

KRAMSCH, C. (2003) Teaching Language along the Cultural Faultline. In Lange, D. L. & Paige, R. M. (Eds.) *Culture as the core: perspectives on culture in second language learning*. Greenwich, CT: Information Age Pub.

Kramsch, C. (2013). Culture in foreign language teaching . *Iranian Journal of Language Teaching Research*, 1(1), 57-78. Retrieved from http://www.urmia.ac.ir/sites/www.urmia.ac.ir/files/Article%204_1.pdf

Risager, K. (2008). *Language and culture: global flows and local complexity*. Clevedon: Multilingual Matters.

Robinson, G. L. N. (1988). *Crosscultural understanding*. New York: Prentice Hall.

Starr, L. J. (n.d.). The Use of Autoethnography in Educational Research: Locating Who We Are in What We Do. Retrieved from <https://journalhosting.ucalgary.ca/index.php/cjnse/article/view/30477>

Stern, H. H., Allen, P., & harley, B. (1993). *Issues and Options in Language Teaching*. Oxford: Oxford University Press.

Tylor, E. B. (1970). *Primitive culture*. Gloucester, MA: P. Smith.

Bibliography

Aubrey, S. (2009). Creating a Global Cultural Consciousness in a Japanese EFL Classroom. *English Language Teaching*, 2(2). doi:10.5539/elt.v2n2p119

Brown, H. D. (2000). *Principles of language learning and teaching*. New York: Addison Wesley Longman.

Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence*. Clevedon: Multilingual Matters.

Chang, H. (2016). *Autoethnography as method*. Abingdon, Oxon: Routledge.

Chang, H., Ngunjiri, F. W., & Hernandez, K. C. (2016). *Collaborative Autoethnography*. London: Routledge.

Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Clevedon: Multilingual Matters.

Downs, J. F. (1971). *Culture in Crisis*. Beverly Hills, CA: Glencoe Press.

Ellis, C., Adams, T.E., & Bochner, A. P. (2011). Autoethnography: An Overview. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 12(1), Art. 10. Retrieved from <http://www.qualitative-research.net/index.php/fqs/article/view/1589/3095>

Ellis, C. and Bochner, A. P. (2000) Autoethnography, personal narrative, reflexivity: Researcher as subject. In Denzin N. K. & Lincoln Y. S. (eds), *Handbook of Qualitative Research*, (pp. 733–768), Thousand Oaks, CA: Sage

Fei, X. (2016). *Globalization and Cultural Self-Awareness*. Berlin: Springer Berlin.

Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. London: Sage Publications.

KRAMSCH, C. (1993) *Context and culture in language teaching*. Oxford: Oxford University Press.

Kramsch_The Cultural Component of Language Teaching. (1996). Retrieved from <https://fr.scribd.com/document/191533659/Kramsch-The-Cultural-Component-of-Language-Teaching>

Kramsch, C. (1998) *Language and Culture*. Oxford: Oxford University Press.

Integrating local cultural content based on the Autoethnographie approach. A. BOUDERBALA

b- No

7. Learners reflection on their personal stories in their cultural context can:

	Agree	Disagree
a-Expand learners understanding of their local culture.		
b-Correct existing stereotypes, prejudice and misunderstandings.		
c-Create positive attitudes towards their native culture.		
d-Increase students' curiosity to know about their selves and the others.		
e-Promote critical and analytical thinking.		

8. How do you evaluate the use of the autoethnographic approach in EFL class to explore the local culture?

a- Interesting Effective

c- Unimportant

Please, explain:

1. Are you willing to use it in your class?

a- Yes

b- No

2. Do you think that autoethnography can be used to raise learners cultural awareness?

a- Yes

b- No

deep self-examination and self-reflection within the cultural context to understand the self and the others. Therefore, it must be applied in an intercultural pedagogy where teachers' primary is developing learners' intercultural competence.

Teachers Questionnaire

Dear teachers,

This questionnaire is part of a research about the integration of the local culture via the use of an autoethnographic approach in EFL class. It aims at investigating teachers' attitudes and opinions about the role of autoethnography in raising learners' cultural self-awareness. We would be grateful if you answer these questions.

