

## The Frequency of Cultural Content in Cameroon EFL Textbooks at Secondary School Level

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### ABSTRACT

Cultural content refers to all the cultural load, aspects, instances, and markers of a specific symbolism of a certain people or community. It is believed that culture is what remains when we have lost everything. Thus, this article aims at evaluating the frequency of the cultural content in Cameroonian official EFL textbooks at secondary school level: *Interactions in English 6ème, 5ème, and 4ème*. The objective is to evaluate if the main material of EFL learning in Cameroon is equipped enough to provide the learners with intercultural communicative competence; if it takes into consideration the students' interests and if the prescribed practices are effective on the field. The study adopted a checklist analysis having as a framework the analysis of culture-specific words or expressions used by Çakir (2010) to investigate the frequency of culture-specific elements in the ELT coursebooks at elementary schools in Turkey; and big 'C' and small 'c' themes of culture, an approach that was used by Sadeghi and Sepahi (2018) to evaluate the representation of cultural themes in three common EFL textbooks: *Top-Notch, Summit, and Passages in Urmia, Iran*. 90 students' and six teachers' questionnaires also adapted from Sadeghi and Sepahi (2018) were used to investigate and interpret students' and teachers' opinions in concordance with the cultural content of their EFL textbooks. Findings showed that the amount of cultural content is superficial compared the prescribed average. Big 'C' are the most recorded: 84.19%, then culture-specific words or expressions: 8.71% and small 'c': 7.08%. A contradiction between students preferred cultural themes (big 'C') and teachers favorite cultural themes (small 'c') was also noticed. This research would specifically be of help to the broad Cameroonian EFL educationalist community to make some readjustments for EFL students to be interculturally competent.

**Key words:** cultural content; EFL textbooks; intercultural communicative competence

### INTRODUCTION

Language teaching is an old practice that has evolved among centuries and across continents. It originated with traditional methods favoring repetition and memorization which seemed to lead to a sort of automatization but not the authenticity which is the real aim of teaching/learning a language. To bring a solution to this lack, new techniques have been put into place. Those techniques favor the incorporation of culture in language teaching to make it authentic and effective. This is because language is a carrier of culture which influences its speakers' interpretation and perception of the world (Kramsch, 1993). Culture is indeed a universal concept referring to the ideas, customs, and social behavior of a particular people or society. Cultural content thus means the amount of symbolic, artistic and societal information contained in a text that originate

from it or express a people identity (Unesco, 2005). As a framework to investigate the cultural content of Cameroonian EFL textbooks, this article uses culture-specific items, big 'C' and small 'c' themes of culture checklists.

The common material EFL teachers and instructors adopt to transmit culture to learners is the use of textbooks (especially in developing countries). Textbooks are a good pedagogical tool for language learning and culture learning. In that effect, they must contain authentic activities appealing to the learners. It is in this sense that experts have introduced in the EFL curriculum the Competency-Based Language Teaching (CBLT) approach which is a branch of the main method called communicative approach. It puts at its center the construction of meaning and suggests interaction in the chosen language (Larsen-Freeman, 1986). Its final aim is to make learners acquire intercultural

language competence also known as pragmatic competence. And to carry out successfully their intercultural exchanges, learners need input about their routines, lifestyle, and practices (Wintergerst & McVeigh, 2010). Books must therefore present an authentic language in a natural context. This pragmatic competence beautifies speech and gives students' self-esteem.

Cameroon is a French/English Bilingual country. This implies that the educational system is made up of two sub-systems. First, the English sub-system where English is the medium of instruction and is learned as a second language and secondly the French sub-system where English is a mere subject and is learned as a foreign language; this is the scope of the article. Cameroon adopted an educational reform in 2012 consisting of shifting from a skills-based approach to a competency-based approach. Unfortunately, no concrete change has been observed in Cameroon EFL classrooms since then. There are still numerous inconsistencies between the Cameroon model of CBLT and the western model of CBLT (Belibi, 2018). It is very difficult for teachers to teach the authentic English culture in the Cameroonian context because they don't know much about the target culture. This, possibly because they are not all well trained, don't benefit from enough exposure to the authentic English culture or they overtly do it to stop being assimilated to the western culture.

