culture? (e.g. literature, film and music of a particular country).

1	2	3	4	5
Always	Usually	Sometimes	Rarely	Never

2.2 If you do include cultural content, how often is that information concerned with the sociological sense of a culture in which a language is linked to the customs and institution of a country? (e.g family life, education, holidays)

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

2.3 If you do include cultural content, how often is that information concerned with the semantic sense of culture in which a cultures' conceptual system is embodied in language (e.g Vocabulary needed to describe family relationship, vocabulary for which there might be no direct equivalents in the learner's mother tongue).

1	2	3	4	5
Always	Usually	Sometimes	Rarely	Never

2.4 If you do include cultural content, how often is that information concerned with the pragmatic sense of culture which determines what language is appropriate for what contexts? (e.g. How to politely refuse an invitation or how to complain about services)

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

II. Classroom Practice

3 How often do you adjust your teaching style based on your knowledge of your students' culture since beginning teaching in Communicative Skills courses?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

4 To what extent do you think the College English Volumes I and II incorporate culture information on students adequately?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

If 'so', can you give an example from the course books?

5 How often do you use supplementary material to help you incorporate students' native culture in the classroom?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

If 'so', what kind of supplementary material do you use?

6 To what extent do you think you have received adequate pre-and in-service cultural awareness raising teaching?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

If 'so', what kind of relevant training have you received?

7 To what extent do you think the main task of the teacher is to teach language skills?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

8 How often do you form groups in your classroom?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

9 How large are the groups you form?

10 How do you form groups?

III. Inter-group Relations

11 How often do you think there is an inter-group cooperation between members of different culture groups in your classroom?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

12 How often do you think that there is an inter-group competition between members of different cultural groups in your classroom?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

13 How often do you prefer to work with students whose cultural backgrounds are similar to yours?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

14 How often do you feel comfortable with people who exhibit values or beliefs different from your own?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

15 How often do you think students need to be aware of other students' cultures in the classroom?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

IV. Using Students' Native Culture in the Classroom

16 To what extent do you think your students like learning English?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

17 To what extent do you think familiarity of topic of discourse based on students' native language culture facilitates comprehension?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

18 To what extent do you think the use of students' native culture in the classroom enhances students' motivation?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

19 To what extent do you think learning about their own culture helps students in expressing themselves in English?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

20 To what extent do you think diversified cultures of students in EFL classrooms are obstacles for effective teaching?

1	2	3	4	5
Always	Often	Sometimes	Rarely	Never

Why?

B. Write your answers in the space provided.

22 When you include cultural content, is that planned or spontaneously introduced?

22 When you include cultural content, do you face any problems in the classroom?

23 Please use the space below to write any further comments about the use of students' native culture in the EFL classroom, particularly in the Ethiopian context which you may feel appropriate.