1. Do you think that an effective foreign language teaching class should:
 - a- Dissociate learners from their cultural identity to teach them the foreign culture.
 - b- Integrate the local culture alone since English is an international language.
 - c- Teach the foreign culture in relation to the native one.
 - e- Teach language apart of culture.
2. Do you think that teaching the foreign culture alone without the inclusion of the native one can threaten learners cultural identity?
 - a- Yes
 - b- No

Please,explain

.....
.....
3. Do you think that teaching a foreign language can trigger learners reflection on their native culture?

- a-Yes
- b- No

4. How often do you encourage your students to discuss topics that are related to their culture?

Often Always Sometimes Rarely Ever

5. Do you think that discussing local cultural topics motivates learners to interact and practice language in the classroom because they deal with real life situations?

- a- Yes
- b- No

6. Do you think that integrating the local culture in EFL class deepens and reshapes learners understanding of their cultural selves?

- a- Yes

offers learners the opportunity to practice the foreign language in its spoken and written forms, and consequently, develops their language skills, promotes their classroom interaction in their discussion of the local cultural subjects and reshapes and deepens their understanding of the local culture. One way of introducing the local cultural content in EFL class can be implemented through inviting learners to reflect on their personal experiences and events in relation to their socio-cultural environment where they take place. Teachers claimed that this approach, known as autoethnography, is an effective and an interesting teaching / learning experience that explores the local culture and raises the cultural self awareness since it can expand learners understanding of their local culture, increase their curiosity and interest to know more about their selves and others, develop critical skills and analytical thinking, correct their misleading images about their cultural group and create positive attitudes towards the native culture. The teachers' answers to the questionnaire also reflected their positive attitudes and their willingness to teach local cultural content through the use of autoethnography.

6. Conclusion and recommendations

The present study investigated teachers perceptions and attitudes towards the integration of the local culture and the role of the autoethnographic approach in raising learners awareness of their cultural self. The results obtained from the questionnaire revealed that teachers view that the local cultural content should be included in Foreign languages classroom for many reasons like retaining learners cultural identity, expanding learners understanding the cultural self and motivating learners to practice the foreign language in familiar situations. However, presenting local cultural items in a passive way without eliciting students reflection on their personal experience cannot sufficiently increase their cultural self-awareness. Hence, teachers claimed that autoethnography is an appropriate method for teaching local culture because it promotes learners' critical reflection on their culture and develops a profound understanding of their cultural selves. In the light of these findings, we believe that cultural awareness and self-discovery should be targeted when designing curricula. Furthermore, teachers need to train their students to tell and write short autoethnographies to be shared and discussed with their classmates, especially in modules that require students to practice long forms of language like oral expression, written expression, and creative writing. Although the use of autoethnography in foreign language classes is still uncommon, this approach can help learners understand that their behaviors and beliefs are linked to their culture. We conclude that using autoethnography in EFL classes can provide a

Options	Frequency	Percentage
Yes	14	87.5%
No	2	12.5%
Total	16	100%

Table (9) shows that the overwhelming majority of teachers are willing to use the autoethnographic approach in their teaching pedagogy. On the other hand, only (12.5%) of teachers are against the idea of introducing the autoethnographic approach in their class probably because they are the same participants who are against the inclusion of the local culture in EFL context.

Table 10. Teachers Attitudes towards the Use of Autoethnography to Raise Learners Cultural self Awareness

Options	Frequency	Percentage
Yes	16	100%
No	0	00%
Total	16	100%

All the responds (100%) agree that autoethnography raise learners awareness of their cultural self since it explores personal stories and events in their socio-cultural environment.

5. Summary of Results and Discussion

The results of teachers questionnaire revealed that the majority of teachers support the inclusion of the local cultural content in EFL class since they view that teaching the foreign culture alone can threaten learners cultural identity and increase the risk of the immersion in the target culture through the imitation of the foreign cultural identity, especially when their cultural self-awareness is weak. All teachers believe that teaching the foreign language cannot only entail the teaching of its culture, but it can also develop learners reflective attitudes and skills toward their native culture when teachers introduce local cultural content. According to their teaching experiences, most of teachers are aware that teaching the local culture

c-Create positive attitudes towards their native culture.	14	87.50%	2	12.50%
d-Increase their curiosity to know about their selves and the others.	14	87.50%	2	12.50%
e-Promote critical and analytical thinking.	15	93.80%	1	6.20%

Table (7) shows that all teachers (100%) agree that learners reflection on their personal stories in their cultural context can expand and deepen their understanding of their local culture. Moreover, (93.8%) of teachers believe that reflecting on personal stories as they occur in their cultural context corrects learners existing stereotypes, prejudice, and misunderstandings and promotes their critical and analytical thinking. (87.5%) of teachers agree that learners reflection on their personal experiences creates positive attitudes towards their native culture as it increases their curiosity to know more about their selves and others.