In practice, as stated above, Cameroon still tends more to the traditional approach, and the only material the EFL teacher relies on is the textbook; which in Cameroon is imposed by the ministry of education. As Belibi (2018) justifies in his research, Cameroon implementation of CBLT is still archaic and ineffective in relation to materials, flexibility, multiple assessments and account of students' needs. Therefore, being in a context where English is learned as a foreign language and in a multicultural indigenous society loaded with accents, while we know English is a highly stressed and accented language, this aspect clearly interferes in the intercultural exchanges. It is therefore justifiable to look at the present cultural content of Cameroon official EFL textbooks to see which amount of culture they carry to help sustain the curriculum to prepare better interculturally competent Cameroonian learners for commissions that require culturally dependent communication. Also, the study aims at analyzing whether students are effectively

engaged in this language/culture learning process, and finally, it investigates the teachers' apprehension and adequation with the culture teaching techniques.

### LITERATURE REVIEW

Since the 1960s and more recently, many studies have been carried in the areas of Language teaching, culture and curriculum. This was done as a way to implement and foster the Inter-cultural Communicative Competence (ICC) in EFL learners. The necessity to integrate culture in pedagogy and the curriculum, in general, was examined by scholars such as Adaskou, Britten, and Fahsi (1990) who investigated the decisions on the cultural content of English courses in the context of Morocco. They concluded that the decision on culture incorporation in ELT teaching should be idealized and it is the teachers' attitudes toward the textbook more than anything else that determines the usefulness of the language teaching process in the long run. Similarly, Thanasoulas (2001) demonstrated the importance of teaching culture in foreign language classrooms and thus establishing the ELT teacher as a foreign culture teacher as well. He asserts that this cultural competence will not only contribute to the acquisition of communicative competence but also help students tolerate and be more objective about other cultures in multicultural exchanges. Ubanako (2011) focused on the pedagogic implications of regionally determined varieties taking the case of Cameroon. She tackles the debate of teaching standard or variety. Cameroon is a condominium of many cultures and accent which in turn give birth to many varieties of English that find their way into the classrooms. This is a dilemma that experts try to address by recommending to sticking more to the standard and switching to varieties when required.

Other researchers narrowed this discussion down to the sole level of textbooks which are regarded as the central elements through which language is taught and learned in foreign settings. It is therefore believed that they should contain appropriate activities to lead students to pragmatic competence in cross-cultural exchanges. Alemi and Jafari (2012) studied gender and culture in EFL textbooks as carried by personal proper nouns, she reports that when it comes to personal proper nouns found in EFL textbooks, most of them are English native nouns. Only 5% are local nouns; therefore, this

is an aspect of target culture which is well assimilated by EFL learners. Aliakbari (2005) likewise assessed the place of culture in Iranian textbooks. He found that the cultural content in these books was superficial and inadequate and could not lead to an acquisition of cultural norms of the target language. Liu (2013)(Liu, 2013) carried a similar study in the China. He analyzed themes of culture in listening and speaking textbooks at the university level, and found that most of the cultural content was unidentified and this lack of source information leads to a deficit in effective English language learning.

In Cameroon, researchers have also worked on these interwoven areas of language teaching, culture, and curriculum. Nkwetisama (2012) wrote about the walls between classroom and society in EFL learning in Cameroon. He discovered that in Cameroon, EFL materials and procedures are not adapted to the everyday communication needs. To fill this gap, experts should take both linguistic and sociolinguistic aspects of EFL learning into consideration. Ebong (2004) also produced a good article on Cameroon ELT pedagogy. She was concerned with the use of indigenous techniques of communication in language learning. She proposed that EFL instructors make use of indigenous techniques like role-playing, storytelling to enhance learners' enthusiasm and motivation. And one of the most recent researches is Agbor (2019) who demonstrated the benefit of professionalizing English teaching in Cameroon when we know that the country is engaged in a melted curriculum which sometimes causes problems.

This study attempts to see how appropriate are the English textbooks that EFL learners use and to what extent they contribute to their intercultural communicative competence. Since research is about corroborating evidence, it goes in line with Çakir (2010) and Sadeghi and Sepahi (2018), two similar studies applied to the Turkish and Iranian contexts respectively. The first examines the frequency of culture-specific elements (of the target language) in textbooks at the elementary level. It reports that this frequency is very low and should therefore be increased to have the students learn English appropriately. The second study analyses the cultural content of three textbooks and investigates if this content suits both students' and teachers' needs. It discovered that the cultural content in the book is different from students' and teachers' expectations; which is a

problem because learners need to be taught what they are interested in for more effective learning to take place.

### METHOD

#### Participants

The population under study is Cameroonian EFL learners of English at secondary schools together with their Teachers. They were chosen according to convenient then intact sampling. That is the participants were chosen from a private secondary school - College Saint Coeur de Marie (translated in English as Mary's Holy heart college) – which I attended, to make the access easier and to maximize the number of participants. They were from the three first classes of secondary education called '6eme', '5eme', and '4eme' corresponding respectively to grades 6, 7, and 8. These grades are preferable because we believe it is at lower levels that the bases of language learning are settled in the learners. Therefore, to study the process from the roots, these levels are the best choice. In each class, 30 students were asked to volunteer for the study. Making it a total of 90 participants. Concerning teachers, a total of six teachers participated in the study. Three of them teach English in the classes chosen and the other three teach English at other levels to guarantee a wide scope of points of view.

### MATERIALS

As the title of the article suggests, the study was carried using EFL textbooks. They are official textbooks adopted by the Ministry of Higher Education of Cameroon since 2015 and are used across the country. The book series is entitled Interactions in English written by a group of authors directed by Niall McNulty and published by the Cambridge university press. Again, they were chosen in grades 6, 7, and 8. Each book is organized into five modules and each module comprises three units and assessment sections, and there is a revision section for all the modules at the end of each book.

To analyze these textbooks, we used textbook analysis checklists adapted from Çakir (2010) and Sadeghi and Sepahi (2018) More specifically, the checklists helped to list three main elements to study the cultural content of our corpus. Hence, we looked for culture-specific words or expressions in the corpus. They are many but here specifically we chose those who were more culture loaded. They are idioms, proverbs, phrasal verbs, and similes.

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The next items that were collected are big “C” themes of culture (history, architecture, food, festivals, literature, music, dance, games, arts, proper nouns, clothing). Finally, the analysis also consisted of gathering small “c” themes of culture (non-verbal language, norms, rules, traditions, myths, behavior, communication

styles). For a better understanding of these technical concepts, coding guidelines were provided to define and illustrate them to better manipulate them. These definitions were from Oxford Advanced Learner’s Dictionary (8th edition) and Merriam Webster Dictionary. These coding guidelines were as follow:

### Coding guideline for culture-specific words/expressions

Instance	Definition	Example
Idioms	An expression that is not understood from the meanings of its separate words but must be learned as a whole.	“Everyone will look their best” (Nama , Forbin , Paizee, & Tezef, Interactions in English 6eme, 2015)
Phrasal verbs	The combination of a verb with a preposition or an adverb which functions as a verb and gives a different meaning from the meaning of its individual words. (Horny , et al., 2010)	Stand up Pick up Move up Hold down

### Coding guideline for big ‘C’ themes of culture

Instance	Definition	Example
Proper noun	The designation of a particular person, an animal or a thing.	Jeanne, Fabrice, Mary Mengue, Ngoh, Etonde
History	The knowledge about memorable past events.	History’s mysteries Natural disasters
Food	Something that nourishes, sustains, or supplies	Yams, plantain, Ndole, Pickled peppers(Nama, Forbin, & Tezef, Interactions in English 4eme, 2015)
Clothing	The things people wear to cover their bodies.	Sandals, Flip flops Kaba, Loin clothes
Festival	A time or event of celebration or a program of cultural events or entertainment	Nguon festival Ngondo festival Teacher’s day (Nama, Forbin , Paizee, & Tezef, 2015)
Music	Sounds that are arranged in a way that is pleasant or exciting to listen to. People sing music or play it on instruments.	Jazz Hip hop Makossa
Arts	The use of imagination to express ideas or feelings, particularly in painting, drawing, or sculpture.	Paintings, sculpture, surrealism, abstract art
Sport	Physical activity (as running or an athletic game) engaged in for pleasure or exercise(Merriam-Webster, n.d.)	Football Basketball
Currency	circulation as a medium of exchange	Franc CFA Euro, dollar
Weather	The state of the atmosphere in a specific place and time which describes if it hot or cold, wet or dry, calm or stormy, clear or cloudy.	Summer, winter, autumn, spring Dry season, rainy season

### Coding guideline for small ‘c’ themes of culture

Instance	Definition	Example
Norms	The ways a society or group is expected to behave which give cues	Introducing yourself Socializing

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	on when and where to adopt certain behaviors or not.	Class rules Nuclear family, extended family
Customs	Established rules of acting and living in a community.	Lullaby
Traditions	Set of beliefs that are commonly adopted by a group as belonging to their historical patrimonies and which should perpetrate within present and future generations.	Avoiding/maintain eye contact
Communication styles	The exchange of information through sounds, words, signs or behaviors.	Smoke signal, Ewondo,
Behavior	the way in which someone acts.	Punctuality, respect