Table 8. Teachers Evaluation of the Use of the Autoethnographic Approach in EFL Class to Explore the Local Culture

Options	Frequency	Percentage
Interesting	4	25%
Effective	12	75%
Unimportant	0	00%
Total	16	100%

The majority teachers (75%) believe that using autoethnography in EFL class is an effective approach that helps learners explore their local culture since when saying or writing autoethnographies, people describe, analyze and reflect on their personal experiences in their local socio-cultural context where they occur. (25%) of teachers believe that autoethnographic approach is interesting since it may lead a deep understanding of the local culture as it may have positive effects on students writing and speaking skills.

Table 9. Teachers Willingness to Use Autoethnography in their Classroom

Table 5. The Effect of Discussing Local Cultural Topics on Learners Motivation to Practice Language

Options	Frequency	Percentage
Yes	14	87.5%
No	2	12.5%
Total	16	100%

The overwhelming majority of teachers (87.5%) think that discussing topics that are related to learners local culture in EFL classes motivates them to practice the foreign language and increases classroom interaction. On the other hand, only (12.5%) of the informants deny the effect of local cultural topics on learners practice of language and interaction.

Table 6. The Effect of Integrating the Local Culture in EFL Classes on Learners Understanding of the Cultural Self

Options	Frequency	Percentage
Yes	16	100%
No	0	00%
Total	16	100%

As shown in table (6), all teachers view that integrating the local culture in EFL class deepens and reshapes learners understanding of cultural selves. Hence, we conclude that teaching local cultural in EFL class is very important.

Table 7. Learners' Reflection on their Personal Stories in their Cultural Context

Learners reflection on their personal stories in their cultural context can:	Agree		Disagree	
	Frequency	Percentage	Frequency	Percentage
a-Expand their understanding of their local culture.	16	100%	0	00%
b-Correct existing stereotypes, prejudice and misunderstandings.	15	93.80%	1	6.20%

Options	Frequency	Percentage
Yes	16	100 %
No	0	00 %
Total	16	100 %

According to their teaching experiences, all teachers agree that foreign language like English can be taught in a way that encourages learners to reflect on their native cultural values, behaviors and practices.

Table 4. The Frequency of Discussing Topics Related to the Native Culture in EFL Class

Options	Frequency	Percentage
Often	1	6.2%
Always	3	18.8%
Sometimes	7	43.8%
Rarely	4	25%
Never	1	6.2%
Total	16	100%

Table (4) reveals that (43,8%) of the respondents claimed that they *sometimes* encourage their students to discuss topics that are related to their native culture. Furthermore, (18%) of the informants said that they *always* invite their students to discuss topics about their native culture. A small proportion that represents (6.3%) of teachers said that they *often* discuss subjects linked to learners native culture. we assume that those teachers are the same who support the integration of the local culture either alone or along with the foreign culture in EFL classes. On the other hand, (25)% of the subjects stated that they *rarely* introduce topics that are related to learners native culture, beside (6.2%) of subjects who *never* introduce topics related to the native culture probably because they focus only on teaching the foreign culture.

An effective foreign language class should:	Frequency	percentage
a- Dissociate learners from their cultural identity to teach them the foreign culture.	2	12.5%
b- Integrate the local culture alone since English is an international language.	2	12.5%
c- Teach the foreign culture in relation to the native one.	12	75%
e- Teach language apart of culture.	0	00%
Total	16	100%

The table (1) shows that all teachers support the integration of the cultural dimension in general in foreign language class. The majority of teachers (75%) believe that an effective foreign language class should focus on teaching the foreign culture in relation to the native one. On the other hand, only (12.5%) of teachers believe that learners should be dissociated from their culture in a foreign language class in order to teach them the foreign culture. Another small proportion (12.5%) of teachers views they should integrate the local culture in EFL class without any reference to the English culture since English is an international language.