Finally, two questionnaires were designed; one for students another one for the teachers. They are all adapted from Sadeghi and Sepahi (2018). They were both proposed in English and French (the two official languages of Cameroon) at the liking of the participants. The students' questionnaire has 15 questions in total distributed in three parts: the first part is about general information (age, gender, level); the second part is about language learning, and the third part about culture learning. The questions were asked and various options were provided from which the students had to tick one. The following is an illustration:

5- You are learning English because:

- a- It is the language of technology and scientific research.
- b- You like this language and you want to know more about its speakers and their culture(s).
- c-Its mastery is required to get a good job.
- d- It is a compulsory school subject.
- e- Other: Please, specify

.....  
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The teachers' questionnaire has 22 questions divided into five parts. The first part is about general information on the teacher (age, gender, teaching experience, level taught). Part two of the questionnaire concerns approaches of culture teaching; the third part focuses on techniques of teaching culture; the language teacher and culture are dealt with in part four and the last part is dedicated to further suggestions and/or comments. The following is a sample question from the teachers' questionnaire:

5-Does learning/ teaching a foreign language include learning/ teaching about its corresponding culture?

- Yes-No

### PROCEDURE

This article uses the descriptive content analysis method. Relying on culture-specific words, big 'C' and small 'c' themes of culture coding guidelines, all the activities, and exercises of the books were analyzed and tabulated. In the course of this analysis, we first of all paid attention to the title or topic of the unit before going deeply into the various tasks and exercises (reading, writing, listening, dialogues, and vocabulary). This tabulation helped sort out the distribution of the cultural content of each textbook per unit in terms of frequency and percentage. After collecting all the necessary data, we elaborated and gave the frequency results of cultural content in these textbooks.

After the textbooks analysis, questionnaires were given to students and teachers. They were made available both in French and English with a simple language for better results. They were sent via email to the vice principal of the selected institution (College Saint Coeur de Marie). Later on, they were printed and handed to 90 volunteer students in grades 6, 7, and 8 who were asked to go and fill them at home and bring them the following day. This was to ensure they don't rush in their answers. Same for teachers the questionnaire was administrated to the three teachers of the selected grades and three more who were asked to volunteer. After this, all the questionnaires were scanned and sent back via email. They were then analyzed and results and observations ensued.

### FINDINGS

#### Textbooks Analysis

As aforementioned, the three textbooks constituting the corpus are textbooks of grades 6, 7, and 8, imposed by the Cameroonian ministry of higher education in all the national territory. Each book is composed of five

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modules, an assessment section at the end of each module, and a revision section of all the modules at the end of the book. Looking at the titles of modules, we see that the books are already somehow arranged following these big and small 'c' themes of culture. After scanning *Classification of cultural content in the three textbooks*

all the cultural content of the books which is mostly found in the reading and listening texts, the titles, the tasks, and instructions, we obtained the following table showing the classification and frequency, and percentage of cultural content in the whole corpus.

Culture-specific words /expressions		Big 'C'		Small 'c'		Total	
F	P	f	P	F	p	f	P
32	8.71%	309	84.19%	26	7.08%	367	100%

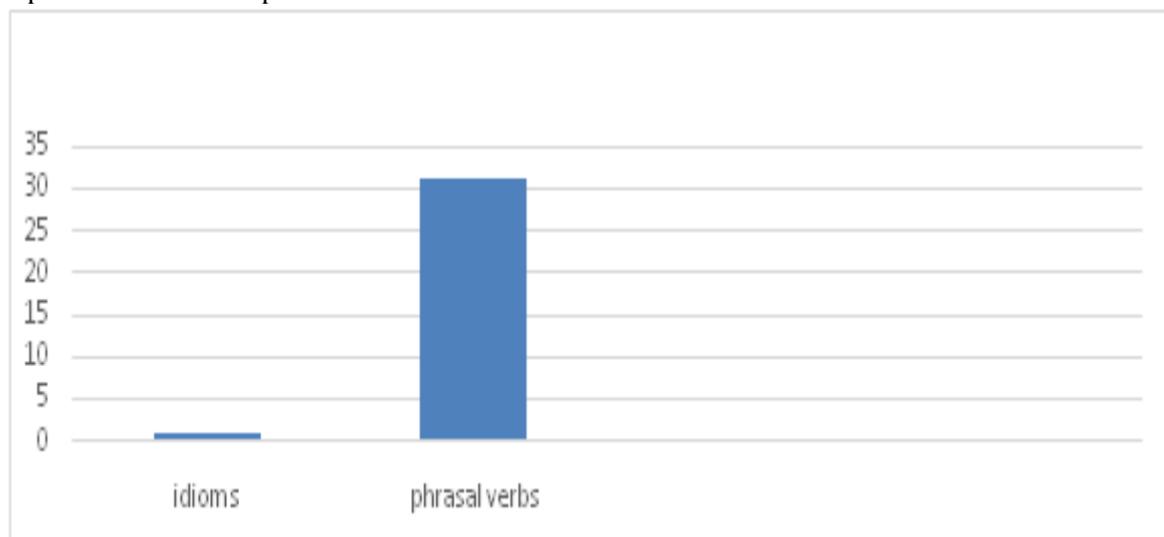
This analysis revealed that the cultural content of EFL Cameroon textbooks is quite poor (just 367 elements out of the thousand items contained in the three books). The cultural content found was still divided into home culture and foreign culture: where the home culture still dominates while the target culture is supposed to be higher or the two are supposed to be balanced. Instances of foreign culture are just mere evocations and they refer mostly to culture in units dedicated to it like unit 2 of module 1 of 4ème textbook: tradition and culture; unit 1 of module 3 of the 5ème textbook: customs and culture. But still, they are not rich enough.