Table 2. Foreign Culture Threat on Learners Cultural Identity

Options	Frequency	Percentage
Yes	12	75%
No	4	25%
Total	16	100%

As illustrated in table (2), most of our participants (75%) think that teaching the foreign culture alone without the inclusion of learners native culture can threaten learners cultural identity because learners self-cultural awareness is not solid enough to avoid the immersion in the target culture and the imitation of all native speakers' behaviors and actions. Yet, few teachers (25%) believe that learners are mature and aware enough to resist the influence of the target culture.

Table 3. Learners Reflection on their Native Culture in Foreign Language Class

(2016) explains these steps that are not necessarily sequential as the following:

Data collection: the researcher collects data that are set of behaviors, events, perceptions, and thoughts by means of self-observation, interviews or documented review.

Data analysis: events, behaviors and thoughts are critically analyzed and interpreted within their cultural context to detect their cultural meaning to reach a cultural understanding of the self and others.

Report writing: during this step, the researcher writes and records his autoethnography.

3. **Research Methodology and Design**

3.1. Method and Data Gathering Tool

Since the study aims at investigating how EFL teachers at Batna 2 University conceive the integration of the local culture via the use of an autoethnographic approach in order to raise learners cultural self-awareness, the descriptive method has been employed in this research. As a data gathering tool, a questionnaire (Appendix 1) has been administered to our subjects to collect information about their attitudes and their opinions based on their teaching experiences. The questionnaire is composed of multiple choice questions and yes/ no questions. In some questions, students were requested to justify their choices.

3.2. Participants

The population of the study consists of teachers in the department of English at Batna 2 University. A sample of 16 teachers of oral expression, written expression, and creative writing have been chosen to answer the questionnaire since the researcher believe that autoethnography can be better applied in modules in which learners practice long forms of English.

4. Results

The data obtained by means of the questionnaire were analyzed statistically via the SPSS 20 software and presented in the following tables.

Table 1. The position of Culture in an Effective Foreign Language Class

individuals' perceptions and understanding of their culture through questioning their behaviors, beliefs and attitudes since, according to Aubrey(2009), learners reflection on their real experience offers cultural knowledge and promotes critical reflection of the native and the foreign cultures which allows learners examine, reshape and reevaluate their own cultural self and consequently develop cultural awareness of the self and others. Therefore, he (2009) argues that autoethnography is an appropriate culture teaching method. Besides, doing and reading / listening to autoethnographies can correct learners' overgeneralizations and cultural stereotypes because "through the increased awareness of self and others, they will be able to help themselves and each other correct cultural misunderstandings, develop cross-cultural sensitivity and respond to the needs of cultural others effectively" Chang (2016, p.54). When integrating this approach in foreign language teaching classes, learners become autoethnographers. They do not receive knowledge from their teachers because learners themselves are the source of the information as they deal with their personal experience. Teachers as facilitators can train and guide learners to carry out simple autoethnographic research to reflect on their personal experience to explore the native culture as they can encourage learners who receive others' autoethnographies to ask questions in order to elicit important information. It is possible for learners to work together on autoethnographies within a team in the classroom because they often share the same cultural and educational backgrounds which facilitate and enrich the discussion and the cultural interpretation of personal experiences that take place in the same socio-cultural contexts. Some divergent elements that display the sub-cultural diversity in the community may appear during classroom discussion. So, they will figure out some commonalities and some sub-differences that reflect cultural diversity within the same community. This autoethnographic teamwork is known as collaborative autoethnography.(Chang, Ngunjiri & Hernandez, 2016)

2.5.3. Autoethnographic Research Process

Chang (2016) points out that autoethnography shares the same methodological steps of ethnography. Data collection, data analysis and interpretation and report writing are essential steps for both, self and community examination. However, unlike ethnography, in autoethnography, the researcher who collects, analyzes and interprets data is also the informant that provides the information based on his personal experience within the cultural context. Consequently, an internal dialogue between the researcher and the informant is generated to gain a cultural understanding of self and others. Chang

method that studies a cultural community, and autobiography which is a writing genre in which the writer tells personal stories about his past experiences and events using literary devices and techniques. Researchers joined the two concepts together, innovating the term “autoethnography” that connects the personal feature of autobiography to the cultural aspect of ethnography. Definitions suggested by researchers for the word autoethnography refer to these concepts and highlight the link between them. One of them is the definition proposed by Ellis and Bochner (2000, p.742) who claim that autoethnographies are “autobiographies that self-consciously explore the interplay of the introspective, personally engaged self with cultural descriptions mediated through language, history, and ethnographic explanation.” Thus, doing autoethnography is more than telling or writing personal stories about past events as autobiographers do. Ellis, Adams and Bochner (2011) clarify that autoethnography “... seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno).” Similarly, Chang (20016, p.48) argues that “autoethnography should be ethnographical in its methodological orientation, cultural in its interpretive orientation, and autobiographical in its content orientation.” During this process of self exploration, personal stories must be analyzed and interpreted within their sociocultural context that shapes the autoethnographer’s attitudes, perceptions, thoughts, actions and behaviors to make their personal experience meaningful. This sociocultural interpretation in autoethnography distinguishes it from autobiography. In this regard, Chang, Ngunjiri and Hernandez (2016, p.18-19) explain that “Autoethnographers use personal stories as windows to the world, through which they interpret how their selves are connected to their sociocultural contexts and how the contexts give meanings to their experiences and perspectives.” Autoethnographers attempt to reach a cultural understanding of the self in connection to the others in society via the examination of the self and the reflection on their personal experiences in their cultural environment. Starr (2010) claims that “The process of self-exploration and interrogation aids individuals in locating themselves within their own history and culture allowing them to broaden their Understanding of their own values in relation to others.”

2.5.2. Autoethnography and Teaching Culture

As Chang (2016, p.52) affirms that” autoethnography is an excellent vehicle through which researchers come to understand themselves and others”, this method must be applied in an intercultural pedagogy where the primary goal is developing learners’ intercultural competence. Autoethnography can reshape the

particular culture should have about their own traditions.” Achieving a high level of cultural awareness is necessary because, as Fei (2016, p.211) states “Most often, people live within their culture but do not knowingly experience, understand, or interpret it.” They are not aware of the cultural meaning of their behaviors, actions, and attitudes. Increasing their self-awareness helps them understand that their attitudes and behaviors are shaped by their local culture. Therefore, they do not have the same significance in another cultural context. Self-awareness is a primary stage towards the understanding of cultural differences since the understanding the other requires a deep awareness of the self. Every conception we have about the others is constructed in relation to the self. Once learners understand their native cultural reality they can start reflecting on the target cultural to find similarities and differences through using the comparative approach.

In this regard, Corbett (2007, p.13) stresses the importance of cultural self knowledge because “ to become intercultural ethnographers, language learners must first explore and understand their own culture and be prepared to explain it to those whose experience of life and formations of belief are often very different from their own.” because they are representatives of their own culture.

Fei (2016, p.211) explains the importance of cultural self-awareness as the following:

Achieving cultural self-awareness is a difficult process: it means first knowing one’s own culture and then choosing what to preserve and what to reject as it adapts to new circumstances. Second, it means understanding other cultures it encounters and what should or should be absorbed from them. After all cultures have reached this state of self-awareness, this world of diverse culture can create, through this mutual blending and assimilation, a commonly acceptable order and set of rules that will allow them all to coexist peacefully, develop the best of their traditions, and work together for development.

Cultural self-awareness paves the way for developing positive attitudes such as tolerance, acceptance, empathy, and curiosity that facilitate the coexistence of cultures in a world characterized by conflict between uniformity of globalization and cultural diversity.

2.5. Autoethnography

2.5.1. Definition of Autoethnography

The word autoethnography has been generated through the combination of two terms: ethnography which is a qualitative research

Foreign language learners may be taught the linguistic forms that can be used in communicative situations, but they are not familiar with cultural practices that affect communication like nonverbal communication. In this regard, Corbett (2003, p.105) indicates that “course materials should not simply provide models for good language use; they should also encourage the exploration of cultural practices (e.g. what kind of body language accompanies basic exchanges such as greetings; when handshakes or kisses are acceptable or unacceptable).”

The inclusion of the local culture in foreign language teaching and learning context is also supported by many scholars such as Kramsch (1993) who argues that learners should be encouraged to construct their own meanings and they should be given the opportunities to reflect on their own culture as well as the target one to establish an intercultural sphere “a third place” to manage effectively in an intercultural situation.