Concerning culture-specific words or expressions, only one idiom was found, but the number of phrasal verbs was quite moderate: 31 in total. And it is this high because a whole unit was dedicated to it in *Interactions in English 5ème*.

For big 'C' themes of culture, the most numerous instances are proper nouns which are in total 231. There are many proper nouns because the books are filled with dialogues. There are 137 home proper nouns and 94 foreign proper nouns. The presence of foreign proper nouns is comprehensible because the

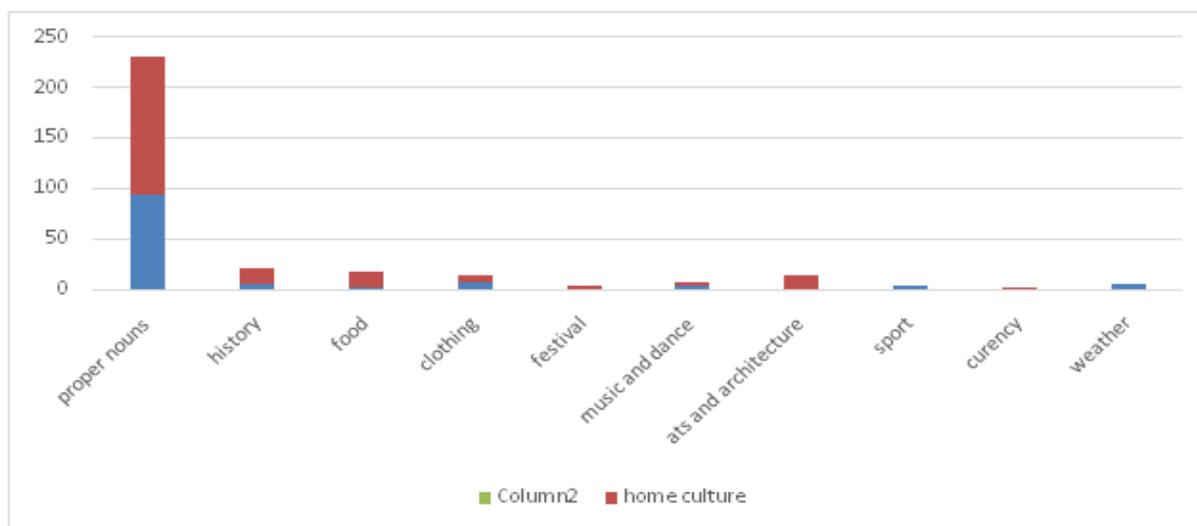
country is mostly Christian and almost every child carries a Christian name; so, this aspect is not too new in the Cameroonian culture. We also have mentions of historical instances which are in total 20 with just 5 going to the foreign culture. There are instances of food which are 16 with just one foreign food. Clothing has in total 16 instances with just 6 going to the foreign culture. For what concerns festivals we have three instances of home festival mentioned. Music and dance have 6 instances with 2 going to the target culture. Architecture and arts are all instances of home culture; there are 13 in total. Finally, there are 4 occurrences of the target culture weather, 2 occurrences of foreign sport, and 1 occurrence of the Cameroonian currency which is franc CFA.