Robinson (1988,p.12) highlights the importance of the association between the local culture and the foreign one because “cultural understanding involves a synthesis between the learner’s home culture, the target cultural input and the learner as an individual.”

Kramsch (1993), Byram(1997) and Corbett (2003) urge that learners of the foreign culture are not expected to assimilate all the cultural behaviors and practices in the target culture, but they are requested to act as cultural mediators. They are not expected to behave like native speakers; they have to recognize the cultural differences that lead them to behave differently. Acting as cultural mediators helps learners avoid misunderstanding in intercultural communications. Through comparison and contrast between cultures, intercultural learners recognize that the world is not perceived in the same way by all people because of cultural differences. They will understand that they are different because of the existence of others who are socially and culturally distinct. Hence, Byram (1997) suggests the use of the comparative approach in intercultural education to help learners reflect on both the native as well as the target culture and appreciate the cultural differences to develop their intercultural competence.

2.4. Cultural Self Awareness

Researchers focus on the importance of intercultural awareness in foreign language teaching context, but few literature has addressed the position of cultural self-awareness. Fei (2016, p.211) describes cultural self-awareness as “the self-knowledge that the members of

177) claims that " a language is a part of culture, and culture is a part of a language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture." Language-culture reciprocal influence cannot be denied. On the one hand, culture has been proved to exercise a significant effect on language since "culture is the necessary context for language use" (Stern, 1993, p.205). The choice of the linguistic forms is governed by the socio-cultural norms of the speech community. On the other hand, language plays a crucial role in reflecting, transmitting, mediating and maintaining culture. In her conception of the link between language and culture, Kramsch (1996) explains that culture "is constantly mediated, interpreted and recorded — among other things —through language." Hence, language is the medium through which culture is manifested. Kramsch (1998) expands her explanation of the role of language in a cultural environment in three ways:

First, language expresses cultural reality: People express facts, ideas, events, attitudes and beliefs through the words they use.

Second, language embodies cultural reality: People create experience through language as they give meaning to their experience through the medium they use to communicate with one another.

Third, language symbolizes cultural reality: People view their language as a symbol of their social identity.

Because of these views that agree on the strong relationship between language and culture, culture becomes a major concern of language teachers and educators.

2.3. Teaching Culture

Researchers, educators, teachers, and pedagogues assert that the cultural component cannot be separated from foreign language teaching process since the linguistic behavior is culturally bound. What is appropriate to say in one culture may be completely inappropriate in another culture. Consequently, communication problems may occur when people from different socio-cultural backgrounds interact with one another. To avoid miscommunication, kramsch (1998) highlights the necessity of teaching the foreign culture in foreign language classes to equip learners with the needed cultural knowledge. Byram (1997) also insists on the integration of the foreign culture in foreign languages classes because he views that the acquisition of a second (foreign) language is also the acquisition of a second (foreign) culture. Therefore, any attempt of teaching a foreign language apart of its culture will be ineffective. Educators consider cultural knowledge as a significant step towards language proficiency.

2. Literature Review

2.1. Definition of Culture

Culture is a central issue of inquiry in many fields like sociology, anthropology, education, and ethnography. Scholars offer different conceptions of culture, reflecting the interdisciplinary nature of the word. In its broad sense, culture can be defined as a set of normative patterns and values that shape behaviors, attitudes, thoughts, and actions of members of a particular social group and influences their expectations. Hofstede (1980, p. 25) highlights the collective and specific property of culture by stating that culture is “the collective programming of the mind which distinguishes the members of one group from another.” Because of its dynamic nature, Fei (2016, p.211) points out that “culture is transmitted from generation to generation and expressed in the life of each individual; it changes and evolves continuously.” One of the broadest and the earliest definitions of culture in the field of anthropology is the one proposed by Tylor (1970, p.1) who state that culture is “that complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of a society.” According to this definition, this complex phenomenon is not innate, it is socially acquired. For Downs (1971, p.35), “culture is a mental map which guides us in our relations to our surroundings and to other people.” This cognitive view indicates that the function of culture is to control human relationships and interactions in and within social groups.