The last point was small 'c' themes of culture. Here, we have norms that are quite difficult to divide into home and target culture there are 16 instances in total. Tradition instances are 6, with one for foreign traditions. We also found only one instance of Cameroonian customs, 1 instance of their communication style, and two instances of the English culture behavior. All these will be well represented in the graphics that follow:

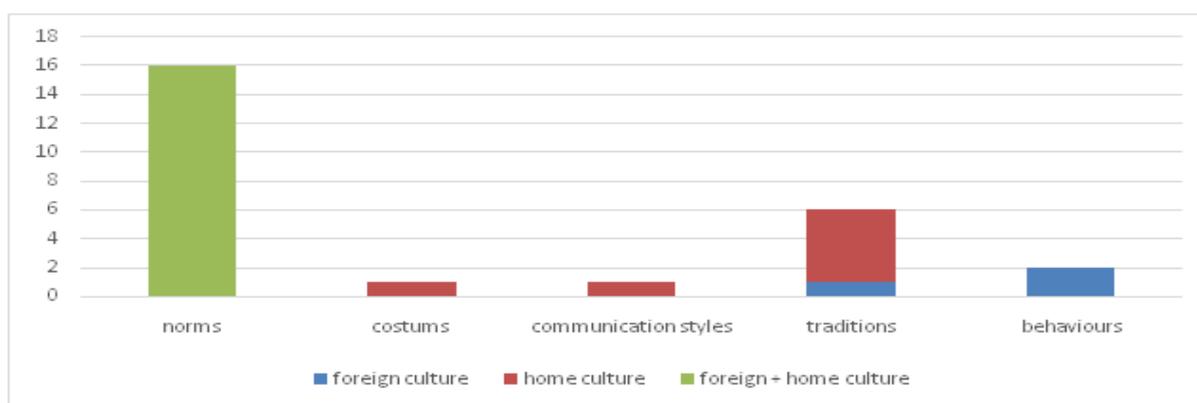


**Figure1.** Frequency of culture-specific words/expressions in the three textbooks

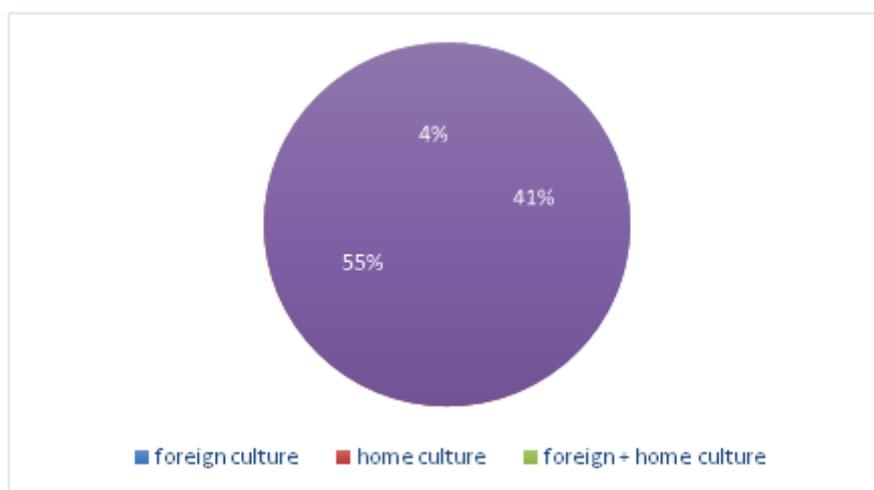
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**Figure2.** Frequency of big 'C' themes of culture in the three textbooks



**Figure3.** Frequency of small 'c' themes of culture in the three textbooks



**Figure4.** Representation of the total frequency of home and foreign culture in the corpus

### Questionnaire Analysis

A review of the students' and teachers' questionnaires revealed an important number of issues. First, the students' questionnaires revealed that 46.66% of students study English because it is compulsory not because they are motivated; 23.33% study it because they want to have more chances to get a good job in the

future; only 16.66% study it because they want to communicate effectively because they like the culture, and 10% study it because they think it's the language of technology and science. Also, with students, their preferred themes are big 'C' themes of culture ranging respectively as follows: history (50%); Arts and food (46.66%); music (43.33%); literature (33.3%); Politics (20%); economy (13.33%); geography (10%);

they mentioned only three small 'c' themes of culture namely: daily life (43.33%); traditions (30%); and customs (13.33%). Further, most of them (86.66%) think that they will gain more benefit by learning the target culture; only 13.33% think the contrary stating reasons such as the foreign culture will make them assimilated, they have their own culture and they can be contented with it; they are in their country they don't have to learn another country's culture, some said the foreign culture will make them forget theirs, some even found it is not useful. 83.33% find that their EFL textbooks don't help them learn the target culture. They think they should add more texts about the English culture (33.33%), authentic activities (22.22%); idioms (22.22%); images (7.40%), and more native words or expressions (7.40%). Finally, 60% think that up till now they have learned very few about the foreign culture; 33.33% estimate they have learned few about the English culture and only 6.66% say their English culture is sufficient.

For what concerns the teachers' questionnaires, the results are as follows: 60% of teachers think that language and culture are interdependent, and 40% think that cultural context is important while learning a language. Some (16.66%), think that learning a foreign culture is a threat to their own culture while others (83.33%) think it's rather a plus, it broadens the general knowledge. Teachers are more in favor of small 'c' themes of culture (52.63%) like daily life (31.57%); customs (15.78%); traditions (5.26%) while big 'C' themes of cultures are recommended at 47.37%. They are: arts (15.78%); food (10.52%); music (5.26%); politics (5.26%); economy (5.26%) and geography (5.26%). 83.33% say it's their responsibility to introduce culture to students while 16.7% think that it's school materials (in this case the textbooks) that are responsible for that. The majority of them (66.66%) finally said they don't think they are equipped enough or have enough knowledge about the target English culture to transmit it to students.

### CONCLUSION

This article studied the cultural content of Cameroon official EFL textbooks at secondary school level: *Interactions in English* and its ad equation with students and teachers. The thorough book analysis showed that the books are dominated with big 'C' themes of culture (84.19%) followed by culture-specific expressions (8.71%) and small 'c' themes of

culture are quasi absent (7.08%). But overall, this cultural content is superficial. The same analysis also revealed that this cultural content which is already not enough is still divided into home (55%) and foreign (41%) culture. Further, by analyzing the questionnaires, we found a contradiction between students' and teachers' preferred themes of culture. While students prefer big 'C' themes of culture, teachers favor small 'c' themes of culture. This is a good alert that what is practiced on the field is not what the ideal pedagogy prescribes and students' interests are not taken into account.

Since the country is a developing country and all the students can't have the opportunity to travel to native countries, they should bring these native countries to them through books. This is because students after studying their EFL textbooks may know English but just a local variety of English which is not strong enough for the ICC. Cameroonian pedagogues looking at these coursebooks- seem to be more oriented towards a home pedagogy; that's why they prioritize their home cultural elements and put only a bit of foreign cultural elements just to call students awareness. But they seem to forget that the other subject course books are already loaded with their home culture so they should try and add more target cultural content in books dedicated to the teaching/learning of English. In fact, "no matter how foreign language learners are linguistically competent, they inevitably fail to understand some utterances specifically a used by the native speaker" (Ebong, 2004). It is proprietary to understand that there is a benefit in target culture mastery. It helps avoid misbehaviors when encountering unfamiliar cultures. It does not mean at all assimilation or rejection of one's own culture. (Belibi, 2018). Thus, the expected result is students' awareness about similarities and differences in the two cultures to boost their language learning process. All these findings, implications, and recommendations can therefore be useful for all the public in general but specifically for Cameroonian EFL educational specialists and for all the teachers for them to be aware and apply the necessary change for an improvement to be felt in subsequent years (Adaskou, Britten, & Fahsi, 1990).

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## APPENDICES

### Appendix A

#### Learners' questionnaire

Dear learners,

This questionnaire is part of research work. You are kindly requested to answer it. Please, tick the appropriate box (or boxes)(√) and make full Statements whenever necessary.

May I thank you in advance for your collaboration.

#### Part I: General information

1. Age:
2. Gender: male female
3. Grade: .....

#### Part II: Language Learning

4. You are learning English because:

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- a-It is the language of technology and scientific research.
- b- You like this language and you want to know more about its speakers and their culture(s).
- c-Its mastery is required to get a good job.
- d- It is a compulsory school subject.
- e- Other: Please, specify.....

5. What does learning English mean most to you?

- a- Learning how to build words and sentences.
- b- Learning the meanings of words and sentences.
- c- Learning how to pronounce words and sentences.
- d- Learning about the culture(s) of English-speaking people.
- e- Other: Please, specify.....

6. What activities are, in your opinion, most effective to learn English?

- a- Word-building and sentence completion exercises.
- b- Vocabulary exercises (searching for synonyms, antonyms...).
- c- Transcription (pronunciation) exercises.
- d-Roleplays.
- e-Classroom or group discussions.
- f- Watching and analyzing foreign films.
- g- Other: Please, specify.....

**part III: Culture Learning**

7. Do you think that it is important to know about the culture(s) of English-speaking people, their way(s) of life, their worldview(s)?

- Yes-No.

8. If " No' ', why?.....

9. If ' Yes' ', about which topics would you like to know more?

- a-Daily life and routines
- b- Customs/norms
- c- Beliefs and values
- d-History
- e- Art
- f- Music
- g- Government/ Politics
- h- Food
- i-Economy
- j-Geography
- k-Others: please, specify.....