Kramsch (1996) suggests two definitions of culture that are related to two disciplines. In humanities, culture refers to “works of art, literature, social institutions, or artifacts of everyday life”. In social sciences culture is perceived as “a set of attitudes, beliefs, values, behaviors and ways of thinking that are shared by a cultural group.” kramsch (1996) claims that studies of culture based on the first definition adopt a historical approach to understand the present and imagine the future in light of the past through the interpretation of written texts. On the other hand, the research approach that focuses more on the second definition is an ethnographic one whose aim is the cultural understanding of events in the present in the light of the cultural diversity. Its methodology follows the steps of data collection, analysis, and interpretation of oral phenomena.

2.2. Culture and Language

Many researchers support the viewpoint that advocates the strong relationship between language and culture to the extent that they cannot be separated from each other. In this regard, Brown (2000, p.

1. Introduction

The position of learners in the teaching/ learning process has changed in the 21st century. Actually, they are no longer passive receivers of knowledge. The focus on learners as psychological, social and cultural human beings is increasing as learning/ teaching theories are becoming more learner-centered. They come to the classroom with their cultural experiences, values, thoughts, and behaviors. Therefore, they cannot be treated separately of their socio-cultural components that should be taken into account when designing teaching materials and approaches.

Many educators stress the necessity of teaching the foreign culture when teaching a foreign language, but only few studies have addressed the position of the local culture in foreign language classes. In fact, along with learners constant exposure the target culture which, according to Kramsch(2013), can be considered as a threat to learners cultural identity because of its overemphasis, learners local culture should also be addressed through constructing a reflective attitude towards their local cultural experiences to develop a deep cultural understanding of the self which, subsequently, will help them understand the others and create a “third place” (Kramsch, 2013) where potential risks of ethnocentrism and cultural immersion are reduced.

By this token, it is important to draw attention to the need for the inclusion of the local culture when teaching a foreign language to increase learners cultural self -awareness, which is a prerequisite element to reach the goal of an intercultural speaker. Kramsch (1993) and Byram (1997) assert that in intercultural education, an effective language teaching requires the association between the local culture and the foreign culture. Thus, teachers and educators are requested to adopt a pedagogy that develops learners skills of observing, describing, analyzing, criticizing and comparing values and behaviors from both local and target cultures to be cultural mediators.

The present research paper aims at demonstrating how teachers can associate the foreign language to learners personal experiences through the use of an autoethnographic approach to explore the local culture and develop learners cultural self- awareness.

Integrating Local Cultural Content Based on the Autoethnographic Approach to Raise Learners Cultural Self Awareness in EFL Classes

Résumé

Nombreux sont les chercheurs qui accordent une importance particulière à l'enseignement de la culture étrangère à travers l'enseignement de la langue étrangère. Dans l'éducation interculturelle, la culture locale est aussi récupérée pour développer la conscience interculturelle. La présente étude vise à démontrer comment les enseignants peuvent associer la langue étrangère aux expériences personnelles à travers une approche autoethnographique pour explorer la culture locale. Un questionnaire est réalisé à partir d'un échantillon de seize enseignants de la langue anglaise à l'université de Batna 2. Les résultats révèlent que les enseignants admettent que l'autoethnographie est une approche appropriée pour introduire la culture locale.

Mots clés: enseignement de la culture - culture locale- autoethnography- conscience de soi.

Asma BOUDERBALA -
Doctoral student at Batna 2
University

Supervisor: Prof. Amor
GHOUAR

ABSTRACT

Many researchers agree on the importance of teaching the foreign culture when teaching a foreign language. In intercultural education, teaching culture in a foreign language classroom is not restricted to the foreign culture. The local culture should also be targeted to develop a high level of cultural self-awareness. The present research paper aims at demonstrating how teachers can associate the foreign language to learners personal experiences through the use of an autoethnographic approach to explore the local culture and develop learners cultural self-awareness. A questionnaire has been administered to sixteen teachers of oral expression, written expression and creative writing at Batna 2 University to collect data about their perceptions and attitudes towards the role of the autoethnographic approach in developing learners understanding

of their cultural selves. The results reveal that teachers assert that autoethnography is an appropriate approach that introduces the local cultural content in order to increase learners cultural self-awareness.

Keywords: teaching culture- local culture- autoethnography- cultural self-awareness.