10. Do you think that learning the culture(s) of English-speaking countries will have negative effects on you?

- Yes-No

11. If "Yes", in what way?.....

12. Do you find your English textbook useful to learn the culture(s) of English- speaking countries?

- Yes-No

13. If "No", what would you like to be added to it?

## The Frequency of Cultural Content in Cameroon EFL Textbooks at Secondary School Level

- a- (More)texts about culture
- b- (More) activities to practice cultural learnings
- c- (More) photos, pictures
- d- (More) idioms, proverbs
- e- Other: Please, specify.....

14. Does your English teacher deal with the culture of English-speaking countries in the classroom?

- Yes-No

15. How much of the foreign culture do you think you have learned up to now?

- a- Much
- b- sufficient
- c- Little
- d- Very little

### Appendix B

#### Teachers' questionnaire

This questionnaire is part of research work. It aims at investigating the teacher's understanding of culture teaching, and the way culture is dealt with in foreign language classrooms.

You are kindly requested to answer the following questionnaire. Please, tick the appropriate box (or boxes)(√) and make full statements whenever necessary. Your answers will be valuable for the completion of this work.

#### Part I. General information

- 1. Gender: male female
- 2. How long have you been teachingEnglish?.....
- 3. Which grade are you teaching? .....

#### Part II: Approach to Culture Teaching

- 4. Does learning/ teaching a foreign language include learning/ teaching about its corresponding culture?
- Yes-No
- 5. If "Yes", for which reason? (Please tick the reason you think is most important.)
  - a- Language and culture are interconnected.
  - b- The cultural context is important in communication.
  - c-Cultural knowledge motivates the pupil s to learn the language.
  - d-Cultural knowledge broadens the pupil s' general knowledge.
  - e-Cultural knowledge promotes attitudes of empathy and tolerance.
  - f- Other: Please, specify.....
- 6. What does '' culture '' mean to you? 
  - a- A set of behaviors, customs, rituals, patterned ways of living.
  - b- A system of thoughts, assumptions, values, and norms.
  - c- Literature and fine arts.
  - d-Other: Please, specify.....

**The Frequency of Cultural Content in Cameroon EFL Textbooks at Secondary School Level**

7. What does culture teaching mean to you?

- a- Providing the pupils with information about the foreign culture facts and artifacts.
- b-Developing the pupil s' understanding of the underlying bases of the foreign culture (values, assumptions, beliefs ).
- c- Promoting the pupils' positive attitudes towards the foreign culture community
- d- Enhancing the pupil s' cultural self –awareness.
- e- Other: Please, specify.....

8. Is culture to be treated as:

- a- Supplementary optional material (i.e., to be dealt with when it incidentally occurs in texts and activities).
- b- An integral part of language learning (i.e., to be deliberately included in texts and activities).

9. If 'a', why?.....

10. If "b", should the cultural component be considered on equal footing with the other language components?

- Yes -No

11. If "No", why?.....

12. Do you think that learning about a foreign culture is a threat to one's native cultural identity?

- Yes  - No

13. Please, justify your answer .....

14. Which culture(s) should be included in the English classroom?

- a- The British culture
- b- The other English -speaking cultures (American, Australian,...)
- c- Non-English speaking cultures (France, Brazil, China,...)

15. Which topics or themes should pupils be introduced to?

- a- Daily life and routines
- b- Customs/norms
- c- Beliefs and values
- d- History
- e- Art
- f- Music
- g- Government / Politics
- h- Food
- i- Economy
- j- Geography
- k- Others: please specify.....

**Part III: Techniques of Teaching Culture**

16. How much of classroom time should, in your opinion, be devoted to the cultural component?

a-An integral part of a language lesson.

b -Few minutes in the beginning or the end of a language lesson.

c-None.

17. Please, explain why.....  
.....

18. Do you design activities to relate the foreign culture to the pupils' cultural environment and background?

- Yes -No

**Part IV: The Language Teacher and Culture**

19. Do you think the language teacher must teach about the foreign language culture?

- Yes -No

20. Do you consider a language teacher to be:

a- A guide and a facilitator of the learning process.

b- A source of knowledge about language and culture.

c- A cultural mediator able to bridge intercultural gaps.

d- Other: Please, specify.....  
.....

21. Do you think that you have in-depth knowledge about English-speaking cultures to teach them?

- Yes -No

**Part V: Further Suggestions**

22. Do you have any further suggestions or comment?.....  
.....  
.....  
.....  
.....

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